JAMAL UL QUR'AN

بسم الله الرحمن الرحيم

JAMAL-UL- QUR'AN

(THE BEAUTEOUS QURAN)

With English Translation

JAMAL-UL-QUR'AN

(URDU)
(THE BEAUTEOUS QUR'AN)

By
Justice Pir Muhammad Karam Shah
Al-Azhari (R.A)

English Translation
By
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Zia-ul-Qur'an Publications
Lahore - Karachi - (Pakistan)

Published By
Zia-ul-Quran Publications
Lahore- Karachi- (Pakistan)

PUBLISHER'S NOTE

The Holy Qur'an is the final Book of guidance revealed by Allah, the Lord of Glory, to His last Prophet, Muhammad (peace be upon him), for the welfare of entire mankind. With its revelation, a multi-dimensional revolution was ushered in human thought and behaviour. Innumerable rightly-guided and highly inspired not only followed it; but, recognising the truth and importance of this guidance, also took upon themselves to explain, interpret and disseminate it for the benefit of others. Allah rewarded in this very world these enlightened souls who served the Divine Book with sincerity of intention, and made their names immortal.

This edition of the Holy Qur'an named The Jamal-ul-Qur'an contains the Arabic text with its English translation. The English version is the translation of the Urdu translation of the Divine Book by Zia-ul-Ummat Pir Muhammad Karam Shah Al-Azhari (R.A.) and formed a part of his commentary of the Qur'an, Zia-ul-Qur'an. It was later published separately as Jamal-ul-Qur'an.

Zia-ul-Ummat Pir Muhammad Karam Shah Al-Azhari (R.A.) had remarkable command of both Arabic and Urdu. One distinguishing feature of his translation is that it is literal and idiomatic at the same time. Another outstanding feature of the translation is that the learned writer has very carefully avoided exaggeration, immoderation and other intellectual sins. In the preface to Zia-ul-Qur'an, he wrote, "I have tried (in this work) to use a language which blends the literal and idiomatic modes of translation, and have attempted to place the Urdu translation of every word and phrase of the text under it without sacrificing the flow, continuity and eloquence of the original." That he successded in his aim is evident from the fact that his translation, a work of love and scholarship, has over the years become a great source of spreading the light of the Qur'an. It has received approval and appreciation from all sections of the Muslim community, students and teachers, scholars and intellectuals, researchers and professionals, all have found it equally satisfying and profitable.

There has been a demand from various quarters that this transltaion be rendered into English for the benefit of those who do not

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Title : *Jamal-ul-Quran (The Beauteous Quran)*
Urdu Translation : *Zia-ul-Ummat Justice Pir Muhammad Karam Shah Al-Azhari (R.A)*
English Translation : *Prof. Anis Ahmad Sheikh (Gold Medallist)*
Publisher : *Zia-ul-Quran Publications Lahore, Pakistan.*

Printers : *Jamal-ul-Quran Printers, Lahore.*
3rd Edition : *Mar, 2004.*

Distributor
Zia-ul-Quran Publications
Data Darbar Road Lahore Pakistan
9 Al-Karim Market, Urdu Bazar, Lahore
14-Anfal Centre, Urdu Bazar, Karachi
Tel: +92-42-7221953-7225085 Fax: 7238010
E-mail: zquran@brain.net.pk

ISBN No.
969-502-002-X

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know Urdu or are not well-versed in it, especially the new generation of Muslims living in the West.

The English translation is the work of Prof. Anis Ahmad Sheikh Gold Medallist who has done justice to the challenging assignment. I thank him most warmly for his pains. The introduction to individual surahs has been translated by Prof. Iftikhar Ahmad Bajwa, who, also, deserves hearty thanks. The tedious job of proof reading was carried out by Prof. Muhammad Shaffi, who, also, deserves my sincere thanks.

I am grateful to my elder brother, Pirzada Muhammad Hafeez-ul-Barakaat Shah, who entrusted this project to me and guided me all along the way. My thanks are due to the staff of Zia-ul-Qur'an Publications -- especially Qari Ashfaq Ahmad Khan and Muhammad Imran Ashraf --- who worked night and day to go through the process of the publication of this Holy Book. May Allah reward them for this. I most sincerely request the readers of this translation if they find any mistake, please do inform us without fail.

I most humbly bow my head to Allah Almighty who has bestowed the honour of Publishing the "Jamal-ul-Qur'an to me.I request all the readers to pray for me, my parents and the offspring of pir Muhammad Karam Shah Al-Azhari (R.A.)

Pirzada Muhammad Ibrahim Shah

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Preface Taken From Zia-Ul-Qur'an (Translated from the Urdu Edition)

الحمد لله ربّ العٰلمین الرّحمٰن الرحیم مالک یوم الدین و ازکی الصلوات و اطیب
التسلیمات و اسنی التحیات علی حبیبه المعظم و نبیه المکرّم سیّد ولد آدم مولانا محمد المبعوث
رحمة للعالمین قائد الغر المحجلین وعلٰی آله الطیبین و اصحابه المکرّمین اللّٰهم ایّاک نعبد و ایّاک
نستعین اهدنا الصراط المستقیم صراط الّذین انعمت علیهم غیر المغضوب علیهم و لا الضّالین
اٰمین بحق طٰهٰ و یٰس۔

The Muslim Scripture, the Final Word revealed in the wake of the Torah and the Bible, by the Most Kind, the Ever-Merciful Lord, for the guidance, real prosperity and true success of His servants, upon the illuminating heart of the Last of the Prophets, Muhammad, the Apostle of Allah (Allah's peace and blessings be upon him and his progeny), we know by the name of the Glorious Qur'an.

The Qur'an is a Book, so to say, and books there are without number-bulky heavy tomes, minute voluminous works, fascinating books but the Qur'an is a Book with a difference and a glory all its own. A transcript of a Tablet in heaven, this Scripture is at once a Book, a luminary of divine wisdom and mystic knowledge instinct with life and aglow with the light of guidance. The charm of its grace appeals to both ear and mind as the word Qur'an means "the spoken voice". Both the Herein and the Hereafter appear to be glistening in its ray. The Book satiates with its bounty every lover-of-learning and seeker-after-spiritual knowledge, thirsty of mystic truths, according to the measure of his thirst and desire; its message appeals both to head and heart, and inspires human mind with a great relish for inquiry and quest, and a strong sense of longing to human soul. The teachings of the Qur'an have caused man to realize himself as well as to interpret God according to its light.

This Holy Book is, indeed, a marvel nothing short of miraculous in all respects. Each aspect of the Book is so alluring as to bewitch its readers. That is why, ever since its Revelation, it has attracted the intelligentsia of every society by its natural and intrinsic charm and worth. There is no gainsaying the fact that there is no theme or book in the world on which so much has been witten, and so much labour has been spent, as has been the case with the Qur'an. The vast gallery of writers includes all and sundry, research scholars as well as prejudiced intellectuals, men of letters as well as thinkers and philosophers, Arabs as well as non-Arabs, lovers of art and learning as well as runners-after mystic and spiritual knowledge, one and all they were drawn in to render yeoman's service to the cause of the Holy Quran, and each of them looked upon this service as a matter of genuine pride and honour to himself.

Those who sought to plumb the depths of this bottomless sea did full justice to the undertaking. Each one of them filled his sack with priceless gems according to his efforts and capacity, but they could only get at the crumbs, and so the treasures of inmost mysteries and wonder remained as filled as ever.** Those who had dedicated their whole lives to the cases of unearthing its rich meanings never claimed to have exhausted the treasures or having reached the point of satisfaction. And they openly confessed, as a statement of truth, not to have done the work complete, with "the little done and vast undone" before them.

A field wherein such past masters in the art and scholarship of History and Tradition as Ibn-e-Jareer and Ibn-e-Katheer, such discerning men-of-letters and learned scholars as Zamkhathri and Ibn-e-Hayan of Andlusia, such schoolmen and philosophers as Raazi and Bedhavi, and such jurists and lawmakers as Abu Bakr Jisas and Abu Abdullah of Cordova (may Allah have mercy on them) stand bewildered and breathless with adoration, the intruding of a know-nothing like me is indeed an occasion for wonder and surprise.

Allah above be my Witness, that I did not even dream of setting my hand to this project and that I had the Know-how of doing it, or that I could resolve any knotty argument with my inadequate perception and poor understanding, or that I had any force in my pen to pave the way for an understanding of the Qur'an. In spite of my awareness of these failings and shortcomings, the wonder has come to pass. The only explication to this, to my mind, is that Allah had willed it so and it was a case of His saying, "Be" and lo! there it was! He, the Causer of causes, led me step by step by God-given strength to reach this far, and to Him alone do I turn in supplication for showing me mercy and grace in the years to come.

O Lord with the Most Illustrious Names, Who would bestow the dazzling glory of the sun to mere particles of dust!

O Most Kind Lord, Who would grant to drops of water the vastness of the sea!

O Ever-Merciful Lord, Who would confer the crown of authority and domination of the whole world upon beggars and dervishes!

O Lord Most Gracious, Who would illumine the dark recesses of human heart with the innate radiance of Divine knowledge! grant this sinful and helpless beggar at your door favours and mercies across the years, through the medium of Your Favourite Apostle (Allah's peace and blessings be upon him and his progeny) for ever and for ever.

رب اوزعنی ان اشکر نعمتک التی انعمتَ علیَّ وعلٰی والدیَّ واَن اعمل صالحا ترضاه
واصلح لی فی ذریتی انی تبتُ الیک وانّی من المسلمین۔ (۴۶ : ۱۵)

** Cf. "Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear."

> "My Lord grant me that I may give thanks
> for Your favour You have bestowed on me
> and on my parents, and that I may do good
> that pleases You; and be good to me in
> respect of my offspring. Truly I turn to you,
> and truly I am of those who submit"
>
> (Ch. 46, V.15)

The Spring of untold bounties of the Qur'an, that gushed forth from the valleys of Mt.Faran, soon took the form of multiple streams of various sciences and arts that watered the dry and arid deserts of the Arabian peninsula and transformed it into a Garden of bliss and a centre of knowledge.

The Glorious Quran not only revived the earlier branches of knowledge, but also contributed to the creation of many new branches of modern sciences and arts. Commentary, lexicon and lexicography jurisprudence and the fundamentals of law, meanings, rhetoric and eloquence, etymology and syntax, recitation and phonetics, sermon and oratory, narration and report, parables and stories and a number of other arts besides, which took their birth in the secure shadow of the Qur'an and grew up in its lap, and in this way the most illiterate, ignorant and uncivilized nation in the world rose to the pinnacle of its glory as the custodian of the great treasure of knowledge and wisdom, and also as its creator and originator.

In every age, men of high talent and genius in the Muslim Community who were enlightened in mind as well as pure of heart, each according to his merit, capacity and power, in the background of his own particular environment, its urges and requirements, singled out for himself any one of the great votaries of the Qur'an giving him his due for serving the cause of the Divine Book, and left behind a rich treasure of invaluable compositions and compilations which today adorn the libraries and universities of the world. In my humble view, however, the most significant aspect of the Qur'an is its being a Book of guidance, and this point has been reiterated in the Qur'an a good many times.

هـذا بيان للناس وهدى وموعظة للمتقين (٣ : ١٣٨)

> "This is declaration to mankind, a guide
> and admonition to the righteous."
>
> (Ch.3 V. 138)

Today, we must focus on this very aspect above all; but as ill-luck would have it, this is the most neglected aspect of the Qur'an today.

The primary object of the Qur'an is to reform man, and transform his

baser-self into satisfied-self, and make human heart a mirror of Divine light by purging it of all vain desires and lust, and make a servant inured to submission to his True Master, by rooting out egotism, self-conceit, disobedience and rebellion. This is by no means an easy task, and the Qur'an undertook this very arduous and uphill task, fulfilled it in such a sound and wholesome manner as to change the state of the world altogether.

This is not an empty boast but a hard fact and an eternal truth that the misguided and pervert mankind was veritably set right by the light and guidance of the Qur'an, so much so that it became an emblem of mercy and grace for the whole world.

Just consider-- the land chosen for the Revelation of the Qur'an, the region of Arabia. The dwellers there were humans only in form and feature, but they had not even a remote relation to human civility and sense of humanity. Idol-worship, infidelity, sinfulness and debauchery, cruelty and injustice, savagery and barbarism, illiteracy and unmannerliness, and this above all grinding poverty and want-- in short, there was no vice, no heresy, which was not to be found in them to the highest degree.

And then the wondering world witnessed a metamorphic change, under the magic spell of the Qur'an and the hypnotic personality of the Holy Prophet of the Book (Allah's peace and blessings be upon him and his progeny).

If the Qur'an can work the spell and cause the illiterate and savage Beduins of the desert to become a source of pride and honour for all mankind, and can raise these ignoramuses, who were not even the Abecederians of knowledge, to the high pedestal of wisdom and knowledge, and can set alight the beacon of divine knowledge in the hearts of a pagan nation used to the worship of 360 idols installed in the very Ka'abah itself, the sacred House of God, -- why cannot it smash into bits the false idols of our minds, and illumine the dark vistas of our life with its holy Light? This is not only possible but highly feasible, subject to the proviso that we are ready to receive and respond to the call of the Glorious Qur'an and follow the Right Path ordained for us by the Divine Book.

The fact remains that the Qur'an can even today inspire and lead this downtrodden Community to the zenith of its past glory and greatness of fortune if we but care to toe the line set for us by it.

The hustle and bustle of life is because of division of labour. Different persons in a single society hold different posts and perform different offices. Somebody holds the reigns of power; somebody is a pillar of the Government and prominent Member of the legislature. Some one is attached to industry and commerce trying to add to the prosperity of the state "by scattering plenty over a smiling land." Somebody works as a miner and unearths the sealed treasures of wealth from the bowels of the earth. Somebody occupies the pulpit proclaiming the message of God to the congregation and calling mankind to the path of guidance. Similarly some religious divine occupies the high seat of a Shrine Superior relaying the glorious message of the Holy Prophet (Allah's peace and blessings be upon him).

A Community can be called truly reformed only when all its constituent parts hold fast to the cable of the Truth and act upon the teachings of the Qur'an in their respective spheres of life, and carry out their duties in all honesty. All these component elements hold fast together and the slightest deviation from the Truth can land the Community into the mire of shame and indignity. It is therefore that the Qur'an lays emphasis on each element of the society in its own place and has pointed out the evils that find their way into every section of the society, and stresses upon the evil consequences of such a state of affairs.

More often than not, we read the account of past nations in the Qur'an who had gone astray, and of their terrible end without pausing for an instant to ponder the moral of the story. We do not take the trouble of comparing our own actions with those of the people destroyed by the wrath of Allah for their misdoings, and ponder whether we too are prey to such excesses and transgression or not; and if so why are we so unmindful of the exemplary punishment. Is not the law of requital inevitable? Will not retribution overtake those who err and rebel against Allah? Do we not see the writing on the wall that there is no change in the custom of Allah.

The Qur'an has presented its followers with a detailed and complete code of life (Shariat). This code is as vast as the vast panorama of life itself, and without any overstatement, even vaster. What is man? What should be the nature of his relation towards his Creator and His creation? If he be a ruler, what are his responsibilities? If he is a subject, what is the nature of his duties? If he is rich, what should be his conduct? And if he is destitute or a beggar, how can he lead a respectable life? The perfect code that Islam has vouchsafed to us contains complete answer to all these queries, and therefore, the Islamic code of life encompasses all matters such as rites of Prayers and worship, politics, economics and ethics etc. etc. Wherever these topics were at issue in the Qur'an, I have attempted to present them in a clear-cut manner which modern man may easily comprehend as well as mentally accept.

What is, indeed, most painful is that with the passage of time confusion and disintegration has found its way into the body-politic of the Muslim Community. The Commandment to hold fast altogether to the cable of Allah and not to split into factions has been cast behind the back, and the community has been split into contending groups because of the machinations and intrigues of certain self-seeking and ill-wishing elements; and feelings are getting estranged every day and more and more embittered in the course of time. The only way to unify these distracted elements is to summon them all towards the study of the Qur'an, and its teachings may be couched in a most polite and impressive manner with a convincing appeal to their sound sense to ponder over it. Our responsibility goes only that far and we must fulfil that responsibility with burning zeal and gusto, and commend the rest to Allah, the Supreme. If He will, He would draw them out of the mire of doubts and misgivings and grant them strength to follow the right path. Verily, Allah is Potent over everything.

The Qur'an was revealed in the Arabic tongue. Arabic has its own literature; its own standard of rhetoric and eloquence, its own metaphors, similes, figurative expressions, parables and similitudes, separate rules of etymology and derivatives of words, sentence structure; it has a vast voculary and its specific rules of etymology have increased its stock of words to such an extent that no advanced language of the world today can bear comparison to it. In order to comprehend this Holy Book correctly, it is essential to be fully conversant with the Arabic language, its rules of grammar, the specifications of its literature and styles of writing, in order to enjoy the pure and true meaning of the Truth couched in its crystal words.

Wherever I have had to face any difficulty concerning etymology or syntax, or for that matter, any intricacy of literal meaning, I have tried to present its solution according to the authentic precepts of the authorities on the subject to avoid any prick of mind.

Every Surah is preceded by an introduction wherein the period of its revelation, with its background and surroundings, its significant purpose, and salient features, a gist of the themes, and a description of any political or historical event in its proper perspective, so that the Reader may focus on these specific points in the course of its study.

The Urdu translations of the Holy Qur'an which I have come across are of two types. One type of translation is literal i.e. word for word translation which is disjointed and lacks vehemence and force which is the distinctive quality, nay very soul and substance of the Holy Qur'an. The other type is that of idiomatic translation. But the problem in this case is that the word in the text and the translated meaning are so widely spaced that the meaning follows or precedes the word by one or two lines with the result that the Reader is in a fix about the proper placement and mental adjustment of the word and the meaning in a sentence.

I have, therefore, thought it fit to blend the two types to ensure the flow of the translated meaning by the translation of every sentence below the text.

Now I have something to say about the collection, compilation and editing of the Holy Qur'an, so that if ever there is a misconception about it in any one's mind, it maybe removed in the first instance.

Collection of the Glorious Qur'an

The Holy Prophet (Allah's peace and blessings be upon him) had appointed a party of his learned Companions (well-pleased be Allah with them), adept in the art of writing, for the purpose of manumission, who are called the "Scribes of the Revealed Word". Whenever a Verse, or a number of Verses or a Surh was revealed, the "Scribes of the Revealed Word" would reduce it into writing according to the dictates of the Holy Prophet (Allah's peace and blessings be upon him). The Holy Prophet (S.A.) Clarified about every verse as to the text and the Surah wherein it was to be inserted. So as long as the Qur'an continued to be revealed, it was written down according to the instructions of the Holy Prophet (S.A.) under his personal care. Now these writings were not arranged in any book-form but were inscribed on papers, pieces of bones, on husks of date-palm, slabs of stones etc.,in a disjointed manner.

The best means of preserving the Qur'an, however, was the memorization of the Qur'an. The Holy Prophet (PBUH) enthused his Companions to memorise it, proclaimed glad-tidings to the Qur'an-conners, of being awarded higher ranks and stations in the Hereafter, its recitation was enjoined in daily prayers as well. So it became incumbent upon every Muslim to commit some portion of the Qur'an to memory, and there were Companions who knew the Qur'an by heart from end to end.

After the Holy Prophet (Allah's peace and blessings be upon him) was united with God, and the revolt of the apostates reared its head in early Islam, Caliph Abu Bakr Siddique (well-pleased be Allah with him) despatched expeditions to crush it, and a bloody battle took place at Yamama between the Muslims and Musailmah the Imposter, wherein though Musailmah lost his head and his false prophecy came to an end, but the standard-bearers of the Finality of Prophethod also suffered heavy loss of life of which no less than seven hundred Qur'an-conners embraced death.

This accident upset Hazrat Umar greatly and he submitted to Caliph Abu Bakr that in view of the skirmishes with the followers of Falsehood and the heavy number of the Qur'an-conners killed in action, and the possibility of continued war involving further such heavy losses, the prospect of preserving the Qur'an looked rather bleak, and it was to be feared lest the Muslims should be deprived of the benefit of the Word of Allah, and so it was the call of expediency that the scattered scraps of the Qur'an be collected and properly preserved in a book-form. At first, Caliph Abu Bakr (PBAWH) was not prepared to listen to such a proposal under the plea that the Holy Prophet (Allah's peace and blessings be upon him) had undertaken no such thing in his lifetime. But at the insistence of Hazrat Umar he too saw the urgency of such a step. So he sent for Zaid Bin Thabit and directed him to piece together the scattered fragments of the Holy Quran in one place in a book-form. Hazrat Zaid is said to have remarked that had Caliph Abu Bakr commanded him to carry a mountain from one place to another, it would not have given him a greater shock than the carrying out of that order.

At first, he, too, declined to touch a work which was not done during the period of the Holy Prophet (PBUH) himself. But at the behest of the First Caliph of Islam, he too perceived the matter in a different light with an open mind and realized the importance of the mission entrusted to his care. So the first edition of the Holy Qur'an was compiled with utmost care and great

painstaking, diligent inquiry, and research. This edition of the Quran remained in the custody of Hazrat Abu Bakr, during his caliphate, and after him with Caliph Umar, the Great Distinguisher, and thereafter it was preserved with Hazart Hafsah (well-pleased be Allah with her), Mother of the Faithful, the spouse of the Holy Prophet (PBUH), and continued to be referred to in case of any exigency.

The fact is no secret that the premier addresses of the Qur'an were the Arabs, whose mother tongue was Arabic. Although Arabic was the lingua franca of all the clans, yet there was distinct difference in their pronunciation, tone and accent, and certain vowel points etc. This is the case with every language. For instance, where Urdu is spoken in the Indo-Pakistan subcontinent there is much difference in the pronunciation and tone of the people of every district, nay of every tehsil or subdivison. In the beginning, as a matter of facility and ease to the different clans, they were allowed to recite the Holy Qur'an (in their own dialects) according to their manner and style. Since they were all people with the same mother tongue, there was no confusion and misunderstanding by such a superficial difference. But when the series of Muslim conquests were extended and the Muslim empire became vast and extensive and other countries became part and parcel of the Islamic world, and the inhabitants of those areas embraced Islam and began to recite the Qur'an, every one of them believed only that tone and pronunciation to be correct which he had learnt from his own preceptor. So pupils of different tutors began to contradict one another because of these differences and the fire of mischief and rebellion began to smoulder slowly and slowly. One such incident took place during the caliphate of Hazrat Uthman in the presence of Hazrat Huzaifah (well-pleased be Allah with him) which simply perplexed and confounded him. Hazrat *Hazaif*ah had gone to participate in the Battle of Armenia where fresh Muslim converts had also arrived from Syria and Iraq to take part in the battle. Each of them began to recite the Qur'an according to the tone and pronunciation taught by his instructor. This led to mutual dispute and each of them contradicted the other and accused him of being a deviator from the Holy Qur'an. When Hazrat Hazaifah saw all this with his own eyes, he was extremely worried. So he returned to Al-Madinah and before repairing to his own house, presented himself before Caliph Uthman and said, "Remedy the ill, before this Ummah is destroyed", and then recounted the incident adding: "I fear lest these people start differing in their Book like the Jews and the Nazarenes".

The revelations of the Qur'an were according to the diction of the Quraish. The other clans had been given leave to recite it according to their respective pronunciation and intonation only for the sake of ease and facility. Now this sanction was leading to mischief and grief. Under the circumstances, it was highly injurious and unadvisable to maintain it as before. So, in consultation with other Companions, Hazrat Uthman ordered Zaid Bin Thabit to write down an edition of the Quran exclusively in the

Quraish diction. When it was done, numerous copies of the original were prepared and despatched to various countries and towns, and the people were ordered to follow strictly this very edition and all the other editions were banned. Thus by dint of Caliph Uthman's efforts and endeavours a most fatal mischief was brought under control. The Muslim Ummah is highly indebted to Caliph Uthman for this meritorious service. That is why he is remembered by the honourable title of the "Compiler of the Qur'anic Verses."

Before winding up this discussion it looks proper that the nature of difference in the pronunciation and recitation of the Qur'an maybe explained so that there is no longer any lurking doubt in the mind of the Reader. A few examples would suffice to show that difference was but of a mild nature. For instance, the Quraish pronounced the would (حتّٰی) (meaning till now as Hatta, whereas Bani Hazeel and Bani Thaqeef (the two clans) pronounced it as atta-- just as in English some people pronounce the word "Year" as "ear" and some as "Year." Bani Asad pronounced the latter with the vowel of Zer or "i" as in "it" in the word (تِعْلَمُوْنَ) , and in the Quraish diction it was pronounced with a Zabr or vowel resembling "u" in "up" (تَعْلَمُوْنَ). Such minor differences in the language are found even Today in Egypt and other countries outside the Qur'an.

From the above mentioned examples it becomes evident as to what a minor type of difference it was. But the status and sanctity of the Qur'an could not brook even such minor difference. So this, too, was strictly forbidden. Thus the original Qur'an as it was revealed by the Lord of the Mighty Throne to His favourite Apostle (Allah's peace and blessings be upon him), and which was collected and compiled in a book-form first by Caliph Abu Bakr and later in pure Quraish diction in which it had been revealed, by Caliph Uthman and handed down the centuries, is still preserved with us as it was, without any tampering with its text, without the slightest departure from the original or even a minor alteration therein, and it shall Insha Allah remain so till the end of time. This patent fact is admitted on all hands by friend and foe alike.

> --"This recension of Uṭhman thus became the only standard text for the whole Muslim world upto the present day"--
>
> (Encyclopedia Britannica)
> (Vol. 13 Page 480)

The Arrangement of the Qur'an

The fact is but plainly evident that the existing arrangement of the Surahs of the Qur'an and the Verses of the Surahs is not that in which it had been actually revealed. What is then the source or origin of the present

arrangement! And who has arranged it? Most of the Christian Orientalists have raised much hue and cry over this issue, and left no stone unturned to prove that the current arrangement was not executed during the period of the Holy Prophet (Allah's peace and blessings be upon him) but was so effected by the Companions later on. Let us explore this hypothesis in the light of facts.

We maintain that the Holy Prophet (Allah's peace and blessings be upon him) himself arranged the Surahs of the Quran and the Verses of the Surahs in accordance with the Command of Allah, and the existing arrangement is that very arrangement. To support this plea, there are several arguments in its favour, of which a few are detailed below for the benefit of the Reader.

إنّ علينا جمعه وقرآنه ۝ فاذا قرأناه فاتبع قرانه (۷۵:۱۷،۱۸)

(a) Allah has stated:

> -- "Surely on Us rests the collecting of it
> and the reciting of it. So when We recite,
> follow the recitation."
>
> (Ch. 75 VV 17-18)

Now just ponder over it. Can the collection of the Qur'an be conceived without arrangement? Or is its recitation possible without specific arrangement? So when its arrangement is a prerequisite for the purpose of its collection and recitation, it hangs out clearly that the Supreme Being on Whom rests the collecting and the reciting of it, has alone arranged it.

(b) Now just consider the historical perspective. During the period of the Holy Prophet (Allah's peace and blessings be upon him), the Companions knew the Qur'an by heart -- some the whole of it and the others in parts. The Companions recited it in the Prayer and out of it. The Holy Prophet (Allah's peace and blessings be upon him) himself recited the Holy Qur'an in abundance in the supererogatory prayer at night, in other daily prayers, and in the course of his public addresses, and there used to be not even a hair's breadth difference between the recitation and arrangement of the Holy Prophet (PBUH) and the recitation and arrangement of the Companions. These are the factors which none dare challenge. Now it is for the Reader to judge that if the Holy Prophet (PBUH) had not already arranged it by the Command of Allah, how could the Companions have memorised it, and how could its recitation be possible for them. And if it had not been an arrangement already fixed by the Holy Prophet (PBUH), then the recitation of each Companion should have been different from that of the other; whereas it was not so. That goes a long way to prove that the arrangement of the Holy Qur'an had been finalized during the Period of Prophhood and all the Companions (well-pleased be Allah with them) used to follow and abide by it. Thus this hue and cry of the Christian bigots does not hold water at all. Verily, Allah's alone is the superior argument.

The Etiquette of the Recitation of the Holy Qur'an

The Holy Qur'an is essentially a Book of guidance. The object of its recitation is not recreation or time-killing, but its primary object is the building of the inner man and shaping of human character. And this objective can be achieved only when its reader has a heart-felt affinity and natural attachment for this venerable Book. To achieve this end, the Muslim savants and divines have laid down certain etiquette by following which the reader can draw rich benefit from the Holy Quran. Below I give a brief resume of the etiquette as laid down in the world-famous materpiece entitled "The Revival of the Religious Knowledge" written by the profound mystic and the great argumentator of Islam, Imam Muhammad bin Muhammad bin Ahmad al-Ghazali (R.A.) for the benefit of the readers.

1. For a reciter of the Holy Qur'an, it is essential to purify himself by performing ablution; and to recite Qur'an standing or sitting with his face turned towards the Qiblah with deep reverence and calm of mind.
2. **The Measure of Recitation:** Some people finish the Qur'an once, twice and even thrice in a day and night, while others finish its reading once a month or say once a week. Since the object of recitation is to understand the Qur'an correctly and gain guidance thereby, and this object is not fulfilled by finishing it just in one day, this is disapproved to the point of being forbidden.

   The Holy Prophet (PBUH) has also observed: he who finished the Quran in less than three days, has not even understood it. The Holy Prophet's (PBUH) dictate to Hazrat Abdullah bin Umar was also to the effect that he should finish the Qur'an once in a week. This was also the usual practice followed by Hazrat Uthman, Zaid bin Thabit, Ibn-e-Masud and Abi-bin-Ka'ab (well-pleased be Allah with them all).
3. ***Tarteel:*** To read the Qur'an slowly and deliberately because only then can one dwell and meditate upon the Verses of the Holy Qur'an.
4. The Holy Prophet (PBUH) has observed: Recite the Qur'an and weep; and if you cannot bring yourself to cry, then put on a weeping face as a matter of form, because it is by this manner alone that can attract the mercy of Allah.

5. The reciter should give every Verse its due, that is if he recites Verse sanctifying and extolling the glory of Allah, he should also sanctify and glorify Allah by himself uttering the words "Subhan Allah" (Allah is Great); if he recites a verse of supplication and repentance, he should also pray for himself and seek forgiveness from Allah and repeat to himself the formula "Astaghfirullah" (I seek forgiveness of Allah).

   If in any verse there is a mention of Allah's bounties and benefactions, he should also supplicate for the same for himself; and if there is a discourse about affliction and torment, he should seek refuge for himself, if he recites or hears a verse of Prostration, he should also prostrate himself in submission to Allah. In short, he should respond to each verse according to its meaning:

أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ رَبِّ أَعُوْذُ بِكَ
مِنْ هَمَزٰتِ الشَّيٰطِيْنِ وَأَعُوْذُ بِكَ رَبِّ أَنْ يَّحْضُرُوْنِ

6. Before the commencement of the recitation, he should pray: I seek the refuge of Allah, the All-Hearing, the All-Knowing, from Satan the Accursed, and Lord! I seek your refuge from the evil spirits and devils.

   At the end of his recitation he should utter the following prayer:

صَدَقَ اللّٰهُ تَعَالٰى وَبَلَّغَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ انْفَعْنَا بِهٖ وَبَارِكْ لَنَا فِيْهِ
اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَأَسْتَغْفِرُ اللّٰهَ الْحَيَّ الْقَيُّوْمَ

7. At the time of reciting the Qur'an he should raise his voice loud enough to hear it himself. A louder pitch of voice if it does not disturb or irritate any one is welcome and desirable, otherwise it is to be disapproved.
8. The Holy Prophet (PBUH) has observed: Adorn and embellish the Qur'an with a melodious voice. Another Tradition quotes the Holy Prophet (PBUH) as saying: "Whoso does not recite the Qur'an in a melodious voice is not from among us". So it is imperative that the Qur'an should be recited in a melodious voice as far as possible without, however, involving any show of ceremony or artificiality, in order that the reciter himself, as well as the listeners may enjoy the recitation equally.

Apart from the above, there are certain inner concomitant etiquette, whose observance is a source of untold blessing and good fortune to the reciter:

(a) The mind and heart of the reciter must be saturate with deep reverence for the great and glorious Book and the Supreme Majesty of Allah, its

Revealer. He should bear it in mind, and be inwardly conscious of the truth, that this Book is no ordinary book; that it is not written by human hands, and is not the invention of human mind; but is the miraculous and infallible Word of Allah -- the Lord of jinn and men, the Lord of land and ocean, the Lord of heaven and earth, the Best Ruler of all rulers -- which He has revealed upon the illuminating heart of His favourite servant, Last of the Prophets, the Mercy of the worlds, Muhammad, the Apostle of Allah (PBUH) for the guidance of His servants out of pure grace and mercy.

(b) He should first cleanse his mind of all evil thoughts and suggestions, and lurking fears, and devote himself to the recitation of the Holy Qur'an with full concentration of mind, and with full participation of heart and soul.

(c) He should exercise all his faculties of thought and deliberation for an approach to its inmost meanings and mysteries, so that the Most Merciful Lord may unlock to him the blessings of the Qur'an by having mercy on the longing of his soul and his restlessness of mind.

(d) One's baser-self and its self-created vain desires and so-called expediences, the false creeds and fallacies of mind born of ignorance and error, the exigencies of the environment, and the evil influence of sins, mostly stand in the way of following the true meaning of the Divine Message. In order to reach the fountain of life in the Qur'an, it is essential to overcome every hitch in the way and keep moving manfully onward, and let the innate knowledge gained from the Qur'an enhance one's faith and kick out all the hurdles lying in the way.

(e) Lastly, he should not bank on his own understanding and intelligence and his learning and knowledge only, but put his trust in the succour of Allah and His given strength, and keep praying in all humility for His guidance and help at every step. "Verily, he who turns to Allah, alone receives admonition (from the Book of rectitude and guidance)" (Surah Al–Momin). "To every servant who inclines towards Allah, this Book is a source of admonition and insight".

In the end, I deem it my duty to thank all my friends who lent me a helping hand in the fulfilment of this important work, and honoured me with their sound advice. In this context, my special thanks are due to Maulvi Muhammad Rafique, a pupil at Dar-ul-Aloom Muhammadia Ghausia, Bhera, for rendering me yeoman's service and contributing largely to my convenience by sacrificing his own rest and comfort, and accompanying me in travel and sojourn. May Allah requite him for this sincere and selfless sacrifice!

With full trust in the Almighty, this frail and feebls wayfarer who set out for his goal on the 1st of Ramazan 1379 A.H. (Monday, February 29, 1960) has come a long way towards the realizations of his mission. The hour is past midnight. The year 1964 has come to an end. The year 1965 has just dawned upon the horizon of life.

But the blessed moments that are passed in the remembrance and discourse of the Lord, and the nights that are spent in the service of His Sacred Book, and the blissful hours that are dedicated to the praise and eulogy of His beloved Apostle, Muhammad, the Praised One, (Allah's peace and blessings be upon him and his progeny) are undying and everlasting-- they are the pride and prize of human life.

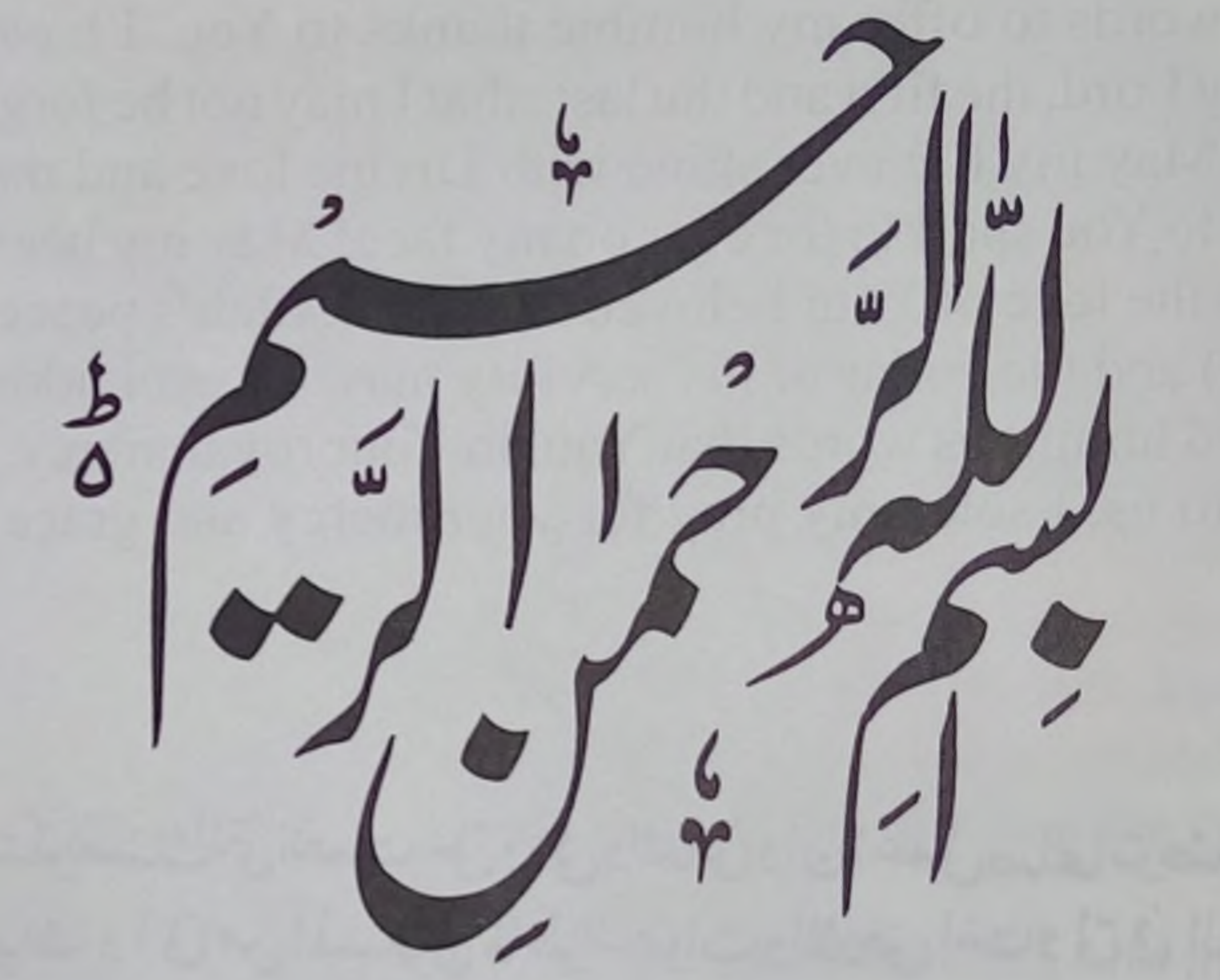
O my Lord Most Kind, the thought of serving this illustrious Book had never crossed my mind. I am but a petty good-for-nothing, without any competence for the high mission which You, Your mercy have bestowed upon me.

My suffering heart is intoxicated with infinite joy at the royal mercies You have lavished upon this poor undeserving creature. I do not know in what proper words to offer my humble thanks to You. I have but only one wish more my Lord, the first and the last that I may not be forgotten.

Lord! May my life ever shine with Divine love and may the mark of my devotion to You sparkle for ever on my face! May my heart be illumined for ever with the love of Your beloved Prophet (Allah's peace and blessings be upon him) and the collar of his servility may for ever adorn my neck. In the chaste and luminous words that You, in Your royal mercy, have Yourself vouchsafed to us, I solemnly pray for your mercy and grace in the days to come.

رب اوزعنی ان اشکر نعمتك التی انعمت علیّ وعلی والدیّ وان اعمل صالحا ترضاه واصلح لی فی
ذریتی اِنّی تبت الیك وانی من المسلمین فاطر السمٰوات والارض انت ولیّ فی الدنیا والاٰخرة
توفنی مسلما والحقنی بالصّالحین رب ارحمهما کما ربیانی صغیرا۔ ربّنا تقبّل منا انك انت السمیع
العلیم۔ بحرمة حبیبك المصطفٰی ونبیك المجتبٰی ورسولك المرتضٰی سیّدی ومولائی وشفیعی
وحبیبی محمّد واٰلهٖ بدر الدجٰی وصحبه نجوم الهدٰی۔ اللّٰهم صلّ وسلّم وبارك علیه وعلٰی اٰله
وصحبه ومن تبعه باحسان الی یوم الدین یارب العالمین۔

Khak-e-Rah-e-Sahibdilan
(Dust of the path of the Elect)
Abul Hasnat Muhammad Karam Shah
Al-Azhari



I commence in the name of Allah,
the Most-Kind, the Ever-Merciful.

Introduction to Sûrah Al-Fatiha

This Sûrah was revealed at Makkah, and it consists of seven verses and one section.

With this sublime and inspiring Sûrah begins the Holy Qur'an the last Divine Scripture which imparted new vitality to man's heart and soul, inspired a revolution in human thought and gave a new direction to the history of mankind. This brief Sûrah is so rich in meanings and spiritual truths that it is not possible to record fully the depth and range of its themes, nor the blessings it bestows on those who recite it in faith and sincerity, but the names that Muhammad PBUH, the Prophet of God, gave it are sufficient to give an idea of the dimensions of its excellence and the wealth of its blessings to those whose hearts possess the ability of recognising the truth. Some of these names of the Sûrah are:

^ Al-Fatiha: the key to God's mercy and wisdom

^ Fatihat-ul-Kitab: the prelude to the mysteries of the Qur'an

^ Umm-ul-Qur'an: the core of the truths of the Qur'an

^ As-Sab'al-Mathani: the most frequently recited seven verses

^ Ash-Shafa: the remedy for all physical and spiritual ailments

Sûrah 1.Al-Fatiha (The Opening)

اٰیَاتُهَا ۷ ۱ سُوْرَةُ الْفَاتِحَةِ مَكِّيَّةٌ ۵ رُكُوْعُهَا ۱

Revealed at Makkah, 1 Section, 7 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

All Praise is to Allah! Lord-Creator of all the worlds (things) to state of perfection–	اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝
The Most-Kind, the Ever-Merciful–	الرَّحْمٰنِ الرَّحِيْمِ ۝
Master of the Day of Reckoning.	مٰلِكِ يَوْمِ الدِّيْنِ ۝
You alone we worship, and You alone we ask for help.	اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ۝
Guide us in the straight path–	اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝
The path of those whom You have blessed with Your favours; not, of those who earned Your wrath, nor of those who went astray.	صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۝

(Ameen!)

Introduction to Sûrah Al-Baqarah

Sûrah Al-Baqarah, The Cow, is a Madinese Sûrah comprising two hundred and eighty-six verses divided into forty sections.

Sûrah Al-Baqarah was the first sûrah to be revealed after the Prophet's migration to Madinah. The Migration is the most critical landmark in Muslim history. Now the circumstances which the Muslims faced in Madinah were totally different from those of Makkah, and Muslims needed fresh guidance to cope with new challenges. This is the reason for the difference between the themes of this sûrah and the subjects of Makkan sûrahs.

The people of Makkah were the victims of all kinds of moral and social ills. They took pride in their rough, rude way of life characterised by plunder, bloodshed and tribal conflicts. The Makkan Sûrahs aimed at reforming the beliefs and deeds of the people who were idolaters and associaters and who had no concepts of revelation, prophethood, the Day of Resurrection and the life after death. Most of the teachings of these sûrahs were addressed to individuals, not to a community, and exposed the falsity of their beliefs and denounced their evil deeds.

The majority of the people of Madinah, too, were idolaters and associaters, but there was a considerable population of Jews who wielded far more significant social, economic and political influence than warranted by their number. They were the 'People of the Book', and believed in revelation, prophethood, resurrection and the reality of Hell and Paradise. Although they did not hesitate from distorting and misinterpreting their scripture for paltry worldly gains, they considered themselves the superior race, the chosen people of God who had the exclusive right to prophethood.

This Sûrah mentions God's favours on the Jews, reminds them of their repeated acts of rebellion against God and invites them to recognise the truth of the prophethood of Muhammad ﷺ.

The Madinese idolaters and associaters had accepted the Jews as intellectually superior to themselves. The arrival of the Prophet and his followers changed the status quo in Madinah. The idolaters embraced the new faith in large numbers; and in a short time Muslims became a force to be reckoned with. Now the need of the hour was to promulgate the legal, social, economic and political codes necessary to organise this emerging community into a righteous, egalitarian, and strongly motivated nation capable of spreading the message of Allah to the four corners of the world. Most of these codes for the organisation of an ideal Islamic society were proclaimed in this Sûrah.

The Makkan Sûrahs called upon Muslims to face the torments inflicted upon them by the idolaters with patience, but now when the Muslims become an organised community, they are allowed to retaliate and

wage Jihad against their enemies and persecutors. They are told that they need not fear the evident superiority of their enemy in men and arms, for success depends on the strength of true faith and Allah's support. Allah promises them His help in their struggle against falsehood and its champions, and assures them of ultimate victory if they keep their commitment to the guidance of Allah.

Sûrah 2. Al-Baqarah (The Cow) رُكُوعَاتُهَا ٤٠ سُورَةُ الْبَقَرَةِ مَدَنِيَّةٌ آيَاتُهَا ٢٨٦

Revealed at Madinah, 40 Sections, 286 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Alif. Lam.Mim. (Individual Letters of Arabic Alphabet).	الٓمٓ ۝١
2. A Glorious Book this! which has nothing of doubt in it; it is a guidance for the God-conscious who fear Allah–	ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ ۝٢
3. Those who believe in the Unseen, and establish prayer and spend in Our way out of what We have provided them–	الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۝٣
4. And those who believe in that which has been sent down to you (O My Apostle) and in that which was sent down before you, and they also have (inner) conviction of the Hereafter.	وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ ۚ وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ۝٤
5. They are the ones who are rightly guided (with the help and guidance from their Lord), and verily it is they who are successful in both the worlds.	اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ ۗ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝٥
6. Verily those who disbelieve (instead of accepting the true faith), it is all the same to them whether you fore-warn them or warn them not, they will not believe.	اِنَّ الَّذِيْنَ كَفَرُوْا سَوَآءٌ عَلَيْهِمْ ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ ۝٦

7. Allah has set a seal upon their hearts and upon their ears; and on their eyes is a covering. An awful torment lies in store for them.

خَتَمَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَعَلٰى سَمْعِهِمْ ۚ وَعَلٰٓى
اَبْصَارِهِمْ غِشَاوَةٌ ۫ وَّلَهُمْ عَذَابٌ عَظِيْمٌ ٧

-ع-

Section 2

8. And of mankind there are some who say: "We have believed in Allah and the Last Day" whereas actually they are not believers.

وَمِنَ النَّاسِ مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ وَبِالْيَوْمِ
الْاٰخِرِ وَمَا هُمْ بِمُؤْمِنِيْنَ ٨

وقف لازم

9. They seek to deceive Allah and those who believe, but in fact they deceive none but themselves; and yet they perceive not (the truth).

يُخٰدِعُوْنَ اللّٰهَ وَالَّذِيْنَ اٰمَنُوْا ۚ وَمَا يَخْدَعُوْنَ
اِلَّآ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ٩

10. In their hearts is a disease, so Allah has increased unto them their disease; for them is a painful torment because they used to tell lies.

فِيْ قُلُوْبِهِمْ مَّرَضٌ ۙ فَزَادَهُمُ اللّٰهُ مَرَضًا ۚ
وَلَهُمْ عَذَابٌ اَلِيْمٌ ۢ بِمَا كَانُوْا يَكْذِبُوْنَ ١٠

11. And when it is said to them: "Do not make mischief in the land," they say: "Nay, we are but reformists".

وَاِذَا قِيْلَ لَهُمْ لَا تُفْسِدُوْا فِي الْاَرْضِ ۙ قَالُوْٓا
اِنَّمَا نَحْنُ مُصْلِحُوْنَ ١١

12. Beware! surely it is they who are the mischief-makers, but they know not.

اَلَآ اِنَّهُمْ هُمُ الْمُفْسِدُوْنَ وَلٰكِنْ لَّا
يَشْعُرُوْنَ ١٢

13. And when it is said to them: "Believe as (other) people have believed", they say: "What! are we to believe as the fools have believed?" Beware! verily it is they who are the fools, but they know not.

وَاِذَا قِيْلَ لَهُمْ اٰمِنُوْا كَمَآ اٰمَنَ النَّاسُ قَالُوْٓا
اَنُؤْمِنُ كَمَآ اٰمَنَ السُّفَهَآءُ ۭ اَلَآ اِنَّهُمْ هُمُ
السُّفَهَآءُ وَلٰكِنْ لَّا يَعْلَمُوْنَ ١٣

14. And when they meet those who believe they say: "We believe," and when they are alone with their devils, they say: "Surely we are with you; we were only mocking at them."

وَاِذَا لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْٓا اٰمَنَّا ۚ وَاِذَا خَلَوْا
اِلٰى شَيٰطِيْنِهِمْ ۙ قَالُوْٓا اِنَّا مَعَكُمْ ۙ اِنَّمَا نَحْنُ
مُسْتَهْزِءُوْنَ ١٤

15. (If they but knew) Allah punishes them for this mockery, and leaves them to wander about blindly in their transgression.

اَللّٰهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِيْ طُغْيَانِهِمْ
يَعْمَهُوْنَ ١٥

16. These are the ones who bought error instead of guidance, but this commerce of theirs was not profitable,

اُولٰۗىِٕكَ الَّذِيْنَ اشْتَرَوُا الضَّلٰلَةَ بِالْهُدٰى ۠ فَمَا
رَبِحَتْ تِّجَارَتُهُمْ وَمَا كَانُوْا مُهْتَدِيْنَ ١٦

and surely they did not know the right path (of guidance).

17. Their example is like one who lights a fire, but as soon as it lit up all around him, Allah took away their light and left them in utter darkness-so that they do not see anything.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا ۚ فَلَمَّآ اَضَاۗءَتْ
مَا حَوْلَهٗ ذَهَبَ اللّٰهُ بِنُوْرِهِمْ وَتَرَكَهُمْ فِيْ
ظُلُمٰتٍ لَّا يُبْصِرُوْنَ ١٧

18. They are deaf, dumb and blind, so they shall not return–

صُمٌّۢ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُوْنَ ١٨

19. Or like a heavy rainstorm from the sky, charged with darkness, thunder and lightning. They thrust their fingers in their ears at the sound of the thunderclaps in terror of death; and Allah encompasses the disbelievers.

اَوْ كَصَيِّبٍ مِّنَ السَّمَاۗءِ فِيْهِ ظُلُمٰتٌ وَّرَعْدٌ وَّ
بَرْقٌ ۚ يَجْعَلُوْنَ اَصَابِعَهُمْ فِيْٓ اٰذَانِهِمْ مِّنَ
الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۭ وَاللّٰهُ مُحِيْطٌۢ
بِالْكٰفِرِيْنَ ١٩

20. It so seems that the lightning well-nigh snatched away their sights from them. Every time it flashes upon them they walk on in its light; but as soon as it darkens for them, they come to a standstill. Indeed, if Allah willed He could take away their sense of hearing and their sights. Verily Allah is Potent over everything.

يَكَادُ الْبَرْقُ يَخْطَفُ اَبْصَارَهُمْ ۭ كُلَّمَآ اَضَاۗءَ لَهُمْ
مَّشَوْا فِيْهِ ۙ وَاِذَآ اَظْلَمَ عَلَيْهِمْ قَامُوْا ۭ وَلَوْ شَاۗءَ
اللّٰهُ لَذَهَبَ بِسَمْعِهِمْ وَاَبْصَارِهِمْ ۭ اِنَّ اللّٰهَ
عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ٢٠

Section 3

21. O mankind! worship your Guardian-Lord alone, Who created you and those who were before you, that haply you may become righteous and God-fearing.

يٰٓاَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ وَ
الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ٢١

22. He Who made the earth a carpet spread out for you and the sky a canopy (overhead), and sent down water from the sky, and brought out certain fruits for your provision. So do not set up rivals to Allah while you know (the truth to be otherwise).

الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ فِرَاشًا وَّالسَّمَاۗءَ بِنَاۗءً ۠
وَّاَنْزَلَ مِنَ السَّمَاۗءِ مَاۗءً فَاَخْرَجَ بِهٖ مِنَ
الثَّمَرٰتِ رِزْقًا لَّكُمْ ۚ فَلَا تَجْعَلُوْا لِلّٰهِ اَنْدَادًا
وَّاَنْتُمْ تَعْلَمُوْنَ ٢٢

23. And if you have any doubt as to what We have sent down upon Our (exalted) servant, then bring just one chapter like it and call upon all your helpers beside Allah if you are truthful.

وَ اِنْ كُنْتُمْ فِیْ رَیْبٍ مِّمَّا نَزَّلْنَا عَلٰى عَبْدِنَا
فَاْتُوْا بِسُوْرَةٍ مِّنْ مِّثْلِهٖ وَادْعُوْا شُهَدَآءَكُمْ
مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِیْنَ ﴿۲۳﴾

24. And if you fail to do so–and verily you are bound to fail–then guard yourselves against the Fire whose fuel is men and stones, and which has been specially prepared for the disbelievers

فَاِنْ لَّمْ تَفْعَلُوْا وَلَنْ تَفْعَلُوْا فَاتَّقُوا النَّارَ الَّتِیْ
وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ ۖۚ اُعِدَّتْ
لِلْكٰفِرِیْنَ ﴿۲۴﴾

25. And give glad-tidings to those who believe and work good deeds that verily for them are Gardens watered by streams running beneath. As often as they will be given fruits to eat therefrom (at the sight of it), they will say: "This is just what we were given to eat before," whereas it was given to them resembling (only in appearance). And for them therein will be chaste wives and they shall dwell in Paradise for ever.

وَبَشِّرِ الَّذِیْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اَنَّ لَهُمْ
جَنّٰتٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ كُلَّمَا رُزِقُوْا
مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا ۙ قَالُوْا هٰذَا الَّذِیْ رُزِقْنَا
مِنْ قَبْلُ ۙ وَاُتُوْا بِهٖ مُتَشَابِهًا ؕ وَلَهُمْ فِیْهَآ
اَزْوَاجٌ مُّطَهَّرَةٌ ۙۗ وَّهُمْ فِیْهَا خٰلِدُوْنَ ﴿۲۵﴾

26. Verily Allah does not shrink from setting forth a parable of a gnat or. of something even meaner. Those who believe know perfectly well that it is the very truth (sent down) from their Lord; but those who disbelieve say: "What could Allah mean by quoting this parable"? Say you: "By such parable Allah leads many astray and guides many aright". And He leads none astray thereby except the disobedient evildoers–

اِنَّ اللّٰهَ لَا یَسْتَحْیٖۤ اَنْ یَّضْرِبَ مَثَلًا مَّا بَعُوْضَةً
فَمَا فَوْقَهَا ؕ فَاَمَّا الَّذِیْنَ اٰمَنُوْا فَیَعْلَمُوْنَ اَنَّهُ الْحَقُّ
مِنْ رَّبِّهِمْ ۚ وَاَمَّا الَّذِیْنَ كَفَرُوْا فَیَقُوْلُوْنَ مَاذَآ
اَرَادَ اللّٰهُ بِهٰذَا مَثَلًا ۘ یُضِلُّ بِهٖ كَثِیْرًا ۙ وَّ
یَهْدِیْ بِهٖ كَثِیْرًا ؕ وَمَا یُضِلُّ بِهٖۤ اِلَّا الْفٰسِقِیْنَ ﴿۲۶﴾

وقف لازم

27. Those who keep breaking the covenant of Allah after solemnly confirming it, and split apart what Allah has commanded to be joined, and keep making mischief in the land; these! verily they are the ones that stand to lose.

الَّذِیْنَ یَنْقُضُوْنَ عَهْدَ اللّٰهِ مِنْۢ بَعْدِ مِیْثَاقِهٖ ۪
وَ یَقْطَعُوْنَ مَاۤ اَمَرَ اللّٰهُ بِهٖۤ اَنْ یُّوْصَلَ وَیُفْسِدُوْنَ
فِی الْاَرْضِ ؕ اُولٰٓىِٕكَ هُمُ الْخٰسِرُوْنَ ﴿۲۷﴾

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28. How can you deny Allah, seeing it is He Who gave you life whereas you were lifeless? Then He will cause you to die; and then restore you back to life once again. Then to His Presence you shall all be brought back in the end.

كَیْفَ تَكْفُرُوْنَ بِاللّٰهِ وَكُنْتُمْ اَمْوَاتًا فَاَحْیَاكُمْ
ثُمَّ یُمِیْتُكُمْ ثُمَّ یُحْیِیْكُمْ ثُمَّ اِلَیْهِ تُرْجَعُوْنَ ﴿۲۸﴾

29. He it is Who created for you all that is in the earth. There after, He turned to the heaven and fashioned it properly as seven heavens, and He is Best Knower of all things.

هُوَ الَّذِیْ خَلَقَ لَكُمْ مَّا فِی الْاَرْضِ جَمِیْعًا ۗ
ثُمَّ اسْتَوٰۤى اِلَى السَّمَآءِ فَسَوّٰىهُنَّ سَبْعَ سَمٰوٰتٍ ؕ
وَهُوَ بِكُلِّ شَیْءٍ عَلِیْمٌ ﴿۲۹﴾

Section 4

30. And recall, when your Lord said to the angels: "I am going to appoint a vicegerent in the earth". They said: "Will You set in the earth such as will make mischief and cause bloodshed, whereas we celebrate Your praise and glorify You": Allah said: "Surely I know that which you know not."

وَاِذْ قَالَ رَبُّكَ لِلْمَلٰٓىِٕكَةِ اِنِّیْ جَاعِلٌ فِی
الْاَرْضِ خَلِیْفَةً ؕ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ
فِیْهَا وَیَسْفِكُ الدِّمَآءَ ۚ وَنَحْنُ نُسَبِّحُ
بِحَمْدِكَ وَنُقَدِّسُ لَكَ ؕ قَالَ اِنِّیْۤ اَعْلَمُ مَا لَا
تَعْلَمُوْنَ ﴿۳۰﴾

31. And Allah taught Adam the names of all things. Then He set them before the angels saying: "Tell Me the names of these if you are really truthful (in your opinion)."

وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى
الْمَلٰٓىِٕكَةِ ۙ فَقَالَ اَنْۢبِـُٔوْنِیْ بِاَسْمَآءِ هٰۤؤُلَآءِ اِنْ
كُنْتُمْ صٰدِقِیْنَ ﴿۳۱﴾

32. They said: "Glory to You! we have no knowledge except what You have taught us. In truth, You alone are the All-Knowing, the All-Wise."

قَالُوْا سُبْحٰنَكَ لَا عِلْمَ لَنَاۤ اِلَّا مَا عَلَّمْتَنَا ؕ اِنَّكَ
اَنْتَ الْعَلِیْمُ الْحَكِیْمُ ﴿۳۲﴾

33. Allah said: "O Adam! tell them the names of these things". Then when Adam had told the angels the names of those things, Allah said: "Did I not tell you that I know full well all the hidden mysteries of the heavens and the earth: and I know whatever you disclose and whatever you have been concealing?"

قَالَ یٰۤاٰدَمُ اَنْۢبِئْهُمْ بِاَسْمَآىِٕهِمْ ۚ فَلَمَّاۤ اَنْۢبَاَهُمْ
بِاَسْمَآىِٕهِمْ ۙ قَالَ اَلَمْ اَقُلْ لَّكُمْ اِنِّیْۤ اَعْلَمُ غَیْبَ
السَّمٰوٰتِ وَالْاَرْضِ ۙ وَاَعْلَمُ مَا تُبْدُوْنَ وَمَا كُنْتُمْ
تَكْتُمُوْنَ ﴿۳۳﴾

34. And recall when We commanded the angels saying: "Prostrate yourselves before Adam." Then they all fell prostrate, but not Iblis. He refused and was stiff-necked, and became of (the band of)the disbelievers.

وَاِذۡ قُلۡنَا لِلۡمَلٰٓئِكَةِ اسۡجُدُوۡا لِاٰدَمَ فَسَجَدُوۡٓا
اِلَّآ اِبۡلِيۡسَ ؕ اَبٰى وَاسۡتَكۡبَرَ ٚ وَكَانَ مِنَ الۡكٰفِرِيۡنَ ﴿٣٤﴾

35. And We said: "O Adam! dwell you and your wife in this Garden and eat both of you the fruits freely from wherever you will; but go not near yonder Tree lest you become of the wrongdoers."

وَقُلۡنَا يٰٓاٰدَمُ اسۡكُنۡ اَنۡتَ وَ زَوۡجُكَ الۡجَنَّةَ وَكُلَا
مِنۡهَا رَغَدًا حَيۡثُ شِئۡتُمَا ۖ وَلَا تَقۡرَبَا هٰذِهِ الشَّجَرَةَ
فَتَكُوۡنَا مِنَ الظّٰلِمِيۡنَ ﴿٣٥﴾

36. Then Satan caused the two to slip (with regard to the Forbidden Tree) and got them out of the place where they lived. And We said: "Get down, you will be enemies to one another and now in the earth shall be your dwelling place and provision for an appointed term."

فَاَزَلَّهُمَا الشَّيۡطٰنُ عَنۡهَا فَاَخۡرَجَهُمَا مِمَّا كَانَا
فِيۡهِ ۖ وَ قُلۡنَا اهۡبِطُوۡا بَعۡضُكُمۡ لِبَعۡضٍ عَدُوٌّ ۚ
وَلَكُمۡ فِى الۡاَرۡضِ مُسۡتَقَرٌّ وَّمَتَاعٌ اِلٰى حِيۡنٍ ﴿٣٦﴾

37. Then Adam learnt certain words (of Revelation) from his Lord and so Allah accepted his penitence. Verily He is the Most-Relenting, the Ever-Merciful .

فَتَلَقّٰٓى اٰدَمُ مِنۡ رَّبِّهٖ كَلِمٰتٍ فَتَابَ عَلَيۡهِ ؕ اِنَّهٗ هُوَ
التَّوَّابُ الرَّحِيۡمُ ﴿٣٧﴾

38. We said: "Get down from here, all of you. Then if there comes to you from Me (a message of) guidance, who-soever follow My guidance, shall have nothing to fear, nor shall they grieve.

قُلۡنَا اهۡبِطُوۡا مِنۡهَا جَمِيۡعًا ۚ فَاِمَّا يَاۡتِيَنَّكُمۡ مِّنِّىۡ
هُدًى فَمَنۡ تَبِعَ هُدَاىَ فَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا
هُمۡ يَحۡزَنُوۡنَ ﴿٣٨﴾

39. "And those who disbelieve and shall deny Our Signs–they are to be the inmates of Hell and therein shall they abide for ever."

وَالَّذِيۡنَ كَفَرُوۡا وَكَذَّبُوۡا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصۡحٰبُ
النَّارِ ۚ هُمۡ فِيۡهَا خٰلِدُوۡنَ ﴿٣٩﴾

Section 5

40. O Children of Jacob! remember My favour that I conferred upon you and fulfil your part of the covenant with Me, and I shall keep My part of the covenant with you, and fear none but Me alone.

يٰبَنِىۡٓ اِسۡرَآءِيۡلَ اذۡكُرُوۡا نِعۡمَتِىَ الَّتِىۡٓ اَنۡعَمۡتُ عَلَيۡكُمۡ
وَاَوۡفُوۡا بِعَهۡدِىۡٓ اُوۡفِ بِعَهۡدِكُمۡ ۚ وَاِيَّاىَ
فَارۡهَبُوۡنِ ﴿٤٠﴾

41. And believe in (the Book) that I have (now) sent down which confirms that which you possess already of the Scripture and do not be the first to disbelieve therein, and barter not My Revelations for a paltry price, and fear but Me alone.

وَاٰمِنُوۡا بِمَآ اَنۡزَلۡتُ مُصَدِّقًا لِّمَا مَعَكُمۡ وَلَا تَكُوۡنُوۡٓا
اَوَّلَ كَافِرٍۢ بِهٖ ۖ وَلَا تَشۡتَرُوۡا بِاٰيٰتِىۡ ثَمَنًا قَلِيۡلًا ۚ
وَّاِيَّاىَ فَاتَّقُوۡنِ ﴿٤١﴾

42. And not confound truth with false-hood, and conceal not the truth while you know (it).

وَلَا تَلۡبِسُوا الۡحَقَّ بِالۡبَاطِلِ وَتَكۡتُمُوا الۡحَقَّ
وَاَنۡتُمۡ تَعۡلَمُوۡنَ ﴿٤٢﴾

43. And establish prayer and pay the Zakat (poor-rate) and bow down with those who bow down.

وَاَقِيۡمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَارۡكَعُوۡا مَعَ
الرّٰكِعِيۡنَ ﴿٤٣﴾

44. Do you enjoin righteousness upon (other) people and forget your-selves? And yet you read the Book (Scripture)! Have you no sense to understand (even that much)?

اَتَاۡمُرُوۡنَ النَّاسَ بِالۡبِرِّ وَتَنۡسَوۡنَ اَنۡفُسَكُمۡ وَ
اَنۡتُمۡ تَتۡلُوۡنَ الۡكِتٰبَ ؕ اَفَلَا تَعۡقِلُوۡنَ ﴿٤٤﴾

45. And seek help through patience and prayer, and without doubt prayer is an exacting discipline but not (hard) to those who are humble and God-fearing–

وَاسۡتَعِيۡنُوۡا بِالصَّبۡرِ وَالصَّلٰوةِ ؕ وَاِنَّهَا لَكَبِيۡرَةٌ اِلَّا
عَلَى الۡخٰشِعِيۡنَ ﴿٤٥﴾

46. Those who are convinced that they are going to meet their Lord, for certain, and surely to Him alone they are to return.

الَّذِيۡنَ يَظُنُّوۡنَ اَنَّهُمۡ مُّلٰقُوۡا رَبِّهِمۡ وَاَنَّهُمۡ اِلَيۡهِ
رٰجِعُوۡنَ ﴿٤٦﴾

Section 6

47. O Children of Jacob: remember My favour that I conferred upon you and (that) I preferred you over all the people of the then world.

يٰبَنِىۡٓ اِسۡرَآءِيۡلَ اذۡكُرُوۡا نِعۡمَتِىَ الَّتِىۡٓ اَنۡعَمۡتُ
عَلَيۡكُمۡ وَاَنِّىۡ فَضَّلۡتُكُمۡ عَلَى الۡعٰلَمِيۡنَ ﴿٤٧﴾

48. And fear a Day when no soul will avail another in the least, nor will intercession be accepted from it, nor will any ransom be received from it (for purpose of salvation) , nor will they be helped.

وَاتَّقُوۡا يَوۡمًا لَّا تَجۡزِىۡ نَفۡسٌ عَنۡ نَّفۡسٍ شَيۡـًٔا
وَّلَا يُقۡبَلُ مِنۡهَا شَفَاعَةٌ وَّلَا يُؤۡخَذُ مِنۡهَا
عَدۡلٌ وَّلَا هُمۡ يُنۡصَرُوۡنَ ﴿٤٨﴾

49. And recall, when We delivered you from Pharaoh's folk who subjected you to cruel oppression, slaying your

وَاِذۡ نَجَّيۡنٰكُمۡ مِّنۡ اٰلِ فِرۡعَوۡنَ يَسُوۡمُوۡنَكُمۡ سُوۡٓءَ
الۡعَذَابِ يُذَبِّحُوۡنَ اَبۡنَآءَكُمۡ وَيَسۡتَحۡيُوۡنَ

sons and keeping your women alive; and therein was indeed a heavy trial from your Lord–

نِسَآءَكُمْ ۚ وَفِىْ ذٰلِكُمْ بَلَآءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ ﴿٤٩﴾

50. And when We parted the sea for you and then took you to safety, and caused Pharaoh's folk to be drowned before your very eyes while you stood watching.

وَاِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَاَنْجَيْنٰكُمْ وَاَغْرَقْنَآ اٰلَ فِرْعَوْنَ وَاَنْتُمْ تَنْظُرُوْنَ ﴿٥٠﴾

51. And recall, when We appointed for Moses forty nights of commune and you took the Calf for worship (as God) in his absence and you were wrongdoers indeed;

وَاِذْ وٰعَدْنَا مُوْسٰٓى اَرْبَعِيْنَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْۢ بَعْدِهٖ وَاَنْتُمْ ظٰلِمُوْنَ ﴿٥١﴾

52. Even after this (grave offence) We pardoned you, that haply you might be grateful;

ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْۢ بَعْدِ ذٰلِكَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٥٢﴾

53. And when We gave to Moses the Book and the Distinction to judge between right and wrong, so that you might follow the right path.

وَاِذْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُوْنَ ﴿٥٣﴾

54. And recall, when Moses (on him be peace) said to his people: "O my people! surely you have wronged your souls in taking the Calf for worship (as God); so now turn in penitence to your Maker and slay one another– those of you who are guilty of polytheism. That is best for you in the sight of your Maker." Then did Allah relent towards you accepting your penitence. Surely He is alone the Most-Relenting, the Ever-Merciful.

وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ اِنَّكُمْ ظَلَمْتُمْ اَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوْبُوْٓا اِلٰى بَارِئِكُمْ فَاقْتُلُوْٓا اَنْفُسَكُمْ ۗ ذٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ ۗ فَتَابَ عَلَيْكُمْ ۗ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿٥٤﴾

55. And recall, when you said: "O Moses! we shall never believe in you until we see Allah manifestly." Thereupon the thunder bolt struck you (at this grave insolence), even as you were looking on.

وَاِذْ قُلْتُمْ يٰمُوْسٰى لَنْ نُّؤْمِنَ لَكَ حَتّٰى نَرَى اللّٰهَ جَهْرَةً فَاَخَذَتْكُمُ الصّٰعِقَةُ وَاَنْتُمْ تَنْظُرُوْنَ ﴿٥٥﴾

56. Then We revived you after your death that haply you may be grateful.

ثُمَّ بَعَثْنٰكُمْ مِّنْۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٥٦﴾

57. And We caused the cloud to shade over you and sent down upon you Manna and Salwa (quails) saying: "Eat of the clean and pure things We have provided for you;" and they did not wrong Us at all, but they used to wrong their own souls.

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَاَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوٰى ۗ كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ ۗ وَمَا ظَلَمُوْنَا وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿٥٧﴾

58. And recall, when We said to you: "Enter this town and eat freely therefrom wherever you will and make your way reverently through the gate with bowed heads saying: forgive us. We shall forgive you your wrongs and We give added reward to the doers of good."

وَاِذْ قُلْنَا ادْخُلُوْا هٰذِهِ الْقَرْيَةَ فَكُلُوْا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَّادْخُلُوا الْبَابَ سُجَّدًا وَّقُوْلُوْا حِطَّةٌ نَّغْفِرْ لَكُمْ خَطٰيٰكُمْ ۗ وَسَنَزِيْدُ الْمُحْسِنِيْنَ ﴿٥٨﴾

59. But the wrongdoers changed the word that had been told them for another; so We let loose on those wrongdoing people a scourge from heaven because of their disobedience.

فَبَدَّلَ الَّذِيْنَ ظَلَمُوْا قَوْلًا غَيْرَ الَّذِىْ قِيْلَ لَهُمْ فَاَنْزَلْنَا عَلَى الَّذِيْنَ ظَلَمُوْا رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوْا يَفْسُقُوْنَ ﴿٥٩﴾

Section 7

60. And recall, when Moses prayed for water for his people; We said: "Strike with your staff yonder rock." At once there gushed forth twelve springs from the rock, so that each tribe knew its drinking-place: eat and drink of that which Allah has provided you and do not go about corrupting the earth with evil.

وَاِذِ اسْتَسْقٰى مُوْسٰى لِقَوْمِهٖ فَقُلْنَا اضْرِبْ بِّعَصَاكَ الْحَجَرَ ۗ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۗ قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرَبَهُمْ ۗ كُلُوْا وَاشْرَبُوْا مِنْ رِّزْقِ اللّٰهِ وَلَا تَعْثَوْا فِى الْاَرْضِ مُفْسِدِيْنَ ﴿٦٠﴾

61. And recall when you said: "O Moses! we can no longer put up with one kind of food. So pray to your Lord to bring out for us some of the varied produce of the earth, such as vegetables, and cucumbers, and wheat and lentils and onions." He said: "What! would you demand an inferior thing in exchange for what is

وَاِذْ قُلْتُمْ يٰمُوْسٰى لَنْ نَّصْبِرَ عَلٰى طَعَامٍ وَّاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْۢبِتُ الْاَرْضُ مِنْۢ بَقْلِهَا وَقِثَّآئِهَا وَفُوْمِهَا وَعَدَسِهَا وَبَصَلِهَا ۗ قَالَ اَتَسْتَبْدِلُوْنَ الَّذِىْ هُوَ اَدْنٰى بِالَّذِىْ هُوَ خَيْرٌ ۗ اِهْبِطُوْا مِصْرًا فَاِنَّ لَكُمْ مَّا سَاَلْتُمْ ۗ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ

وَ بَآءُوْ بِغَضَبٍ مِّنَ اللّٰهِ ؕ ذٰلِكَ بِاَنَّهُمْ كَانُوْا
يَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ وَيَقْتُلُوْنَ النَّبِيّٖنَ بِغَيْرِ
الْحَقِّ ؕ ذٰلِكَ بِمَا عَصَوْا وَّ كَانُوْا يَعْتَدُوْنَ ۟ ﴿٦١﴾

better? Well! go back to any town and there you will find all that you have asked for." And shame and misery was stamped upon them and they incurred the wrath of Allah because they used to deny the Revelations of Allah and slew the Prophets unjustly. This was, because they were disobedient and used to exceed the limits.

ع

Section 8

اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَادُوْا وَالنَّصٰرٰى
وَالصّٰبِـِٕيْنَ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَ
عَمِلَ صَالِحًا فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٦٢﴾

62. Take it for granted, that whether it be the followers of Islam, or the Jews or the Christians or the Sabians– whosoever believe in Allah and the Last Day and work righteous deeds– surely their reward is with their Lord; they shall have nothing to fear, nor shall they grieve.

وَاِذْ اَخَذْنَا مِيْثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّوْرَ ؕ خُذُوْا
مَآ اٰتَيْنٰكُمْ بِقُوَّةٍ وَّاذْكُرُوْا مَا فِيْهِ لَعَلَّكُمْ
تَتَّقُوْنَ ﴿٦٣﴾

63. And recall, when We took a solemn covenant from you and caused the (mount) Tur to tower above you saying: "Hold fast to that (Book) which We have given you and bear in mind the precepts therein that haply you might become righteous."

ثُمَّ تَوَلَّيْتُمْ مِّنْۢ بَعْدِ ذٰلِكَ ۚ فَلَوْلَا فَضْلُ اللّٰهِ
عَلَيْكُمْ وَرَحْمَتُهٗ لَكُنْتُمْ مِّنَ الْخٰسِرِيْنَ ﴿٦٤﴾

64. Then even after the solemn covenant, you turned back and had it not been for the Grace of Allah and His Mercy to you, you would have surely been of the losers.

وَلَقَدْ عَلِمْتُمُ الَّذِيْنَ اعْتَدَوْا مِنْكُمْ فِى السَّبْتِ
فَقُلْنَا لَهُمْ كُوْنُوْا قِرَدَةً خٰسِـِٕيْنَ ۚ ﴿٦٥﴾

65. And surely you know well of those of you who violated the law of the Sabbath (Saturday): wherefore We gave them the command: "Be you apes, rejected and despised."

فَجَعَلْنٰهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَ
مَوْعِظَةً لِّلْمُتَّقِيْنَ ﴿٦٦﴾

66. And We made this punishment a warning to the people of their own day as well as the coming generations, and made it a lesson to the God-fearing.

وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖٓ اِنَّ اللّٰهَ يَاْمُرُكُمْ اَنْ
تَذْبَحُوْا بَقَرَةً ؕ قَالُوْٓا اَتَتَّخِذُنَا هُزُوًا ؕ قَالَ اَعُوْذُ
بِاللّٰهِ اَنْ اَكُوْنَ مِنَ الْجٰهِلِيْنَ ﴿٦٧﴾

67. And recall, when Moses (on him be peace) said to his people: "Lo! Allah commands you to slaughter a cow;" they said: "Do you make a laughing-stock of us?" He said: "I seek refuge with Allah lest I be of the ignorant."

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا هِىَ ؕ
قَالَ اِنَّهٗ يَقُوْلُ اِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَّلَا
بِكْرٌ ؕ عَوَانٌۢ بَيْنَ ذٰلِكَ ؕ فَافْعَلُوْا مَا
تُؤْمَرُوْنَ ﴿٦٨﴾

68. They said: "Pray to your Lord on our behalf to make clear to us what kind of cow she shall be." Moses said: "Your Lord says: 'let her be neither an old cow nor a young heifer but in-between;' so do what you are commanded."

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا لَوْنُهَا ؕ
قَالَ اِنَّهٗ يَقُوْلُ اِنَّهَا بَقَرَةٌ صَفْرَآءُ ۙ فَاقِعٌ لَّوْنُهَا
تَسُرُّ النّٰظِرِيْنَ ﴿٦٩﴾

69. They said: "Pray to your Lord on our behalf to make clear to us of what colour she shall be." Moses said: "Your Lord says: 'let the cow be yellow, a rich yellow, pleasing to the sight of the beholders.' "

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا هِىَ ۙ اِنَّ
الْبَقَرَ تَشٰبَهَ عَلَيْنَا ؕ وَ اِنَّآ اِنْ شَآءَ اللّٰهُ
لَمُهْتَدُوْنَ ﴿٧٠﴾

70. They said: "Pray to your Lord on our behalf to make it clear to us the exact type of cow she shall be– verily the cow has become dubious to us (for to us cows all look alike). And surely if Allah wills, we shall be rightly guided to it."

قَالَ اِنَّهٗ يَقُوْلُ اِنَّهَا بَقَرَةٌ لَّا ذَلُوْلٌ تُثِيْرُ
الْاَرْضَ وَلَا تَسْقِى الْحَرْثَ ۚ مُسَلَّمَةٌ لَّا شِيَةَ
فِيْهَا ؕ قَالُوا الْـٰٔنَ جِئْتَ بِالْحَقِّ ؕ فَذَبَحُوْهَا وَمَا
كَادُوْا يَفْعَلُوْنَ ۧ ﴿٧١﴾

71. Moses said: "Your Lord says: let her be a healthy cow, not worn out with ploughing the earth or watering the field, a cow free from all blemish." At this they said (helplessly): "Now you bring us the right clue." So they slaughtered the cow– though they did not look like doing it.

ع

Section 9

وَاِذْ قَتَلْتُمْ نَفْسًا فَادّٰرَءْتُمْ فِيْهَا ؕ وَاللّٰهُ
مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُوْنَ ۚ ﴿٧٢﴾

72. And recall when you had killed a man, and you began accusing one another of the murder, and Allah was to make known that which you were concealing.

73. We then said: "Strike this murdered man's corpse with a part of the cow." (Lo!) thus does Allah restore the dead to life and shows you the Signs of His might that haply you may understand.

فَقُلْنَا اضْرِبُوْهُ بِبَعْضِهَا ؕ كَذٰلِكَ يُحْيِ اللّٰهُ
الْمَوْتٰى ۙ وَيُرِيْكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿۷۳﴾

74. Yet even after witnessing this scene your hearts were hardened; so they are hard like stones, nay even worse than stones in hardness, for surely there are some stones from which streams gush forth, some split asunder and water flows from them, and there are others that fall down for the fear of Allah; and Allah is not unmindful of what (evils) you do.

ثُمَّ قَسَتْ قُلُوْبُكُمْ مِّنْۢ بَعْدِ ذٰلِكَ فَهِىَ
كَالْحِجَارَةِ اَوْ اَشَدُّ قَسْوَةً ؕ وَاِنَّ مِنَ الْحِجَارَةِ
لَمَا يَتَفَجَّرُ مِنْهُ الْاَنْهٰرُ ؕ وَاِنَّ مِنْهَا لَمَا
يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَآءُ ؕ وَ اِنَّ مِنْهَا
لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللّٰهِ ؕ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا
تَعْمَلُوْنَ ﴿۷۴﴾

75. (O Muslims!) do you hope that these (Jews) will come to believe in you, whereas a party from among them used to listen to the Word of Allah and then knowingly altered it even after they had understood its meaning well.

اَفَتَطْمَعُوْنَ اَنْ يُّؤْمِنُوْا لَكُمْ وَقَدْ كَانَ
فَرِيْقٌ مِّنْهُمْ يَسْمَعُوْنَ كَلٰمَ اللّٰهِ ثُمَّ يُحَرِّفُوْنَهٗ
مِنْۢ بَعْدِ مَا عَقَلُوْهُ وَ هُمْ يَعْلَمُوْنَ ﴿۷۵﴾

76. And when they meet the believers they say: "We also believe." But when they see one another in private, they say: "(What!!) do you tell them of that which Allah has disclosed to you so that they may argue with you there- by before your Lord? Have you then no wisdom to understand even that?"

وَاِذَا لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْٓا اٰمَنَّا ۚۖ وَ اِذَا خَلَا
بَعْضُهُمْ اِلٰى بَعْضٍ قَالُوْٓا اَتُحَدِّثُوْنَهُمْ بِمَا
فَتَحَ اللّٰهُ عَلَيْكُمْ لِيُحَآجُّوْكُمْ بِهٖ عِنْدَ رَبِّكُمْ ؕ
اَفَلَا تَعْقِلُوْنَ ﴿۷۶﴾

77. Do they not know (the fact) that Allah knows what they conceal and what they make known?

اَوَلَا يَعْلَمُوْنَ اَنَّ اللّٰهَ يَعْلَمُ مَا يُسِرُّوْنَ وَمَا
يُعْلِنُوْنَ ﴿۷۷﴾

78. And there are present among them some unlettered folk who know not the Book (Scripture) except (according to) their own desires and they do nothing but keep conjecturing.

وَ مِنْهُمْ اُمِّيُّوْنَ لَا يَعْلَمُوْنَ الْكِتٰبَ اِلَّآ اَمَانِىَّ
وَاِنْ هُمْ اِلَّا يَظُنُّوْنَ ﴿۷۸﴾

النصف

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79. So woe to those who write out the Scripture with their own hands and then say: "This written word is from Allah," so that they may gain a paltry price therewith. So woe to them for what their hands have written and woe to them for what they thus earn thereby!

فَوَيْلٌ لِّلَّذِيْنَ يَكْتُبُوْنَ الْكِتٰبَ بِاَيْدِيْهِمْ ۚ
ثُمَّ يَقُوْلُوْنَ هٰذَا مِنْ عِنْدِ اللّٰهِ لِيَشْتَرُوْا بِهٖ
ثَمَنًا قَلِيْلًا ؕ فَوَيْلٌ لَّهُمْ مِّمَّا كَتَبَتْ اَيْدِيْهِمْ وَ
وَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُوْنَ ﴿۷۹﴾

80. And they say: "The Fire (of Hell) will never touch us except for a certain number of days." Say you: "Have you taken a Covenant from Allah? Truly Allah will not then break His Covenant; or is it that you falsely attribute to Allah what you do not know at all?"

وَقَالُوْا لَنْ تَمَسَّنَا النَّارُ اِلَّآ اَيَّامًا مَّعْدُوْدَةً ؕ
قُلْ اَتَّخَذْتُمْ عِنْدَ اللّٰهِ عَهْدًا فَلَنْ يُّخْلِفَ
اللّٰهُ عَهْدَهٗٓ اَمْ تَقُوْلُوْنَ عَلَى اللّٰهِ مَا لَا
تَعْلَمُوْنَ ﴿۸۰﴾

81. Verily (it is Our law) whosoever commits evil wilfully and is encompassed by his sin–it is they who are the inmates of the Fire and therein they will abide for ever.

بَلٰى مَنْ كَسَبَ سَيِّئَةً وَّاَحَاطَتْ بِهٖ
خَطِيْٓـئَتُهٗ فَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا
خٰلِدُوْنَ ﴿۸۱﴾

82. And those who believe and do good works, it is they who are the rightful inmates of Paradise and therein they shall abide for ever.

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اُولٰٓئِكَ
اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۸۲﴾

Section 10

83. And recall, when We took a solemn covenant from the Children of Israel to the effect: you shall not worship any one but Allah, and show kindness to parents, to relatives, to orphans and the needy, and speak fair to the people, and establish prayer, and pay the Zakat (poor-rate). But, thereafter, you turned back excepting a few among you (who stood firm) and surely you are back sliders.

وَاِذْ اَخَذْنَا مِيْثَاقَ بَنِىْٓ اِسْرَآءِيْلَ لَا تَعْبُدُوْنَ
اِلَّا اللّٰهَ ۟ وَ بِالْوَالِدَيْنِ اِحْسَانًا وَّ ذِى
الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَقُوْلُوْا لِلنَّاسِ
حُسْنًا وَّاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ؕ ثُمَّ
تَوَلَّيْتُمْ اِلَّا قَلِيْلًا مِّنْكُمْ وَاَنْتُمْ مُّعْرِضُوْنَ ﴿۸۳﴾

84. And recall, when We took a solemn covenant from you that you shall not shed the blood of your kindred and you shall not drive them out of their

وَاِذْ اَخَذْنَا مِيْثَاقَكُمْ لَا تَسْفِكُوْنَ دِمَآءَكُمْ وَلَا
تُخْرِجُوْنَ اَنْفُسَكُمْ مِّنْ دِيَارِكُمْ ثُمَّ اَقْرَرْتُمْ
وَاَنْتُمْ تَشْهَدُوْنَ ﴿۸۴﴾

native land; and you solemnly confirmed the covenant and you yourselves are witnesses to it.

85. And yet there you are, the same people (who had made the covenant) who now slay your relatives and drive out a section of your own people from their native land, and (what is more) assist the enemies against them by sin and oppression. And if they come to you as captives you would ransom them (as a pious gesture) whereas their banishment from their own dwellings was already forbidden to you. Do you then believe in part of the Scripture and reject a part of it? Now (say) what is to be the punishment for such wicked ones except disgrace in the life of the present world– and on the Day of Resurrection they will be consigned to the most grievous torment in Hell. And Allah is not unmindful of the (evil) works you do.

ثُمَّ اَنْتُمْ هٰٓؤُلَآءِ تَقْتُلُوْنَ اَنْفُسَكُمْ وَتُخْرِجُوْنَ فَرِيْقًا مِّنْكُمْ مِّنْ دِيَارِهِمْ تَظٰهَرُوْنَ عَلَيْهِمْ بِالْاِثْمِ وَالْعُدْوَانِ وَاِنْ يَّاْتُوْكُمْ اُسٰرٰى تُفٰدُوْهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ اِخْرَاجُهُمْ اَفَتُؤْمِنُوْنَ بِبَعْضِ الْكِتٰبِ وَتَكْفُرُوْنَ بِبَعْضٍ فَمَا جَزَآءُ مَنْ يَّفْعَلُ ذٰلِكَ مِنْكُمْ اِلَّا خِزْىٌ فِى الْحَيٰوةِ الدُّنْيَا وَيَوْمَ الْقِيٰمَةِ يُرَدُّوْنَ اِلٰٓى اَشَدِّ الْعَذَابِ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿٨٥﴾

86. These are the ones who have bought the life of the present world instead of the Hereafter, so their torment shall not be lightened unto them, nor will they be helped.

اُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الْحَيٰوةَ الدُّنْيَا بِالْاٰخِرَةِ فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْصَرُوْنَ ﴿٨٦﴾ ع

ع ١٠

Section 11

87. And verily We gave to Moses the Book, and We sent in his wake a train of Apostles one after another; and We gave Jesus, son of Mary, clear signs and We strengthened him with the Holy Spirit (Gabriel). Is it even so, that whenever there came to you an Apostle from Allah with a commandment that was not what your souls desired, you became arrogant and some of the Apostles you denied and some of them you put to death?

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَقَفَّيْنَا مِنْ بَعْدِهٖ بِالرُّسُلِ وَاٰتَيْنَا عِيْسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَاَيَّدْنٰهُ بِرُوْحِ الْقُدُسِ اَفَكُلَّمَا جَآءَكُمْ رَسُوْلٌ بِمَا لَا تَهْوٰٓى اَنْفُسُكُمُ اسْتَكْبَرْتُمْ فَفَرِيْقًا كَذَّبْتُمْ وَفَرِيْقًا تَقْتُلُوْنَ ﴿٨٧﴾

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88. And the Jews said: "Our hearts are secure in a covering." Nay! but Allah has cursed them for their disbelief; they have but little faith.

وَقَالُوْا قُلُوْبُنَا غُلْفٌ بَلْ لَّعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ فَقَلِيْلًا مَّا يُؤْمِنُوْنَ ﴿٨٨﴾

89. And when there came to them from Allah the Book, which confirmed the Book (Torah) which they already possessed, and that before they used to entreat God for victory over the infidels (through the medium of that Prophet) and when there actually came to them the said Prophet whom they recognised (as true), they rejected him outright. So the curse of Allah is on those who reject.

وَلَمَّا جَآءَهُمْ كِتٰبٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوْا مِنْ قَبْلُ يَسْتَفْتِحُوْنَ عَلَى الَّذِيْنَ كَفَرُوْا فَلَمَّا جَآءَهُمْ مَّا عَرَفُوْا كَفَرُوْا بِهٖ فَلَعْنَةُ اللّٰهِ عَلَى الْكٰفِرِيْنَ ﴿٨٩﴾

90. Most vile is the price for which they have sold their souls, that they disbelieve in this Book which Allah has revealed, grudging out of jealousy and spite that Allah should bestow His Bounty (Revelation) upon whomsoever He will of His servants. So they have incurred wrath upon wrath of Allah and verily a humiliating and disgraceful punishment is in store for the infidels.

بِئْسَمَا اشْتَرَوْا بِهٖٓ اَنْفُسَهُمْ اَنْ يَّكْفُرُوْا بِمَآ اَنْزَلَ اللّٰهُ بَغْيًا اَنْ يُّنَزِّلَ اللّٰهُ مِنْ فَضْلِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ فَبَآءُوْ بِغَضَبٍ عَلٰى غَضَبٍ وَلِلْكٰفِرِيْنَ عَذَابٌ مُّهِيْنٌ ﴿٩٠﴾

91. And when it is said to them: "Believe in what Allah has sent down," they say: "We believe only in that which was Revealed to us." And they deny besides it (the other Books) even though it is also the truth confirming the Book which they themselves possess. Say you: "Why then did you go on slaying the Prophets of Allah before this if you are indeed believers (in your own Scripture)?"

وَاِذَا قِيْلَ لَهُمْ اٰمِنُوْا بِمَآ اَنْزَلَ اللّٰهُ قَالُوْا نُؤْمِنُ بِمَآ اُنْزِلَ عَلَيْنَا وَيَكْفُرُوْنَ بِمَا وَرَآءَهٗ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُوْنَ اَنْۢبِيَآءَ اللّٰهِ مِنْ قَبْلُ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٩١﴾

92. And assuredly there came to you Moses with clear proofs. Then you took the Calf for worship after him- and you are but habitual offenders.

وَلَقَدْ جَآءَكُمْ مُّوْسٰى بِالْبَيِّنٰتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْۢ بَعْدِهٖ وَاَنْتُمْ ظٰلِمُوْنَ ﴿٩٢﴾

93. And recall, when We took from you a solemn covenant and made the (mount) Tur tower above your heads and commanded you to hold fast to that which We gave you and to listen to Our Commandments most attentively. They said (by tongue): "Yes! we have heard," and (in their hearts they said): "We disobey." Their hearts were saturated with the love of the Calf and this curse was on account of their persistent denial of the truth. Say, "Most vile is that which this (queer) faith of yours commands you, if at all you are believers."

وَاِذْ اَخَذْنَا مِيْثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّوْرَ ؕ
خُذُوْا مَآ اٰتَيْنٰكُمْ بِقُوَّةٍ وَّاسْمَعُوْا ؕ قَالُوْا سَمِعْنَا
وَعَصَيْنَا ۗ وَاُشْرِبُوْا فِىْ قُلُوْبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ؕ
قُلْ بِئْسَمَا يَاْمُرُكُمْ بِهٖۤ اِيْمَانُكُمْ اِنْ كُنْتُمْ
مُّؤْمِنِيْنَ ﴿٩٣﴾

94. Say you: "If the Last Abode with Allah, (with all its amenities) is reserved for you to the exclusion of all the people, then just long for death (for you must long for death in that case) if you are truthful."

قُلْ اِنْ كَانَتْ لَكُمُ الدَّارُ الْاٰخِرَةُ عِنْدَ اللّٰهِ
خَالِصَةً مِّنْ دُوْنِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ اِنْ
كُنْتُمْ صٰدِقِيْنَ ﴿٩٤﴾

95. And they will never long for it, for fear of the evils their hands have sent before. And Allah is Best Knower of the wrong-doers.

وَلَنْ يَّتَمَنَّوْهُ اَبَدًاۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ ؕ وَاللّٰهُ
عَلِيْمٌۢ بِالظّٰلِمِيْنَ ﴿٩٥﴾

96. And surely you will find them the greediest of mankind for life, even greedier than the pagans. Each one of them desires life for a thousand years and yet even this prolonged span of life would by no means save them from the torment. And verily Allah is ever Beholder of what they do.

وَلَتَجِدَنَّهُمْ اَحْرَصَ النَّاسِ عَلٰى حَيٰوةٍ ۚ وَمِنَ
الَّذِيْنَ اَشْرَكُوْا ۚ يَوَدُّ اَحَدُهُمْ لَوْ يُعَمَّرُ اَلْفَ
سَنَةٍ ۚ وَمَا هُوَ بِمُزَحْزِحِهٖ مِنَ الْعَذَابِ اَنْ يُّعَمَّرَ ؕ
وَاللّٰهُ بَصِيْرٌۢ بِمَا يَعْمَلُوْنَ ﴿٩٦﴾ ع

معانقة ٢

ع

Section 12

97. Say you: "Whoever is an enemy to Gabriel (should know that) he has revealed the Quran to my heart by the Command of Allah, confirming the Books which were revealed earlier and is a guidance and glad- tidings to the believers."

قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيْلَ فَاِنَّهٗ نَزَّلَهٗ
عَلٰى قَلْبِكَ بِاِذْنِ اللّٰهِ مُصَدِّقًا لِّمَا بَيْنَ
يَدَيْهِ وَهُدًى وَّبُشْرٰى لِلْمُؤْمِنِيْنَ ﴿٩٧﴾

98. "Whoever be an enemy to Allah and His Angels and His Apostles and Gabriel and Michael, then surely Allah too is an enemy to these infidels."

مَنْ كَانَ عَدُوًّا لِّلّٰهِ وَمَلٰٓئِكَتِهٖ وَرُسُلِهٖ وَ
جِبْرِيْلَ وَمِيْكٰىلَ فَاِنَّ اللّٰهَ عَدُوٌّ لِّلْكٰفِرِيْنَ ﴿٩٨﴾

99. And verily We have sent down to you clear signs and none would ever deny them except the disobedient perverse.

وَلَقَدْ اَنْزَلْنَآ اِلَيْكَ اٰيٰتٍۢ بَيِّنٰتٍ ۚ وَمَا يَكْفُرُ
بِهَآ اِلَّا الْفٰسِقُوْنَ ﴿٩٩﴾

100. Is it (not so) that whenever they made a covenant, a party of them cast it aside? The truth is that most of them do not believe.

اَوَكُلَّمَا عٰهَدُوْا عَهْدًا نَّبَذَهٗ فَرِيْقٌ مِّنْهُمْ ؕ بَلْ
اَكْثَرُهُمْ لَا يُؤْمِنُوْنَ ﴿١٠٠﴾

101. And whenever there came to them an Apostle from Allah, confirming the Scriptures which they already possessed, a party from among the People of the Book threw the Book of Allah behind their backs as if they knew nothing.

وَلَمَّا جَآءَهُمْ رَسُوْلٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ
لِّمَا مَعَهُمْ نَبَذَ فَرِيْقٌ مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ ۙ
كِتٰبَ اللّٰهِ وَرَآءَ ظُهُوْرِهِمْ كَاَنَّهُمْ لَا يَعْلَمُوْنَ ﴿١٠١﴾

102. And (instead) they began to follow that which the devils used to recite in the reign of Solomon. Not that Solomon committed any blasphemy, but that it was the devils themselves who blasphemed. They used to teach the people magic as well as that which was sent down to the two angels (named) Harut and Marut in (the city of) Babel. Yet those two never instructed anything to any man without saying to him beforehand: "We are merely a trial for you, so do not commit blasphemy by acting upon it". (Despite this) people kept learning from the twain the charms by which they caused separation between husband and wife–and yet they could not harm any one by their magic and charm except by Allah's Will. And they learned that which was harmful to themselves and did in

وَاتَّبَعُوْا مَا تَتْلُوا الشَّيٰطِيْنُ عَلٰى مُلْكِ سُلَيْمٰنَ ۚ
وَمَا كَفَرَ سُلَيْمٰنُ وَلٰكِنَّ الشَّيٰطِيْنَ كَفَرُوْا
يُعَلِّمُوْنَ النَّاسَ السِّحْرَ ۗ وَمَآ اُنْزِلَ عَلَى
الْمَلَكَيْنِ بِبَابِلَ هَارُوْتَ وَمَارُوْتَ ؕ
وَمَا يُعَلِّمٰنِ مِنْ اَحَدٍ حَتّٰى يَقُوْلَآ اِنَّمَا نَحْنُ
فِتْنَةٌ فَلَا تَكْفُرْ ؕ فَيَتَعَلَّمُوْنَ مِنْهُمَا مَا يُفَرِّقُوْنَ
بِهٖ بَيْنَ الْمَرْءِ وَزَوْجِهٖ ؕ وَمَا هُمْ بِضَآرِّيْنَ بِهٖ
مِنْ اَحَدٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ وَيَتَعَلَّمُوْنَ مَا يَضُرُّهُمْ
وَلَا يَنْفَعُهُمْ ؕ وَلَقَدْ عَلِمُوْا لَمَنِ اشْتَرٰىهُ
مَا لَهٗ فِى الْاٰخِرَةِ مِنْ خَلَاقٍ ؕ وَلَبِئْسَ مَا
شَرَوْا بِهٖۤ اَنْفُسَهُمْ ؕ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿١٠٢﴾

no way profit them. And no doubt they knew full well that he who engages in that evil trade will have no portion in the Hereafter of Allah's Mercy. And certainly most vile is the price for which they have sold their souls would they but knew!

103.And had they believed and followed the course of righteousness, a recompense from Allah would have been much better; if they but knew!

وَلَوْ اَنَّهُمْ اٰمَنُوْا وَاتَّقَوْا لَمَثُوْبَةٌ مِّنْ عِنْدِ
اللّٰهِ خَيْرٌ ؕ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿۱۰۳﴾ ع ١٢ ١٢

Section 13

104.O you who believe! do not say RA'INA (listen to us) to Our Apostle at the time of discourse, but say: UNZURNA (look upon us), and listen attentively to his discourse right from the start, and for disbelievers is a painful torment.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقُوْلُوْا رَاعِنَا وَقُوْلُوا
انْظُرْنَا وَاسْمَعُوْا ؕ وَلِلْكٰفِرِيْنَ عَذَابٌ اَلِيْمٌ ﴿۱۰۴﴾

105.It is never the wish of the unbelievers among the People of the Book nor the polytheists, that there should be sent down upon you any good from your Lord, but Allah chooses for His Mercy whom He will, and verily Allah is Bestower of grace abounding.

مَا يَوَدُّ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَلَا
الْمُشْرِكِيْنَ اَنْ يُّنَزَّلَ عَلَيْكُمْ مِّنْ خَيْرٍ مِّنْ
رَّبِّكُمْ ؕ وَاللّٰهُ يَخْتَصُّ بِرَحْمَتِهٖ مَنْ يَّشَآءُ ؕ وَاللّٰهُ
ذُو الْفَضْلِ الْعَظِيْمِ ﴿۱۰۵﴾

106.Such of Our verse as We abrogate or cause to be forgotten, We replace it by one better or at least similar to it. Do you not know that Allah is Able to do all things?

مَا نَنْسَخْ مِنْ اٰيَةٍ اَوْ نُنْسِهَا نَاْتِ بِخَيْرٍ
مِّنْهَآ اَوْ مِثْلِهَا ؕ اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ عَلٰى
كُلِّ شَىْءٍ قَدِيْرٌ ﴿۱۰۶﴾

107.Know you not that to Allah belongs the kingdom of the heavens and the earth and that beside Allah you have not any friend or helper?

اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ
وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ﴿۱۰۷﴾

108.Would you seek to question your Apostle as Moses was questioned before? And the (ill-fated) one who chooses disbelief instead of faith has certainly gone astray from the straight path.

اَمْ تُرِيْدُوْنَ اَنْ تَسْئَلُوْا رَسُوْلَكُمْ كَمَا سُئِلَ
مُوْسٰى مِنْ قَبْلُ ؕ وَمَنْ يَّتَبَدَّلِ الْكُفْرَ
بِالْاِيْمَانِ فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ﴿۱۰۸﴾

109.Many of the People of the Book heartily wish that they could anyhow turn you back to disbelief after you have believed. And this (evil wish of theirs) is on account of jealousy rooted in their hearts, even after the truth has clearly dawned upon them. So go on forgiving them (O you followers of Our Apostle!) and keep bearing with them until Allah sends you His Command concerning them. Verily Allah is Potent over every-thing.

وَدَّ كَثِيْرٌ مِّنْ اَهْلِ الْكِتٰبِ لَوْ يَرُدُّوْنَكُمْ مِّنْ بَعْدِ
اِيْمَانِكُمْ كُفَّارًا ۚۖ حَسَدًا مِّنْ عِنْدِ اَنْفُسِهِمْ مِّنْ
بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۚ فَاعْفُوْا وَاصْفَحُوْا حَتّٰى
يَاْتِىَ اللّٰهُ بِاَمْرِهٖ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَىْءٍ
قَدِيْرٌ ﴿۱۰۹﴾ الثلثة

110.And establish prayer and pay the Zakat (poor-rate) and whatever good you send on before for your souls you will surely find its recompense with Allah. Verily Allah is Beholder of all that you do.

وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ؕ وَمَا تُقَدِّمُوْا
لِاَنْفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوْهُ عِنْدَ اللّٰهِ ؕ اِنَّ
اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿۱۱۰﴾

111.And they say: "None shall enter Paradise unless he be a Jew or a Christian." These are their self-concoctions. Say to them: "Bring forth your proof if you are truthful."

وَقَالُوْا لَنْ يَّدْخُلَ الْجَنَّةَ اِلَّا مَنْ كَانَ هُوْدًا
اَوْ نَصٰرٰى ؕ تِلْكَ اَمَانِيُّهُمْ ؕ قُلْ هَاتُوْا بُرْهَانَكُمْ
اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۱۱۱﴾

112.Of course, whoso surrenders himself to Allah, and he is sincere therein, his recompense is with his Lord, and they shall have nothing to fear nor shall they grieve.

بَلٰى ۚ مَنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَهُوَ مُحْسِنٌ
فَلَهٗٓ اَجْرُهٗ عِنْدَ رَبِّهٖ ۪ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُوْنَ ﴿۱۱۲﴾ ع

Section 14

113.And the Jews say: "The Christians are not on the right path," and the Christians say: "It is the Jews who are not on the right path." Yet they all read the Book. Even so speak the illiterate ones (who have no knowledge) like unto their word. So (now) Allah will judge between them on the Day of Resurrection concerning things wherein they used to dispute.

وَقَالَتِ الْيَهُوْدُ لَيْسَتِ النَّصٰرٰى عَلٰى شَىْءٍ ۪
وَّقَالَتِ النَّصٰرٰى لَيْسَتِ الْيَهُوْدُ عَلٰى شَىْءٍ ۙ
وَّهُمْ يَتْلُوْنَ الْكِتٰبَ ؕ كَذٰلِكَ قَالَ الَّذِيْنَ
لَا يَعْلَمُوْنَ مِثْلَ قَوْلِهِمْ ۚ فَاللّٰهُ يَحْكُمُ بَيْنَهُمْ
يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ﴿۱۱۳﴾

114.And who is more unjust than he who forbids that Allah's name be glorified and mentioned in the mosques of Allah, and strives for their ruin? It did not behove them except to enter these sanctuaries with fear (of Allah) in their hearts. For them there is nothing but disgrace in the present world and also for them there is a severe torment in the Hereafter.

وَمَنْ اَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ اَنْ
يُّذْكَرَ فِيْهَا اسْمُهٗ وَسَعٰى فِىْ خَرَابِهَا ؕ
اُولٰٓئِكَ مَا كَانَ لَهُمْ اَنْ يَّدْخُلُوْهَآ اِلَّا
خَآئِفِيْنَ ۬ؕ لَهُمْ فِى الدُّنْيَا خِزْىٌ وَّلَهُمْ فِى
الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ﴿١١٤﴾

115.And to Allah belong the East and the West, so in whichever direction you turn your faces there is the Presence of Allah. Verily Allah is All-Embracing (in His Mercy) and All-Knowing.

وَلِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ ۗ فَاَيْنَمَا تُوَلُّوْا فَثَمَّ
وَجْهُ اللّٰهِ ؕ اِنَّ اللّٰهَ وَاسِعٌ عَلِيْمٌ ﴿١١٥﴾

116.And they say: "God has taken to Himself a son." Allah be glorified! (He is free from any such taint). Nay, His is whatever is in the heavens and whatever is in the earth, and all things are subservient to Him;

وَقَالُوا اتَّخَذَ اللّٰهُ وَلَدًا ۙ سُبْحٰنَهٗ ؕ بَلْ لَّهٗ
مَا فِى السَّمٰوٰتِ وَالْاَرْضِ ؕ كُلٌّ لَّهٗ
قٰنِتُوْنَ ﴿١١٦﴾

117.The Originator of the heavens and the earth, and whenever He wills a thing to be done, He only says to it: "Be!" and it becomes.

بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاِذَا قَضٰٓى اَمْرًا فَاِنَّمَا
يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ﴿١١٧﴾

118.And those who have no knowledge say: "Why does not Allah speak to us direct or why not a sign of the like thereof comes to us?" Even so said the people (who passed away) before them–(idle words of similar import). Their hearts are all alike. Verily, We have made crystal clear Our Signs for any people who believe (in their heart of hearts).

وَقَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ لَوْلَا يُكَلِّمُنَا اللّٰهُ
اَوْ تَاْتِيْنَآ اٰيَةٌ ؕ كَذٰلِكَ قَالَ الَّذِيْنَ مِنْ
قَبْلِهِمْ مِّثْلَ قَوْلِهِمْ ؕ تَشَابَهَتْ قُلُوْبُهُمْ ؕ قَدْ بَيَّنَّا
الْاٰيٰتِ لِقَوْمٍ يُّوْقِنُوْنَ ﴿١١٨﴾

119.Verily We have sent you (O My Apostle) with the Truth as, a bearer of glad-tidings (of mercy) and a warner (against torment); and you will not be questioned about these inmates of the Fire.

اِنَّآ اَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا ۙ وَّلَا تُسْئَلُ
عَنْ اَصْحٰبِ الْجَحِيْمِ ﴿١١٩﴾

120.And never will the Jews nor will the Christians be happy with you unless you follow their own creed. Say to them: "Surely the guidance of Allah alone is the true guidance." And (supposing the impossible) were you, in spite of the knowledge that has been given to you, to follow their desires, you would have no friend or helper to protect you against (the seizure of) Allah.

وَلَنْ تَرْضٰى عَنْكَ الْيَهُوْدُ وَلَا النَّصٰرٰى حَتّٰى
تَتَّبِعَ مِلَّتَهُمْ ؕ قُلْ اِنَّ هُدَى اللّٰهِ هُوَ الْهُدٰى ؕ
وَلَئِنِ اتَّبَعْتَ اَهْوَآءَهُمْ بَعْدَ الَّذِىْ جَآءَكَ مِنَ
الْعِلْمِ ۙ مَا لَكَ مِنَ اللّٰهِ مِنْ وَّلِىٍّ وَّلَا نَصِيْرٍ ﴿١٢٠﴾

وقف منزل

121.Those to whom We have given the Book, recite it as it ought to be recited–it is they who believe in it; and whoso disbelieve in it, it is they who are the losers.

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ تِلَاوَتِهٖ ؕ اُولٰٓئِكَ
يُؤْمِنُوْنَ بِهٖ ؕ وَمَنْ يَّكْفُرْ بِهٖ فَاُولٰٓئِكَ
هُمُ الْخٰسِرُوْنَ ﴿١٢١﴾

Section 15

122.O Children of Israel! remember the favour that I conferred upon you (especially) that I preferred you above all people of the then world (for My Message).

يٰبَنِىْٓ اِسْرَآءِيْلَ اذْكُرُوْا نِعْمَتِىَ الَّتِىْٓ اَنْعَمْتُ
عَلَيْكُمْ وَاَنِّىْ فَضَّلْتُكُمْ عَلَى الْعٰلَمِيْنَ ﴿١٢٢﴾

123.And fear the Day when no soul will be held as a substitute for another, nor will any ransom be accepted from it, nor will any intercession be of use to it, nor will they be helped.

وَاتَّقُوْا يَوْمًا لَّا تَجْزِىْ نَفْسٌ عَنْ نَّفْسٍ شَيْئًا
وَّلَا يُقْبَلُ مِنْهَا عَدْلٌ وَّلَا تَنْفَعُهَا شَفَاعَةٌ وَّلَا
هُمْ يُنْصَرُوْنَ ﴿١٢٣﴾

124.And (remember) when Abraham (on him be peace) was tested by his Lord with regard to His certain Commands which he fulfilled in all entirety. Allah said: "Verily I am going to appoint you a leader for all mankind." He submitted: "And of my offspring too?" Allah said: "My Covenant does not extend to the wrongdoers."

وَاِذِ ابْتَلٰٓى اِبْرٰهٖمَ رَبُّهٗ بِكَلِمٰتٍ فَاَتَمَّهُنَّ ؕ
قَالَ اِنِّىْ جَاعِلُكَ لِلنَّاسِ اِمَامًا ؕ قَالَ وَمِنْ
ذُرِّيَّتِىْ ؕ قَالَ لَا يَنَالُ عَهْدِى الظّٰلِمِيْنَ ﴿١٢٤﴾

125.And recall, when We made the House at Makkah (Ka'abah) a resort for mankind and a sanctuary, and commanded them: "Make for yourselves the standing place (stone) of

وَاِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَاَمْنًا ؕ وَ
اتَّخِذُوْا مِنْ مَّقَامِ اِبْرٰهٖمَ مُصَلًّى ؕ وَ
عَهِدْنَآ اِلٰٓى اِبْرٰهٖمَ وَاِسْمٰعِيْلَ اَنْ طَهِّرَا بَيْتِىَ
لِلطَّآئِفِيْنَ وَالْعٰكِفِيْنَ وَالرُّكَّعِ السُّجُوْدِ ﴿١٢٥﴾

Abraham as a place for prayers." And We enjoined upon Abraham and Ishmael: "Keep My House clean for those who go round it, and those who stay therein in retreat, and those who bow down and prostrate themselves in worship."

126.And recall, when Abraham prayed: "O my Lord! make this city a region of security and provide its people with all kind of fruits– such of them as believe in Allah and the Last Day." And Allah said: "(Yea!) and as for any of them who disbelieves, him too shall I leave to benefit awhile and then drag him to the torment of the Fire– surely a most evil destination."

وَاِذْ قَالَ اِبْرٰهٖمُ رَبِّ اجْعَلْ هٰذَا بَلَدًا اٰمِنًا وَّارْزُقْ اَهْلَهٗ مِنَ الثَّمَرٰتِ مَنْ اٰمَنَ مِنْهُمْ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِؕ قَالَ وَمَنْ كَفَرَ فَاُمَتِّعُهٗ قَلِيْلًا ثُمَّ اَضْطَرُّهٗۤ اِلٰى عَذَابِ النَّارِؕ وَبِئْسَ الْمَصِيْرُ ١٢٦

127.And recall, when Abraham was raising the foundations of the Sacred House, and Ishmael too, praying: "Our Lord! accept from us this (service); verily You alone are the All-Hearing, the All-Knowing."

وَاِذْ يَرْفَعُ اِبْرٰهٖمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَاِسْمٰعِيْلُؕ رَبَّنَا تَقَبَّلْ مِنَّاؕ اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ١٢٧

128."Our Lord! make us (Muslims) submissive to Your Will, and raise from our offspring a (Muslim) community submissive to You, and teach us our rites of worship and relent toward us. Verily You alone are the Most-Relenting, the Ever-Merciful."

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَآ اُمَّةً مُّسْلِمَةً لَّكَ۪ وَاَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَاۚ اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ ١٢٨

129."Our Lord! raise up in their midst an exalted Apostle from among themselves, who may recite to them Your Revelations and may instruct them in the Book and in Wisdom, and purify and cleanse them of sin. Verily You alone are the All-Powerful, the All-Wise."

رَبَّنَا وَابْعَثْ فِيْهِمْ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِكَ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيْهِمْؕ اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ع ١٢٩

Section 16

130.And who can ever turn away from the religion of Abraham (on him be peace) except he who has made a fool of himself? Verily, We chose Abraham in the world and surely in the Hereafter he will be among the righteous.

وَمَنْ يَّرْغَبُ عَنْ مِّلَّةِ اِبْرٰهٖمَ اِلَّا مَنْ سَفِهَ نَفْسَهٗؕ وَلَقَدِ اصْطَفَيْنٰهُ فِي الدُّنْيَاۚ وَاِنَّهٗ فِي الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ١٣٠

131.And recall, when his Lord said to him: "(O Abraham!) surrender!" He submitted: "I surrender myself to the Lord and Cherisher of all the worlds."

اِذْ قَالَ لَهٗ رَبُّهٗۤ اَسْلِمْۙ قَالَ اَسْلَمْتُ لِرَبِّ الْعٰلَمِيْنَ ١٣١

132.And Abraham enjoined upon his sons and so did Jacob saying: "O my sons! Verily Allah has chosen for you this religion. So die not except as Muslims."

وَوَصّٰى بِهَاۤ اِبْرٰهٖمُ بَنِيْهِ وَيَعْقُوْبُؕ يٰبَنِيَّ اِنَّ اللّٰهَ اصْطَفٰى لَكُمُ الدِّيْنَ فَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَؕ ١٣٢

133.Well, were you present at the time when death came to Jacob, when he asked his sons: "What will you worship after I am gone?" They said: "We shall worship your God, the God of your forefathers Abraham and Ishmael and Isaaq, the One and Only true God, and to Him we all surrender ourselves."

اَمْ كُنْتُمْ شُهَدَآءَ اِذْ حَضَرَ يَعْقُوْبَ الْمَوْتُۙ اِذْ قَالَ لِبَنِيْهِ مَا تَعْبُدُوْنَ مِنْۢ بَعْدِيْؕ قَالُوْا نَعْبُدُ اِلٰهَكَ وَاِلٰهَ اٰبَآئِكَ اِبْرٰهٖمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ اِلٰهًا وَّاحِدًاۖۚ وَّنَحْنُ لَهٗ مُسْلِمُوْنَ ١٣٣

134.That was a People who have passed away; theirs will be the benefit of that (good) which they earned and yours will be the benefit of that (good) which you have earned. And you will not be questioned as to what they used to do.

تِلْكَ اُمَّةٌ قَدْ خَلَتْۚ لَهَا مَا كَسَبَتْ وَلَكُمْ مَّا كَسَبْتُمْۚ وَلَا تُسْـَٔلُوْنَ عَمَّا كَانُوْا يَعْمَلُوْنَ ١٣٤

135.And (the Jews) say: "Become Jews;" and (the Christians say): "Become Christians; (only) then will you be rightly guided." Say you to them: "My faith is the faith of Abraham, the upright; who turned away from all Falsehood, and he was not of the polytheists."

وَقَالُوْا كُوْنُوْا هُوْدًا اَوْ نَصٰرٰى تَهْتَدُوْاؕ قُلْ بَلْ مِلَّةَ اِبْرٰهٖمَ حَنِيْفًاؕ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ١٣٥

136.Say you (O Muslims): "We believe in Allah and in that which was revealed to us, and that which was sent

قُوْلُوْۤا اٰمَنَّا بِاللّٰهِ وَمَاۤ اُنْزِلَ اِلَيْنَا وَمَاۤ اُنْزِلَ اِلٰۤى اِبْرٰهٖمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَ

down to Abraham, Ishmael, Isaaq, Jacob and the tribes, and that which was bestowed upon Moses and Jesus, and which was vouchsafed to other Prophets from their Lord. We make no distinction between any of these Prophets in the matter of faith, and verily it is Allah to Whom we have surrendered ourselves."

الْاَسْبَاطِ وَ مَآ اُوْتِیَ مُوْسٰی وَ عِیْسٰی وَمَآ
اُوْتِیَ النَّبِیُّوْنَ مِنْ رَّبِّهِمْ ۚ لَا نُفَرِّقُ بَیْنَ
اَحَدٍ مِّنْهُمْ ۖ وَ نَحْنُ لَهٗ مُسْلِمُوْنَ ﴿١٣٦﴾

137.And if they too come to believe just as you have believed, then are they rightly guided; and if they turn away, then it becomes evident that they are bent upon opposition. And then Allah will suffice you against them and verily Allah is the All-Hearing, the All-Knowing.

فَاِنْ اٰمَنُوْا بِمِثْلِ مَآ اٰمَنْتُمْ بِهٖ فَقَدِ اهْتَدَوْا ۚ
وَ اِنْ تَوَلَّوْا فَاِنَّمَا هُمْ فِیْ شِقَاقٍ ۚ فَسَیَكْفِیْكَهُمُ
اللّٰهُ ۚ وَهُوَ السَّمِیْعُ الْعَلِیْمُ ﴿١٣٧﴾

138.Say you: "We take on the colour of Allah and whose colour is better than the colour of Allah? We worship only Him alone."

صِبْغَةَ اللّٰهِ ۚ وَمَنْ اَحْسَنُ مِنَ اللّٰهِ صِبْغَةً ۫
وَّ نَحْنُ لَهٗ عٰبِدُوْنَ ﴿١٣٨﴾

139.Say you: "Do you dispute with us concerning Allah, whereas He is our Lord as well as your Lord? Ours are the benefits of our deeds and yours are the benefits of your deeds. We worship Him and Him alone in sincere devotion"–

قُلْ اَتُحَآجُّوْنَنَا فِی اللّٰهِ وَهُوَ رَبُّنَا وَ رَبُّكُمْ ۚ وَلَنَآ
اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ ۚ وَ نَحْنُ لَهٗ مُخْلِصُوْنَ ﴿١٣٩﴾

140."Do you say that Abraham, Ishmael, and Isaaq and Jacob and the tribes were Jews or Christians?" Say you: "Do you know best or does Allah?" And who is more unjust than he who conceals a testimony which he has received from Allah? And verily Allah is not unmindful of what you do.

اَمْ تَقُوْلُوْنَ اِنَّ اِبْرٰهٖمَ وَ اِسْمٰعِیْلَ وَ اِسْحٰقَ وَ
یَعْقُوْبَ وَ الْاَسْبَاطَ كَانُوْا هُوْدًا اَوْ نَصٰرٰی ۗ قُلْ
ءَاَنْتُمْ اَعْلَمُ اَمِ اللّٰهُ ۗ وَمَنْ اَظْلَمُ مِمَّنْ
كَتَمَ شَهَادَةً عِنْدَهٗ مِنَ اللّٰهِ ۗ وَ مَا اللّٰهُ
بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿١٤٠﴾

141.That was a People that has passed away; theirs is that (reward) which they earned and yours is that (reward) which you have earned, and you will not be asked about what they used to do.

تِلْكَ اُمَّةٌ قَدْ خَلَتْ ۚ لَهَا مَا كَسَبَتْ وَ
لَكُمْ مَّا كَسَبْتُمْ ۚ وَ لَا تُسْـَٔلُوْنَ عَمَّا كَانُوْا
یَعْمَلُوْنَ ﴿١٤١﴾ ع

Section 17

142.Now the foolish people will say: "What has made these Muslims turn away from their Qiblah to which they faced before." Say you: "East and West all belong to Allah. He guides whom He will to the right path."

سَیَقُوْلُ السُّفَهَآءُ مِنَ النَّاسِ مَا وَلّٰىهُمْ عَنْ
قِبْلَتِهِمُ الَّتِیْ كَانُوْا عَلَیْهَا ۚ قُلْ لِّلّٰهِ الْمَشْرِقُ
وَالْمَغْرِبُ ۚ یَهْدِیْ مَنْ یَّشَآءُ اِلٰی صِرَاطٍ
مُّسْتَقِیْمٍ ﴿١٤٢﴾

143.And, in the same way, have We made you (O Muslims) the best community, that you may be witnesses over the people, and that Our Apostle a witness over yourselves. And We did not appoint (Baitul-Maqdas) the Qiblah to which you were used to so far but to see demonstrably as to who would follow Our Apostle and who would turn back upon his heels. And, no doubt, the change (of the Qiblah) is a hard command but not hard to those who were guided by Allah. And it does not become Allah (in His Supreme Mercy) that He might waste your faith. Verily Allah is Most Kind and Ever-Merciful to mankind.

وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَآءَ
عَلَی النَّاسِ وَ یَكُوْنَ الرَّسُوْلُ عَلَیْكُمْ شَهِیْدًا ؕ
وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِیْ كُنْتَ عَلَیْهَآ اِلَّا
لِنَعْلَمَ مَنْ یَّتَّبِعُ الرَّسُوْلَ مِمَّنْ یَّنْقَلِبُ عَلٰی
عَقِبَیْهِ ؕ وَاِنْ كَانَتْ لَكَبِیْرَةً اِلَّا عَلَی الَّذِیْنَ
هَدَی اللّٰهُ ؕ وَمَا كَانَ اللّٰهُ لِیُضِیْعَ اِیْمَانَكُمْ ؕ
اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِیْمٌ ﴿١٤٣﴾

144.Surely, We have been watching you repeatedly turning your face towards heaven. So We shall, for sure, cause you to turn towards the Qiblah that you covet; so turn your face in the direction of the Sacred Mosque (Ka'abah) straight-away and henceforth turn, wherever you be (O Muslims), your faces at prayer in that direction; and no doubt, those who were given the Book surely know that this commandment is the very truth from their Lord. And verily Allah is not unmindful of the works they do.

قَدْ نَرٰی تَقَلُّبَ وَجْهِكَ فِی السَّمَآءِ ۚ فَلَنُوَلِّیَنَّكَ
قِبْلَةً تَرْضٰىهَا ۪ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ؕ
وَحَیْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗ ؕ وَ
اِنَّ الَّذِیْنَ اُوْتُوا الْكِتٰبَ لَیَعْلَمُوْنَ اَنَّهُ الْحَقُّ
مِنْ رَّبِّهِمْ ؕ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا یَعْمَلُوْنَ ﴿١٤٤﴾

145. And if you were to bring to the People of the Book every possible proof, even then they would not follow your Qiblah; neither are you

وَلَئِنْ اَتَیْتَ الَّذِیْنَ اُوْتُوا الْكِتٰبَ بِكُلِّ اٰیَةٍ مَّا تَبِعُوْا
قِبْلَتَكَ ۚ وَمَآ اَنْتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُمْ
بِتَابِعٍ قِبْلَةَ بَعْضٍ ؕ وَلَئِنِ اتَّبَعْتَ اَهْوَآءَهُمْ مِّنْ

going to follow their Qiblah; nor indeed would they follow each other's Qiblah among themselves. And if, (supposing the impossible) you were to follow their desires after the knowledge of the Truth has come to you, then you, too, would be (ranked) with the wrongdoers.

بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ اِنَّكَ اِذًا لَّمِنَ الظّٰلِمِيْنَ ﴿١٤٥﴾

146.Those who were given the Book recognise the Prophet (as true), even as they recognise their own sons, and surely a party of them conceal the truth while they know.

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ كَمَا يَعْرِفُوْنَ اَبْنَآءَهُمْ وَاِنَّ فَرِيْقًا مِّنْهُمْ لَيَكْتُمُوْنَ الْحَقَّ وَهُمْ يَعْلَمُوْنَ ﴿١٤٦﴾

147.Verily, this is the truth from your Lord; so beware! you shall be not at all of those who doubt.

اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ﴿١٤٧﴾

Section 18

148.And for every community is (appointed) a certain direction towards which it turns its face; so strive to excel others in good works. Wherever you might be, Allah shall bring you all together; verily Allah is Potent over everything.

وَلِكُلٍّ وِّجْهَةٌ هُوَ مُوَلِّيْهَا فَاسْتَبِقُوا الْخَيْرٰتِ اَيْنَ مَا تَكُوْنُوْا يَاْتِ بِكُمُ اللّٰهُ جَمِيْعًا اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٤٨﴾

149.And from whencesoever you come forth, turn your face in the direction of the Sacred Mosque (at the time of prayer). And verily this is the very truth from your Lord. And Allah is not unmindful of whatever you do.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَاِنَّهٗ لَلْحَقُّ مِنْ رَّبِّكَ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿١٤٩﴾

150.And from wheresoever you come forth, turn your face in the direction of the Sacred Mosque (at the time of prayer).And (O Muslims!) wherever you might be, turn your faces towards it, so that people may have no room for any argument against you except such of them as do injustice. So fear them not, but fear Me alone, in order that I may perfect My favour to you and you may

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗ لِئَلَّا يَكُوْنَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ اِلَّا الَّذِيْنَ ظَلَمُوْا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِيْ وَلِاُتِمَّ نِعْمَتِيْ عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُوْنَ ﴿١٥٠﴾

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remain firm-footed in the right path.

151.Even as We have sent unto you an Apostle from among yourselves who recites to you Our Revelations and purifies you and instructs you in the Book and Wisdom, and teaches you that of which you knew nothing;

كَمَآ اَرْسَلْنَا فِيْكُمْ رَسُوْلًا مِّنْكُمْ يَتْلُوْا عَلَيْكُمْ اٰيٰتِنَا وَيُزَكِّيْكُمْ وَيُعَلِّمُكُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ ﴿١٥١﴾

152.So remember Me, I shall remember you and keep giving due thanks unto Me, and be not ungrateful to Me.

فَاذْكُرُوْنِيْٓ اَذْكُرْكُمْ وَاشْكُرُوْا لِيْ وَلَا تَكْفُرُوْنِ ﴿١٥٢﴾

Section 19

153.O you who believe! seek help through patience and prayer; surely, Allah is with those who are patient.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ﴿١٥٣﴾

154.And do not speak of those who are slain in the way of Allah as dead. Nay, they are but alive, only you cannot perceive it.

وَلَا تَقُوْلُوْا لِمَنْ يُّقْتَلُ فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتٌ بَلْ اَحْيَآءٌ وَّلٰكِنْ لَّا تَشْعُرُوْنَ ﴿١٥٤﴾

155.And surely enough We shall test you with something of fear and hunger and loss in (your) wealth and lives and fruits; and give glad-tidings to those patient (and steadfast) in the trial–

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوْعِ وَنَقْصٍ مِّنَ الْاَمْوَالِ وَالْاَنْفُسِ وَالثَّمَرٰتِ وَبَشِّرِ الصّٰبِرِيْنَ ﴿١٥٥﴾

156.Who, when they are afflicted by any misfortune, say: "Verily we belong to Allah, and (verily) to Him alone is our return."

الَّذِيْنَ اِذَآ اَصَابَتْهُمْ مُّصِيْبَةٌ قَالُوْٓا اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رٰجِعُوْنَ ﴿١٥٦﴾

157.These are the blessed ones on whom are showered manifold blessings from their Lord and mercy, and these are the people who are firm-footed in the path of guidance.

اُولٰٓئِكَ عَلَيْهِمْ صَلَوٰتٌ مِّنْ رَّبِّهِمْ وَرَحْمَةٌ وَاُولٰٓئِكَ هُمُ الْمُهْتَدُوْنَ ﴿١٥٧﴾

158.Surely Safa and Marwa are of the symbols of Allah; then whosoever makes a Pilgrimage to the Sacred House, or performs the "Umrah" (Visit), there is no harm for him if he walks to and fro between the two

اِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللّٰهِ فَمَنْ حَجَّ الْبَيْتَ اَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ اَنْ يَّطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَاِنَّ اللّٰهَ شَاكِرٌ عَلِيْمٌ ﴿١٥٨﴾

Rocks. And as for him who does any good of his own accord then surely Allah is the Most-Appreciative, the All-Knowing.

159.Indeed, those who conceal that which We have Revealed with clear proofs and the guidance even after We have explained these in clear terms to mankind in (Our) Book these are the ones whom Allah banishes from His Mercy, and they are the ones cursed by those who curse.

اِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَآ اَنْزَلْنَا مِنَ الْبَيِّنٰتِ
وَالْهُدٰى مِنْۢ بَعْدِ مَا بَيَّنّٰهُ لِلنَّاسِ فِى الْكِتٰبِۙ
اُولٰٓئِكَ يَلْعَنُهُمُ اللّٰهُ وَ يَلْعَنُهُمُ اللّٰعِنُوْنَ ١٥٩

160.But those who repent and reform themselves and make manifest what they have so far concealed–then it is such people whose penitence I accept, and verily 1 am the Most-Relenting, the Ever-Merciful.

اِلَّا الَّذِيْنَ تَابُوْا وَاَصْلَحُوْا وَبَيَّنُوْا فَاُولٰٓئِكَ
اَتُوْبُ عَلَيْهِمْۚ وَاَنَا التَّوَّابُ الرَّحِيْمُ ١٦٠

161.Verily those who disbelieved and died as disbelievers–it is they on whom is the curse of Allah, of angels and of mankind all–

اِنَّ الَّذِيْنَ كَفَرُوْا وَ مَاتُوْا وَ هُمْ كُفَّارٌ
اُولٰٓئِكَ عَلَيْهِمْ لَعْنَةُ اللّٰهِ وَالْمَلٰٓئِكَةِ وَالنَّاسِ
اَجْمَعِيْنَ ١٦١

162.Therein shall they abide for ever; their torment shall not be lightened unto them, nor shall they be granted any respite.

خٰلِدِيْنَ فِيْهَاۚ لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا
هُمْ يُنْظَرُوْنَ ١٦٢

163.And your God is the One God, there is no God but He–the Most-Kind, the Ever-Merciful.

وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌۚ لَآ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ
الرَّحِيْمُ ١٦٣

Section 20

164. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and in the sailing of the ships through the ocean carrying commodities for the benefit of mankind, and in the water that Allah sends down from the sky, and then revives therewith the earth after its death, and in the scattering of the beasts of all kinds over the earth, and in the veering of the winds, and the clouds that trail between heaven and earth in obedience to His Command–surely in all these are signs for those who have understanding.

اِنَّ فِىْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ
الَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِىْ تَجْرِىْ فِى الْبَحْرِ بِمَا
يَنْفَعُ النَّاسَ وَمَآ اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ
مَّآءٍ فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيْهَا
مِنْ كُلِّ دَآبَّةٍ وَّ تَصْرِيْفِ الرِّيٰحِ وَالسَّحَابِ
الْمُسَخَّرِ بَيْنَ السَّمَآءِ وَالْاَرْضِ لَاٰيٰتٍ لِّقَوْمٍ
يَّعْقِلُوْنَ ١٦٤

165. And yet of mankind are some who set up rivals to Allah, and they love them as they ought to love (only) Allah. And as for those who believe, they are strongest in their love of Allah. Would that the wrongdoers knew (now) what they would know (at the time) when they shall see the torment (with their own eyes) that all power belongs only to Almighty Allah, and that Allah is Severe in inflicting punishment..

وَمِنَ النَّاسِ مَنْ يَّتَّخِذُ مِنْ دُوْنِ اللّٰهِ
اَنْدَادًا يُّحِبُّوْنَهُمْ كَحُبِّ اللّٰهِؕ وَالَّذِيْنَ
اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِؕ وَلَوْ يَرَى الَّذِيْنَ
ظَلَمُوْٓا اِذْ يَرَوْنَ الْعَذَابَۙ اَنَّ الْقُوَّةَ لِلّٰهِ جَمِيْعًاۙ
وَّاَنَّ اللّٰهَ شَدِيْدُ الْعَذَابِ ١٦٥

166.(Imagine) when those who were followed will disown those who had been following them; and they all shall see the torment and all their ties will be cut asunder.

اِذْ تَبَرَّاَ الَّذِيْنَ اتُّبِعُوْا مِنَ الَّذِيْنَ اتَّبَعُوْا
وَرَاَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْاَسْبَابُ ١٦٦

167.And the followers will say: would that we were to return to the earth, then we, too, would disown them even as they have disowned us (Today). Thus will Allah show them their own (wicked) deeds as a source of deep anguish to them; and they will not be able (in any way) to escape from the torment of the Blazing Fire.

وَقَالَ الَّذِيْنَ اتَّبَعُوْا لَوْ اَنَّ لَنَا كَرَّةً فَنَتَبَرَّاَ مِنْهُمْ
كَمَا تَبَرَّءُوْا مِنَّاؕ كَذٰلِكَ يُرِيْهِمُ اللّٰهُ اَعْمَالَهُمْ حَسَرٰتٍ
عَلَيْهِمْؕ وَمَا هُمْ بِخٰرِجِيْنَ مِنَ النَّارِ ١٦٧

Section 21

168.O mankind! eat of what is in the earth lawful and wholesome, and do not follow the footsteps of Satan; verily he is to you an open enemy.

يٰٓاَيُّهَا النَّاسُ كُلُوْا مِمَّا فِى الْاَرْضِ حَلٰلًا طَيِّبًاۖ
وَّلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِؕ اِنَّهٗ لَكُمْ عَدُوٌّ
مُّبِيْنٌ ١٦٨

169.And he only commands you to commit evil and indecency and to

اِنَّمَا يَاْمُرُكُمْ بِالسُّوْٓءِ وَالْفَحْشَآءِ وَاَنْ تَقُوْلُوْا عَلَى
اللّٰهِ مَا لَا تَعْلَمُوْنَ ١٦٩

assert falsely about Allah what you know nothing of.

170.And when it is said to them: "Follow that which Allah has Revealed," they say: "(Nay!) we follow only that whereon we found our forefathers". What! even though their forefathers had no sense and had no guidance?

وَ اِذَا قِيْلَ لَهُمُ اتَّبِعُوْا مَاۤ اَنْزَلَ اللّٰهُ قَالُوْا بَلْ نَتَّبِعُ
مَاۤ اَلْفَيْنَا عَلَيْهِ اٰبَآءَنَا ؕ اَوَلَوْ كَانَ اٰبَآؤُهُمْ لَا
يَعْقِلُوْنَ شَيْـًٔا وَّ لَا يَهْتَدُوْنَ ﴿١٧٠﴾

171.And the parable of those who reject faith is as the parable of one who shouts (like a goat-herd) to (the animals) that hear nothing except an empty shout or cry. These people are deaf, dumb, blind–so they understand nothing.

وَمَثَلُ الَّذِيْنَ كَفَرُوْا كَمَثَلِ الَّذِيْ يَنْعِقُ
بِمَا لَا يَسْمَعُ اِلَّا دُعَآءً وَّنِدَآءً ؕ صُمٌّۢ بُكْمٌ عُمْيٌ فَهُمْ
لَا يَعْقِلُوْنَ ﴿١٧١﴾

172.O you who believe! eat of the good and clean things with which We have provided you, and keep rendering thanks to Allah, if it is indeed He Whom you worship.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُلُوْا مِنْ طَيِّبٰتِ مَا
رَزَقْنٰكُمْ وَاشْكُرُوْا لِلّٰهِ اِنْ كُنْتُمْ اِيَّاهُ
تَعْبُدُوْنَ ﴿١٧٢﴾

173.He has only forbidden to you dead meat and blood and swine-flesh and the flesh of an animal over which another name instead of Allah has been invoked at the time of slaughter. But if any one is forced by necessity without wilful disobedience and not exceeding the limits, to eat (according to need) he incurs no sin. Surely Allah is the Most-Forgiving, the Ever- Merciful.

اِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ
الْخِنْزِيْرِ وَمَاۤ اُهِلَّ بِهٖ لِغَيْرِ اللّٰهِ ۚ فَمَنِ
اضْطُرَّ غَيْرَ بَاغٍ وَّلَا عَادٍ فَلَاۤ اِثْمَ عَلَيْهِ ؕ اِنَّ
اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٧٣﴾

174.Assuredly those who conceal what Allah has Revealed in the Book and buy therewith a paltry gain, it is they who swallow into their bellies nothing but Fire, and Allah shall not deign even to speak to them on the Day of Resurrection, nor shall He cleanse them by forgiving their sins, and for them is a painful torment.

اِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَاۤ اَنْزَلَ اللّٰهُ مِنَ
الْكِتٰبِ وَيَشْتَرُوْنَ بِهٖ ثَمَنًا قَلِيْلًا ۙ اُولٰٓئِكَ
مَا يَاْكُلُوْنَ فِيْ بُطُوْنِهِمْ اِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ
اللّٰهُ يَوْمَ الْقِيٰمَةِ وَلَا يُزَكِّيْهِمْ ۖۚ وَلَهُمْ عَذَابٌ
اَلِيْمٌ ﴿١٧٤﴾

175.These are the (ill-fated) ones who buy error in exchange for guidance, and torment in exchange for salvation. Strange! what is it that has reconciled them to the torment of the Fire to such a great extent!

اُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلٰلَةَ بِالْهُدٰى وَ
الْعَذَابَ بِالْمَغْفِرَةِ ۚ فَمَاۤ اَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾

176.This punishment shall be because Allah has sent down the Book with the truth and those who seek causes of dispute in the Book are verily in schism wide.

ذٰلِكَ بِاَنَّ اللّٰهَ نَزَّلَ الْكِتٰبَ بِالْحَقِّ ؕ وَاِنَّ
الَّذِيْنَ اخْتَلَفُوْا فِى الْكِتٰبِ لَفِيْ شِقَاقٍۢ
بَعِيْدٍ ﴿١٧٦﴾

Section 22

177.True righteousness is not (confined to the mere fact) that you turn your faces in prayer to East or to West; but (the height of) true virtue is in that a person believes in Allah and the Last Day and the Angels and the Book and all the Prophets, and gives his wealth out of love of Allah to relatives, to orphans and the needy, and the wayfarer, to the beggars, and in freeing of slaves, and he establishes prayer and gives the Zakat (poor-rate) and those who keep their promises when they make any, and who are patient in adversity and hardship and in time of struggle. Such are they who are true and sincere–and such are the truly righteous.

لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ
الْمَشْرِقِ وَالْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ
بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ وَ
النَّبِيّٖنَ ۚ وَاٰتَى الْمَالَ عَلٰى حُبِّهٖ ذَوِى الْقُرْبٰى
وَالْيَتٰمٰى وَالْمَسٰكِيْنَ وَابْنَ السَّبِيْلِ ۙ وَالسَّآئِلِيْنَ
وَفِى الرِّقَابِ ۚ وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ ۚ وَ
الْمُوْفُوْنَ بِعَهْدِهِمْ اِذَا عٰهَدُوْا ۚ وَالصّٰبِرِيْنَ
فِى الْبَاْسَآءِ وَالضَّرَّآءِ وَحِيْنَ الْبَاْسِ ؕ اُولٰٓئِكَ
الَّذِيْنَ صَدَقُوْا ؕ وَاُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ﴿١٧٧﴾

178.O you who believe! (the law of) Retaliation is decreed for you in the matter of the (unjust) slain, the free for the free, and the slave for the slave, and the female for the female. Then if any remission is made by his Muslim brother (the victim's heir), let the slain man's heir demand blood money according to (the law of) usage and let the murderer make payment in a befitting manner. This

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الْقِصَاصُ
فِى الْقَتْلٰى ؕ اَلْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَ
الْاُنْثٰى بِالْاُنْثٰى ؕ فَمَنْ عُفِيَ لَهٗ مِنْ اَخِيْهِ
شَيْءٌ فَاتِّبَاعٌۢ بِالْمَعْرُوْفِ وَاَدَآءٌ اِلَيْهِ بِاِحْسَانٍ ؕ
ذٰلِكَ تَخْفِيْفٌ مِّنْ رَّبِّكُمْ وَرَحْمَةٌ ؕ
فَمَنِ اعْتَدٰى بَعْدَ ذٰلِكَ فَلَهٗ عَذَابٌ
اَلِيْمٌ ﴿١٧٨﴾

is, indeed a concession from your Lord and a mercy. He who transgresses thereafter– then for him is a woeful torment.

179.And there is life for you in Retaliation, O men of understanding, so that you may restrain (and save yourselves).

وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يّٰاُولِي الْاَلْبَابِ
لَعَلَّكُمْ تَتَّقُوْنَ ﴿١٧٩﴾

180.It has been decreed for you that when death approaches any of you provided he leaves behind some wealth, he should make a will for his parents and near relatives in justice. This (duty) is binding upon the God-fearing (righteous).

كُتِبَ عَلَيْكُمْ اِذَا حَضَرَ اَحَدَكُمُ الْمَوْتُ اِنْ
تَرَكَ خَيْرَاۨ ۖۚ الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْاَقْرَبِيْنَ
بِالْمَعْرُوْفِ ۚ حَقًّا عَلَى الْمُتَّقِيْنَ ﴿١٨٠﴾ ؕ

181.Then whoso alters the will after he has heard it, the sin thereof will be only upon those who alter it; verily Allah is the All-Hearing, the All-Knowing.

فَمَنْ بَدَّلَهٗ بَعْدَ مَا سَمِعَهٗ فَاِنَّمَآ اِثْمُهٗ عَلَى
الَّذِيْنَ يُبَدِّلُوْنَهٗ ؕ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿١٨١﴾ ؕ

182.And if any one fears any partiality or sin on the part of the testator and so brings about a settlement between the parties, incurs no sin; verily Allah is the Most-Forgiving, the Ever-Merciful.

فَمَنْ خَافَ مِنْ مُّوْصٍ جَنَفًا اَوْ اِثْمًا فَاَصْلَحَ
بَيْنَهُمْ فَلَآ اِثْمَ عَلَيْهِ ؕ اِنَّ اللّٰهَ غَفُوْرٌ
رَّحِيْمٌ ﴿١٨٢﴾ ع

Section 23

183.O you who believe! Fasting days are enjoined upon you even as they were enjoined upon those before you, so that you may become pious–

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا
كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُوْنَ ﴿١٨٣﴾ ۙ

184.These are a fixed number of days. Then whoso among you is ill or on a journey, for him is the fasting for an equal number of other days; and for those who can hardly observe fast, the redemption is the feeding of a poor person, and whoso does any good voluntarily it is better for him; and it is better for you to fast, if you but knew.

اَيَّامًا مَّعْدُوْدٰتٍ ؕ فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا
اَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ ؕ وَعَلَى
الَّذِيْنَ يُطِيْقُوْنَهٗ فِدْيَةٌ طَعَامُ مِسْكِيْنٍ ؕ
فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهٗ ؕ وَاَنْ تَصُوْمُوْا
خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿١٨٤﴾

185.The holy month of Ramadhan in which was sent down the Glorious Quran as a guidance to mankind with clear proofs therein for guidance and the criterion between truth and falsehood. So whosoever of you comes by the (holy) month let him fast for the whole month. And whosoever is ill or on a journey, let him fast for an equal number of other days (after Ramadhan). Allah desires for you ease, and does not desire for you hardship, and desires that you shall complete the required number of fasting days and that you should glorify Allah for having guided you, and that you may be grateful.

شَهْرُ رَمَضَانَ الَّذِيْٓ اُنْزِلَ فِيْهِ الْقُرْاٰنُ هُدًى
لِّلنَّاسِ وَبَيِّنٰتٍ مِّنَ الْهُدٰى وَالْفُرْقَانِ ۚ
فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ؕ وَمَنْ كَانَ
مَرِيْضًا اَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ ؕ
يُرِيْدُ اللّٰهُ بِكُمُ الْيُسْرَ وَلَا يُرِيْدُ بِكُمُ الْعُسْرَ ۫
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللّٰهَ عَلٰى مَا
هَدٰىكُمْ وَلَعَلَّكُمْ تَشْكُرُوْنَ ﴿١٨٥﴾

186.And (O My Apostle) when My servants question you about Me, (tell them) I am indeed close (to them). I answer the prayer of the suppliant when he calls to Me. Let them therefore, obey My Commands and believe in Me, so that haply they may be guided aright.

وَاِذَا سَاَلَكَ عِبَادِيْ عَنِّيْ فَاِنِّيْ قَرِيْبٌ ؕ اُجِيْبُ
دَعْوَةَ الدَّاعِ اِذَا دَعَانِ ۙ فَلْيَسْتَجِيْبُوْا
لِيْ وَلْيُؤْمِنُوْا بِيْ لَعَلَّهُمْ يَرْشُدُوْنَ ﴿١٨٦﴾

187.It is made lawful to you to approach your wives during the nights of the fasting month of Ramadhan. They are a garment for you, an adornment and ease, and you are a garment for them, an adornment and ease. Allah knows that you used to betray yourselves in this respect. So He turned in mercy to you and pardoned you. So now you associate with them intimately and seek what Allah has ordained for you, and eat and drink until the white thread becomes distinct to you from the black thread of the dawn. Then complete the fast till nightfall; and do not associate intimately with your wives while

اُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ اِلٰى نِسَآئِكُمْ ؕ
هُنَّ لِبَاسٌ لَّكُمْ وَاَنْتُمْ لِبَاسٌ لَّهُنَّ ؕ عَلِمَ اللّٰهُ
اَنَّكُمْ كُنْتُمْ تَخْتَانُوْنَ اَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ
وَعَفَا عَنْكُمْ ۚ فَالْئٰنَ بَاشِرُوْهُنَّ وَابْتَغُوْا مَا
كَتَبَ اللّٰهُ لَكُمْ ۪ وَكُلُوْا وَاشْرَبُوْا حَتّٰى
يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْاَبْيَضُ مِنَ الْخَيْطِ الْاَسْوَدِ
مِنَ الْفَجْرِ ۪ ثُمَّ اَتِمُّوا الصِّيَامَ اِلَى الَّيْلِ ۚ وَلَا
تُبَاشِرُوْهُنَّ وَاَنْتُمْ عٰكِفُوْنَ ۙ فِي الْمَسٰجِدِ ؕ تِلْكَ
حُدُوْدُ اللّٰهِ فَلَا تَقْرَبُوْهَا ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ
اٰيٰتِهٖ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُوْنَ ﴿١٨٧﴾

you are in retreat in the mosques. These are the bounds of Allah; so do not approach them (to violate them). Thus does Allah expound His Revelations to mankind so that they may follow the course of righteousness.

188.And do not devour one another's wealth among yourselves unjustly and do not seek with this wealth (as bribe) to gain access to the authorities in order that you may devour some portion of the property of the people in this way wrongfully, whereas you know (that Allah has forbidden it).

وَلَا تَأْكُلُوٓا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَ تُدْلُوْا بِهَآ اِلَى الْحُكَّامِ لِتَأْكُلُوْا فَرِيْقًا مِّنْ اَمْوَالِ النَّاسِ بِالْاِثْمِ وَاَنْتُمْ تَعْلَمُوْنَ (١٨٨)

الربع

Section 24

189.They question you concerning the new moons (as to how these wax and wane). Say you: "These are but measures of time for mankind and for the season of Pilgrimage". And it is no virtue that you enter houses from the back. Of course, real virtue lies in one's following the course of righteousness. And enter houses by the (front) doors thereof. And keep fearing Allah in the hope that you may be successful.

يَسْـَٔلُوْنَكَ عَنِ الْاَهِلَّةِ ؕ قُلْ هِىَ مَوَاقِيْتُ لِلنَّاسِ وَالْحَجِّ ؕ وَلَيْسَ الْبِرُّ بِاَنْ تَاْتُوا الْبُيُوْتَ مِنْ ظُهُوْرِهَا وَلٰكِنَّ الْبِرَّ مَنِ اتَّقٰى ۚ وَاْتُوا الْبُيُوْتَ مِنْ اَبْوَابِهَا ۪ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ (١٨٩)

190.And fight in the Way of Allah against those who fight against you; and do not transgress (even against them), verily Allah does not love the transgressors.

وَقَاتِلُوْا فِىْ سَبِيْلِ اللّٰهِ الَّذِيْنَ يُقَاتِلُوْنَكُمْ وَلَا تَعْتَدُوْا ؕ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِيْنَ (١٩٠)

191.And slay them wherever you come upon them; and drive them out from where they drove you out; for mischief-making is even more grievous than blood shed. And do not fight with them in the vicinity of the Sacred Mosque until they themselves engage you in fighting

وَاقْتُلُوْهُمْ حَيْثُ ثَقِفْتُمُوْهُمْ وَاَخْرِجُوْهُمْ مِّنْ حَيْثُ اَخْرَجُوْكُمْ وَالْفِتْنَةُ اَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا تُقٰتِلُوْهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتّٰى يُقٰتِلُوْكُمْ فِيْهِ ۚ فَاِنْ قٰتَلُوْكُمْ فَاقْتُلُوْهُمْ ؕ كَذٰلِكَ جَزَآءُ الْكٰفِرِيْنَ (١٩١)

therein. Then if they attack you first, slay them; that is the due penalty of such infidels.

192.However, if they desist, then (bear in mind that) Allah is the Most-Forgiving, the Ever-Merciful.

فَاِنِ انْتَهَوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ (١٩٢)

193.And keep fighting them until mischief and corruption is no more, and the religion of Allah prevails. Then if they desist, (remember that) violence is not permissible except against wrongdoers.

وَقٰتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّيَكُوْنَ الدِّيْنُ لِلّٰهِ ؕ فَاِنِ انْتَهَوْا فَلَا عُدْوَانَ اِلَّا عَلَى الظّٰلِمِيْنَ (١٩٣)

194.A sacred month is (in exchange) for a sacred month; and of all sanctities there should be equality (of behaviour between the two parties). So if any one transgresses against you, you may transgress against him but in the same measure as he has transgressed against you. And keep fearing Allah, and bear in mind that surely (the help of) Allah is with the righteous.

اَلشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمٰتُ قِصَاصٌ ؕ فَمَنِ اعْتَدٰى عَلَيْكُمْ فَاعْتَدُوْا عَلَيْهِ بِمِثْلِ مَا اعْتَدٰى عَلَيْكُمْ ۪ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ (١٩٤)

195.And spend your wealth in the Way of Allah; and do not cast yourselves with your own hand into destruction and do good; verily Allah loves the doers of good.

وَاَنْفِقُوْا فِىْ سَبِيْلِ اللّٰهِ وَلَا تُلْقُوْا بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ ۛۚ وَاَحْسِنُوْا ۛۚ اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ (١٩٥)

196.And fulfil the Pilgrimage (Hajj) and the Visit (Umrah) for the pleasure of Allah; then if you are besieged, send such sacrificial animal for offering as you may easily find; and do not shave your heads until the offering reaches its destination. Then whoso is ill among you or there is an ailment in his head (and he gets his head shaved), he should in compensation either fast or give alms or offer a sacrifice. And when you are restored to peaceful conditions once again (and reach Makkah prior to

وَاَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلّٰهِ ؕ فَاِنْ اُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْىِ ۚ وَلَا تَحْلِقُوْا رُءُوْسَكُمْ حَتّٰى يَبْلُغَ الْهَدْىُ مَحِلَّهٗ ؕ فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا اَوْ بِهٖٓ اَذًى مِّنْ رَّاْسِهٖ فَفِدْيَةٌ مِّنْ صِيَامٍ اَوْ صَدَقَةٍ اَوْ نُسُكٍ ۚ فَاِذَآ اَمِنْتُمْ ٙ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ اِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْىِ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلٰثَةِ اَيَّامٍ فِى الْحَجِّ وَسَبْعَةٍ اِذَا رَجَعْتُمْ ؕ تِلْكَ عَشَرَةٌ كَامِلَةٌ ؕ ذٰلِكَ لِمَنْ لَّمْ يَكُنْ اَهْلُهٗ حَاضِرِى الْمَسْجِدِ الْحَرَامِ ؕ

وَاتَّقُوا اللّٰهَ وَ اعْلَمُوْٓا اَنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿١٩٦﴾ ع ٢٤ ٨ ٨

Hajj) then whoso desires to take the advantage of combining Umrah with Hajj, must make an offering such as he can afford. Then whoso cannot afford to offer a sacrifice, should fast for three days during Hajj and seven days later when you return home– this makes a total of full ten days of fasting. This (concession) is for him whose household is not in the precincts of the Sacred Mosque. And keep fearing Allah, and bear in mind that verily Allah is Severe in inflicting punishment.

Section 25

اَلْحَجُّ اَشْهُرٌ مَّعْلُوْمٰتٌ ۚ فَمَنْ فَرَضَ فِيْهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوْقَ ۙ وَلَا جِدَالَ فِى الْحَجِّ ؕ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ يَّعْلَمْهُ اللّٰهُ ؔ وَتَزَوَّدُوْا فَاِنَّ خَيْرَ الزَّادِ التَّقْوٰى ۡ وَاتَّقُوْنِ يٰٓاُولِى الْاَلْبَابِ ﴿١٩٧﴾

197.For Hajj are the few months known. So whoso determines to perform the Hajj therein, is not permitted to indulge in obscenity, nor wickedness nor acrimonious disputes during the days of Pilgrimage and whatever good you do, bear in mind that Allah knows it. And prepare necessary provision for the journey, and surely the best of all provisions is piety. And keep fearing Me, O men of understanding!

وقف النبي صلى الله عليه وسلم

لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَبْتَغُوْا فَضْلًا مِّنْ رَّبِّكُمْ ؕ فَاِذَآ اَفَضْتُمْ مِّنْ عَرَفٰتٍ فَاذْكُرُوا اللّٰهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۠ وَاذْكُرُوْهُ كَمَا هَدٰىكُمْ ۚ وَاِنْ كُنْتُمْ مِّنْ قَبْلِهٖ لَمِنَ الضَّآلِّيْنَ ﴿١٩٨﴾

198.There is no harm for you if you seek the bounty of your Lord (by trading side by side with the Hajj). Then when you return from Arafat, celebrate the remembrance of Allah by the Sacred Monument and celebrate His remembrance just as He has guided you, though before this you were of those gone astray.

ثُمَّ اَفِيْضُوْا مِنْ حَيْثُ اَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٩٩﴾

199.Then you too (O proud Quraish!) hasten on from the place from where the other people return, and beg forgiveness of Allah. Verily, Allah is the Most-Forgiving, the Ever-Merciful.

فَاِذَا قَضَيْتُمْ مَّنَاسِكَكُمْ فَاذْكُرُوا اللّٰهَ كَذِكْرِكُمْ اٰبَآءَكُمْ اَوْ اَشَدَّ ذِكْرًا ؕ فَمِنَ النَّاسِ مَنْ يَّقُوْلُ رَبَّنَآ اٰتِنَا فِى الدُّنْيَا وَمَا لَهٗ فِى الْاٰخِرَةِ مِنْ خَلَاقٍ ﴿٢٠٠﴾

200.And when you have fully accomplished the rites of the Hajj, remember Allah as you remember your forefathers; nay, rather with even a stronger devotion. And there are some people who say: "O our Lord! grant us (all our portion) in this very world;" and for such there shall be no portion in the Hereafter.

وَمِنْهُمْ مَّنْ يَّقُوْلُ رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

201.And there are some who say: "O our Lord! grant us good in the world and good in the Hereafter and save us from the torment of the Fire."

اُولٰٓئِكَ لَهُمْ نَصِيْبٌ مِّمَّا كَسَبُوْا ؕ وَاللّٰهُ سَرِيْعُ الْحِسَابِ ﴿٢٠٢﴾

202.It is these people who will get a generous portion in both the worlds because of what (good) they have earned and verily, Allah is Swift at reckoning.

وَاذْكُرُوا اللّٰهَ فِىْٓ اَيَّامٍ مَّعْدُوْدٰتٍ ؕ فَمَنْ تَعَجَّلَ فِىْ يَوْمَيْنِ فَلَآ اِثْمَ عَلَيْهِ ۚ وَمَنْ تَاَخَّرَ فَلَآ اِثْمَ عَلَيْهِ ۙ لِمَنِ اتَّقٰى ؕ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّكُمْ اِلَيْهِ تُحْشَرُوْنَ ﴿٢٠٣﴾

203.And remember Allah to your utmost during the numbered days. And whoso hastens to leave even in two days, there is no sin on him; and whoso stays on longer for a while, there is no sin on him either, provided he fears Allah. And keep fearing Allah and bear (well) in mind that verily you all will be gathered unto His Presence in the end.

وَمِنَ النَّاسِ مَنْ يُّعْجِبُكَ قَوْلُهٗ فِى الْحَيٰوةِ الدُّنْيَا وَيُشْهِدُ اللّٰهَ عَلٰى مَا فِىْ قَلْبِهٖ ۙ وَهُوَ اَلَدُّ الْخِصَامِ ﴿٢٠٤﴾

204.And (O Listener!) there is among the people the type of man whose speech about worldly life you very much relish, and he even keeps calling Allah to witness as to that which is in his heart, whereas he is actually the bitterest disputer (of turth).

وَاِذَا تَوَلّٰى سَعٰى فِى الْاَرْضِ لِيُفْسِدَ فِيْهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ؕ وَاللّٰهُ لَا يُحِبُّ الْفَسَادَ ﴿٢٠٥﴾

205.And when he comes to power he tries his utmost to spread mischief in the land and to destroy crops and human lives; and verily Allah by no means approves mischief.

وَاِذَا قِيْلَ لَهُ اتَّقِ اللّٰهَ اَخَذَتْهُ الْعِزَّةُ بِالْاِثْمِ

206.And when it is said to him: "Fear Allah!" he is prompted by arrogance to persist in sin. So Hell will do for him–and that is necessarily the worst resort.

فَحَسْبُهٗ جَهَنَّمُ ؕ وَلَبِئْسَ الْمِهَادُ ﴿٢٠٦﴾

207.And among the people is he who sells even his (precious) life to achieve the pleasure of Allah and Allah is indeed Most Gracious to His servants.

وَمِنَ النَّاسِ مَنْ يَّشْرِيْ نَفْسَهُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ ؕ وَاللّٰهُ رَءُوْفٌۢ بِالْعِبَادِ ﴿٢٠٧﴾

208.O you who believe! enter into the fold of Islam fully, and do not follow in the footsteps of Satan; verily he is to you an open enemy.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِى السِّلْمِ كَآفَّةً ۪ وَلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ؕ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿٢٠٨﴾

209.And if you slip even after the clear proofs have come to you, then bear in mind that Allah is the All-Powerful, the All-Wise.

فَاِنْ زَلَلْتُمْ مِّنْۢ بَعْدِ مَا جَآءَتْكُمُ الْبَيِّنٰتُ فَاعْلَمُوْۤا اَنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿٢٠٩﴾

210.Are they waiting for the scourge of Allah to come down upon them (in the form) of overhanging clouds and the angels–and their affair is settled once for all? And to Allah are all the affairs to be returned (in the end).

هَلْ يَنْظُرُوْنَ اِلَّاۤ اَنْ يَّاْتِيَهُمُ اللّٰهُ فِيْ ظُلَلٍ مِّنَ الْغَمَامِ وَالْمَلٰٓئِكَةُ وَقُضِيَ الْاَمْرُ ؕ وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ﴿٢١٠﴾

Section 26

211.Ask the Children of Israel how many clear proofs We gave them; and whoso alters the favour of Allah after having received it–then Allah is sure to inflict a severe punishment (on the defaulters).

سَلْ بَنِيْۤ اِسْرَآءِيْلَ كَمْ اٰتَيْنٰهُمْ مِّنْ اٰيَةٍۢ بَيِّنَةٍ ؕ وَمَنْ يُّبَدِّلْ نِعْمَةَ اللّٰهِ مِنْۢ بَعْدِ مَا جَآءَتْهُ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿٢١١﴾

212.Attractive is the (passing) life of this world for the infidels. And they scoff at the believers; whereas those who follow righteousness will be exalted above them on the Day of Judgment. And Allah bestows provision on whomsoever He will without measure.

زُيِّنَ لِلَّذِيْنَ كَفَرُوا الْحَيٰوةُ الدُّنْيَا وَيَسْخَرُوْنَ مِنَ الَّذِيْنَ اٰمَنُوْا ۘ وَالَّذِيْنَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيٰمَةِ ؕ وَاللّٰهُ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾

213.Once all mankind was a single community. And (then as differences arose between them) Allah raised Prophets as bearers of glad-tidings and warners and He sent

كَانَ النَّاسُ اُمَّةً وَّاحِدَةً ۫ فَبَعَثَ اللّٰهُ النَّبِيّٖنَ مُبَشِّرِيْنَ وَمُنْذِرِيْنَ ۪ وَاَنْزَلَ مَعَهُمُ الْكِتٰبَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ

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down with them the Book with the truth so that it may decide between the people in matters of dispute. And none disputed therein except the people who were given the Book after the clear proofs had come to them, and that was out of jealousy among themselves. So Allah guided by His will those who believed in the truth about what they used to dispute. And Allah guides whom He will to the straight path.

فِيْمَا اخْتَلَفُوْا فِيْهِ ؕ وَمَا اخْتَلَفَ فِيْهِ اِلَّا الَّذِيْنَ اُوْتُوْهُ مِنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنٰتُ بَغْيًۢا بَيْنَهُمْ ۚ فَهَدَى اللّٰهُ الَّذِيْنَ اٰمَنُوْا لِمَا اخْتَلَفُوْا فِيْهِ مِنَ الْحَقِّ بِاِذْنِهٖ ؕ وَاللّٰهُ يَهْدِيْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٢١٣﴾

214.Do you think that you will enter the Garden of Bliss (for nothing) whereas there has not come to you the like of what fell to the lot of those who passed away before you? Suffering and adversity hit them hard and they were so badly shaken in spirits that the Apostle (of the day) and those who shared the faith with him cried out: "When will come the help of Allah?" Hark! verily the help of Allah is close at hand!

اَمْ حَسِبْتُمْ اَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَاْتِكُمْ مَّثَلُ الَّذِيْنَ خَلَوْا مِنْ قَبْلِكُمْ ؕ مَسَّتْهُمُ الْبَاْسَآءُ وَالضَّرَّآءُ وَزُلْزِلُوْا حَتّٰى يَقُوْلَ الرَّسُوْلُ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ مَتٰى نَصْرُ اللّٰهِ ؕ اَلَاۤ اِنَّ نَصْرَ اللّٰهِ قَرِيْبٌ ﴿٢١٤﴾

215.They question you as to what they should spend. Say you: "Whatever you spend out of (your) wealth in charity, the most deserving ones are your parents and relatives and orphans and the needy, and the wayfarer–and whatsoever good you do verily Allah is fully Aware of it."

يَسْـَٔلُوْنَكَ مَاذَا يُنْفِقُوْنَ ؕ قُلْ مَاۤ اَنْفَقْتُمْ مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْاَقْرَبِيْنَ وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ ؕ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ﴿٢١٥﴾

216.Fighting has been prescribed for you and that is hateful to you. And may be you hate a thing whereas it is good for you, and may be you desire a thing whereas it is bad for you. And Allah knows (the actual truth) and you but do not know.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۚ وَعَسٰۤى اَنْ تَكْرَهُوْا شَيْـًٔا وَّهُوَ خَيْرٌ لَّكُمْ ۚ وَعَسٰۤى اَنْ تُحِبُّوْا شَيْـًٔا وَّهُوَ شَرٌّ لَّكُمْ ؕ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ﴿٢١٦﴾

Section 27

217.They ask you about fighting in the sacred month. Say you: "Fighting

يَسْـَٔلُوْنَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيْهِ ؕ قُلْ قِتَالٌ فِيْهِ كَبِيْرٌ ؕ وَصَدٌّ عَنْ سَبِيْلِ اللّٰهِ وَكُفْرٌۢ بِهٖ وَ

therein is a grave sin, but graver still in the sight of Allah are the sins to hinder others from the path of Allah, and to deny Him and to prevent access to the Sacred Mosque and to drive out its dwellers therefrom." And mischief is far worse than blood shed. And they will continue fighting you hoping with a view to turn you back from your faith, if they were able. And whoso of you recants, and dies as an unbeliever, then it is these (ill-fated ones) whose deeds shall come to naught in the present world and the Hereafter, and they shall be the inmates of the Fire, and therein they shall abide for ever.

الْمَسْجِدِ الْحَرَامِ ۚ وَاِخْرَاجُ اَهْلِهٖ مِنْهُ اَكْبَرُ عِنْدَ اللّٰهِ ۚ
وَالْفِتْنَةُ اَكْبَرُ مِنَ الْقَتْلِ ۗ وَلَا يَزَالُوْنَ
يُقَاتِلُوْنَكُمْ حَتّٰى يَرُدُّوْكُمْ عَنْ دِيْنِكُمْ
اِنِ اسْتَطَاعُوْا ۗ وَمَنْ يَّرْتَدِدْ مِنْكُمْ عَنْ
دِيْنِهٖ فَيَمُتْ وَهُوَ كَافِرٌ فَاُولٰٓئِكَ حَبِطَتْ
اَعْمَالُهُمْ فِى الدُّنْيَا وَالْاٰخِرَةِ ۚ وَاُولٰٓئِكَ
اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢١٧﴾

218.Verily, those who have believed and those who have suffered exile, and who struggled hard in the Way of Allah, it is these who look forward to the Mercy of Allah, and Allah is the Most-Forgiving, the Ever-Merciful.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَاجَرُوْا وَ
جٰهَدُوْا فِىْ سَبِيْلِ اللّٰهِ ۙ اُولٰٓئِكَ يَرْجُوْنَ
رَحْمَتَ اللّٰهِ ۗ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٢١٨﴾

219.They ask you about wine and gambling. Say you: "In both of these there is a great sin and some benefit too for the people; but their sin is far greater than their benefit." And they question you as to what they should spend. Say you: "Spend what is beyond your needs." Thus does Allah expound to you His Commandments so that you may reflect--

يَسْئَلُوْنَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۗ قُلْ فِيْهِمَآ اِثْمٌ
كَبِيْرٌ وَّمَنَافِعُ لِلنَّاسِ ۡ وَاِثْمُهُمَآ اَكْبَرُ
مِنْ نَّفْعِهِمَا ۗ وَيَسْئَلُوْنَكَ مَاذَا يُنْفِقُوْنَ ۬ۥ
قُلِ الْعَفْوَ ۗ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ
لَعَلَّكُمْ تَتَفَكَّرُوْنَ ۙ ﴿٢١٩﴾

220.On (the affairs of) the world and the Hereafter. And they question you concerning orphans. Say you: "It is better to be good to them than to ignore them. If you mix their affairs with yours then they are your brothers, and Allah knows well the one who means mischief from the one who means good." And had Allah so willed He would have landed you in difficulty. Surely

وَيَسْئَلُوْنَكَ عَنِ
فِى الدُّنْيَا وَالْاٰخِرَةِ ۗ
الْيَتٰمٰى ۗ قُلْ اِصْلَاحٌ لَّهُمْ خَيْرٌ ۗ وَاِنْ تُخَالِطُوْهُمْ
فَاِخْوَانُكُمْ ۗ وَاللّٰهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ۗ
وَلَوْ شَآءَ اللّٰهُ لَاَعْنَتَكُمْ ۗ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿٢٢٠﴾

Allah is the All-Powerful, the All-Wise.

221.And do not marry idolatresses until they believe and certainly a Muslim slave woman is better than a free idolatress even though she may attract you. And do not give your women in marriage to idolaters until they believe and certainly a Muslim slave is better than a free idolater even though he may attract you. Those people only call you to the Fire whereas Allah in His Grace calls you to the Garden and to forgiveness. And Allah clearly explains His injunctions for the people so that they may be reminded.

وَلَا تَنْكِحُوا الْمُشْرِكٰتِ حَتّٰى يُؤْمِنَّ ۗ وَلَاَمَةٌ
مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَّلَوْ اَعْجَبَتْكُمْ ۚ
وَلَا تُنْكِحُوا الْمُشْرِكِيْنَ حَتّٰى يُؤْمِنُوْا ۗ وَ
لَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَّلَوْ اَعْجَبَكُمْ ۗ
اُولٰٓئِكَ يَدْعُوْنَ اِلَى النَّارِ ۖۚ وَاللّٰهُ يَدْعُوْٓا
اِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِاِذْنِهٖ ۚ وَيُبَيِّنُ اٰيٰتِهٖ
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٢٢١﴾

Section 28

222.They ask you about menstruation. Say you: "That is a discomfort, and a pollution so keep away from women during their state of menstruation and do not go near them until they have cleansed themselves. And when they have purified themselves, you may approach them as Allah has commanded you." Verily Allah loves those who are oft-repenting and He loves those who keep themselves pure and clean.

وَيَسْئَلُوْنَكَ عَنِ الْمَحِيْضِ ۗ قُلْ هُوَ اَذًى ۙ
فَاعْتَزِلُوا النِّسَآءَ فِى الْمَحِيْضِ ۙ وَلَا تَقْرَبُوْهُنَّ
حَتّٰى يَطْهُرْنَ ۚ فَاِذَا تَطَهَّرْنَ فَاْتُوْهُنَّ
مِنْ حَيْثُ اَمَرَكُمُ اللّٰهُ ۗ اِنَّ اللّٰهَ يُحِبُّ
التَّوَّابِيْنَ وَيُحِبُّ الْمُتَطَهِّرِيْنَ ﴿٢٢٢﴾

223.Your wives are a fertile field for you; so go to your field as you will; and send ahead of you some good works for yourselves, and keep fearing Allah and bear well in mind that you are going to meet Him. And (O My Apostle) convey glad-tidings to the believers.

نِسَآؤُكُمْ حَرْثٌ لَّكُمْ ۖ فَاْتُوْا حَرْثَكُمْ اَنّٰى
شِئْتُمْ ۚ وَقَدِّمُوْا لِاَنْفُسِكُمْ ۗ وَاتَّقُوا اللّٰهَ
وَاعْلَمُوْٓا اَنَّكُمْ مُّلٰقُوْهُ ۗ وَبَشِّرِ الْمُؤْمِنِيْنَ ﴿٢٢٣﴾

224.And do not make (the name of) Allah a hindrance by swearing your oaths against doing good, or against acting righteously or against making

وَلَا تَجْعَلُوا اللّٰهَ عُرْضَةً لِّاَيْمَانِكُمْ اَنْ تَبَرُّوْا
وَتَتَّقُوْا وَتُصْلِحُوْا بَيْنَ النَّاسِ ۗ وَاللّٰهُ سَمِيْعٌ
عَلِيْمٌ ﴿٢٢٤﴾

peace between men; and verily Allah is the All-Hearing, the All-Knowing.

225.Allah shall not call you to account for your vain oaths that come out of your tongues unintentionally, yes, but He shall take you to task for the oaths which are intended by your hearts; and surely Allah is the Most-Forgiving, the Most-Forbearing.

لَا يُؤَاخِذُكُمُ اللّٰهُ بِاللَّغْوِ فِيْٓ اَيْمَانِكُمْ وَلٰكِنْ
يُّؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوْبُكُمْ ؕ وَاللّٰهُ غَفُوْرٌ
حَلِيْمٌ ﴿٢٢٥﴾

226.For those who forswear their wives by an oath that they will not go near them, is a waiting-period of four months. Then if they return in this period–surely Allah is the Most-Forgiving, the Ever-Merciful.

لِلَّذِيْنَ يُؤْلُوْنَ مِنْ نِّسَآئِهِمْ تَرَبُّصُ اَرْبَعَةِ اَشْهُرٍ ۚ
فَاِنْ فَآءُوْ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٢٢٦﴾

227.And if they firmly make up their mind to divorce, then surely Allah is the All-Hearing, the All-Knowing.

وَاِنْ عَزَمُوا الطَّلَاقَ فَاِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿٢٢٧﴾

228.And the divorced women will remain in Waiting for three menstrual courses. And it is not lawful for them that they should conceal what Allah has created in their wombs if they believe in Allah and the Last Day. And their husbands have the right to take them back in this period if they intend to reform (rejoin). And women too have rights on men similar to the rights of men on women according to customary law. Of course, men have a degree of superiority over women. And Allah is the Dominant, the All-Wise.

وَالْمُطَلَّقٰتُ يَتَرَبَّصْنَ بِاَنْفُسِهِنَّ ثَلٰثَةَ قُرُوْٓءٍ ؕ
وَلَا يَحِلُّ لَهُنَّ اَنْ يَّكْتُمْنَ مَا خَلَقَ اللّٰهُ فِيْٓ
اَرْحَامِهِنَّ اِنْ كُنَّ يُؤْمِنَّ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ
وَبُعُوْلَتُهُنَّ اَحَقُّ بِرَدِّهِنَّ فِيْ ذٰلِكَ اِنْ اَرَادُوْٓا
اِصْلَاحًا ؕ وَلَهُنَّ مِثْلُ الَّذِيْ عَلَيْهِنَّ بِالْمَعْرُوْفِ ۪
وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ؕ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿٢٢٨﴾ ع

٢٨ ع ١٢

Section 29

229.Divorce is twice; thereafter a woman must either be kept in honour or allowed to go with kindness. And it is not lawful for you to take back from her anything of whatever you have given them, except when both apprehend that they would not be able to keep within the bounds of Allah. Then if you fear that the two will not be able to observe the limits of Allah, it is no offence for them if the woman manages her release by redeeming herself. These are the limits of Allah; so do not transgress the limits. And those who transgress the limits of Allah, it is they who are the wrongdoers.

اَلطَّلَاقُ مَرَّتٰنِ ۪ فَاِمْسَاكٌۢ بِمَعْرُوْفٍ اَوْ تَسْرِيْحٌۢ
بِاِحْسَانٍ ؕ وَلَا يَحِلُّ لَكُمْ اَنْ تَاْخُذُوْا مِمَّآ اٰتَيْتُمُوْهُنَّ
شَيْئًا اِلَّآ اَنْ يَّخَافَآ اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ ؕ فَاِنْ
خِفْتُمْ اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ ۙ فَلَا جُنَاحَ عَلَيْهِمَا
فِيْمَا افْتَدَتْ بِهٖ ؕ تِلْكَ حُدُوْدُ اللّٰهِ فَلَا تَعْتَدُوْهَا ۚ

وَمَنْ يَّتَعَدَّ حُدُوْدَ اللّٰهِ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿٢٢٩﴾

230.Then if after having divorced twice a man divorces his wife finally, she will not be lawful for him after that, until she contracts marriage with another husband and then if he (the second one) also divorces her, then there is no offence for either of them to return to the other provided that they think that they will now be able to keep the limits of Allah and such are the limits of Allah as He clearly explains to those who have knowledge.

فَاِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهٗ مِنْۢ بَعْدُ حَتّٰى
تَنْكِحَ زَوْجًا غَيْرَهٗ ؕ فَاِنْ طَلَّقَهَا فَلَا
جُنَاحَ عَلَيْهِمَآ اَنْ يَّتَرَاجَعَآ اِنْ ظَنَّآ اَنْ
يُّقِيْمَا حُدُوْدَ اللّٰهِ ؕ وَتِلْكَ حُدُوْدُ اللّٰهِ
يُبَيِّنُهَا لِقَوْمٍ يَّعْلَمُوْنَ ﴿٢٣٠﴾

231.And when you have divorced women and they have completed the prescribed period of their Waiting then either retain them in honour or let them go with kindness. And do not retain them with the object of hurting them in order that you may transgress. And whoever does so wrongs only himself; and do not hold the Revelations of Allah in mockery and remember the favour of Allah that He has bestowed upon you, and (remember) that He has sent down to you the Quran and Wisdom and through it He reminds you; and keep fearing Allah and remember that Allah is Best Knower of everything.

وَاِذَا طَلَّقْتُمُ النِّسَآءَ فَبَلَغْنَ اَجَلَهُنَّ
فَاَمْسِكُوْهُنَّ بِمَعْرُوْفٍ اَوْ سَرِّحُوْهُنَّ بِمَعْرُوْفٍ ۪
وَلَا تُمْسِكُوْهُنَّ ضِرَارًا لِّتَعْتَدُوْا ۚ وَمَنْ يَّفْعَلْ
ذٰلِكَ فَقَدْ ظَلَمَ نَفْسَهٗ ؕ وَلَا تَتَّخِذُوْٓا اٰيٰتِ اللّٰهِ
هُزُوًا ؗ وَّاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ وَمَآ
اَنْزَلَ عَلَيْكُمْ مِّنَ الْكِتٰبِ وَالْحِكْمَةِ يَعِظُكُمْ
بِهٖ ؕ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّ اللّٰهَ بِكُلِّ شَيْءٍ
عَلِيْمٌ ﴿٢٣١﴾

Section 30

232.And when you have divorced women and they have completed the prescribed period of their Waiting do not prevent them (O Guardians) from remarrying their husbands, after they have agreed between themselves in a proper way. This is the decree of Allah whereby is admonished he among you who believes in Allah and the Last Day. This is much purer for you and much cleaner; and verily Allah knows and you but know not.

وَاِذَا طَلَّقْتُمُ النِّسَآءَ فَبَلَغْنَ اَجَلَهُنَّ فَلَا تَعْضُلُوْهُنَّ
اَنْ يَّنْكِحْنَ اَزْوَاجَهُنَّ اِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوْفِ
ذٰلِكَ يُوْعَظُ بِهٖ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللّٰهِ
وَالْيَوْمِ الْاٰخِرِ ذٰلِكُمْ اَزْكٰى لَكُمْ وَاَطْهَرُ وَاللّٰهُ
يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ﴿٢٣٢﴾

233.And mothers shall suckle their children for two whole years; this period is for him who desires to complete the suckling period. And on him to whom the child belongs, is the (responsibility of) feeding and clothing of those mothers in a reasonable manner. Not a soul shall be burdened beyond its scope. No mother shall be made to suffer on account of her child; nor any father made to suffer on account of his child. And the same kind of duty falls upon the (father's) heir. And then if they both decide on weaning by mutual consent and consultation, there is no sin. And if you desire that your child should be suckled by a nurse, there is no sin on you while you hand over whatever you had already settled in a reasonable manner. And keep fearing Allah, and know that Allah is Aware of what you do.

وَالْوَالِدٰتُ يُرْضِعْنَ اَوْلَادَهُنَّ حَوْلَيْنِ
كَامِلَيْنِ لِمَنْ اَرَادَ اَنْ يُّتِمَّ الرَّضَاعَةَ ۚ وَعَلَى
الْمَوْلُوْدِ لَهٗ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوْفِ
لَا تُكَلَّفُ نَفْسٌ اِلَّا وُسْعَهَا ۚ لَا تُضَآرَّ
وَالِدَةٌ ۢ بِوَلَدِهَا وَلَا مَوْلُوْدٌ لَّهٗ بِوَلَدِهٖ
وَعَلَى الْوَارِثِ مِثْلُ ذٰلِكَ ۚ فَاِنْ اَرَادَا فِصَالًا
عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا
وَاِنْ اَرَدْتُّمْ اَنْ تَسْتَرْضِعُوْٓا اَوْلَادَكُمْ
فَلَا جُنَاحَ عَلَيْكُمْ اِذَا سَلَّمْتُمْ مَّآ اٰتَيْتُمْ
بِالْمَعْرُوْفِ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّ اللّٰهَ بِمَا
تَعْمَلُوْنَ بَصِيْرٌ ﴿٢٣٣﴾

234.And those of you who die and leave behind wives, let those wives wait for a period of four months and ten days, and when they reach the end of the term, there is no sin on you for

وَالَّذِيْنَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُوْنَ
اَزْوَاجًا يَّتَرَبَّصْنَ بِاَنْفُسِهِنَّ اَرْبَعَةَ اَشْهُرٍ
وَّعَشْرًا ۚ فَاِذَا بَلَغْنَ اَجَلَهُنَّ فَلَا جُنَاحَ

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what they do for themselves in a reasonable manner. And Allah is fully Aware of whatever you do.

عَلَيْكُمْ فِيْمَا فَعَلْنَ فِيْٓ اَنْفُسِهِنَّ بِالْمَعْرُوْفِ
وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿٢٣٤﴾

235.And there is no sin on you in that you propose to such women for marriage by indirect hint or conceal what you have in your hearts. Allah knows that you will soon make mention of them. But do not make with them a secret contract except that you say to them only that which is compatible with the law. And do not resolve on the tie of marriage till the end of the prescribed period is reached. And bear well in mind that Allah knows what is in your hearts. So beware of Him and bear in mind that Allah is the Most-Forgiving, the Most-Forbearing.

وَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا عَرَّضْتُمْ بِهٖ مِنْ
خِطْبَةِ النِّسَآءِ اَوْ اَكْنَنْتُمْ فِيْٓ اَنْفُسِكُمْ ۚ عَلِمَ
اللّٰهُ اَنَّكُمْ سَتَذْكُرُوْنَهُنَّ وَلٰكِنْ لَّا تُوَاعِدُوْهُنَّ
سِرًّا اِلَّآ اَنْ تَقُوْلُوْا قَوْلًا مَّعْرُوْفًا ۚ وَلَا تَعْزِمُوْا
عُقْدَةَ النِّكَاحِ حَتّٰى يَبْلُغَ الْكِتٰبُ اَجَلَهٗ ۚ
وَاعْلَمُوْٓا اَنَّ اللّٰهَ يَعْلَمُ مَا فِيْٓ اَنْفُسِكُمْ
فَاحْذَرُوْهُ ۚ وَاعْلَمُوْٓا اَنَّ اللّٰهَ غَفُوْرٌ حَلِيْمٌ ﴿٢٣٥﴾

Section 31

236.There is no blame on you if you divorce women whom you have not even touched or have not appointed for them their marriage portion. And provide for them with fairness–the man of means according to his means, and the less well-off according to his own means. This provision must be made honourably in a reasonable manner. This is a duty binding on all doers of good.

لَا جُنَاحَ عَلَيْكُمْ اِنْ طَلَّقْتُمُ النِّسَآءَ مَا لَمْ
تَمَسُّوْهُنَّ اَوْ تَفْرِضُوْا لَهُنَّ فَرِيْضَةً ۚ وَّمَتِّعُوْهُنَّ
عَلَى الْمُوْسِعِ قَدَرُهٗ وَعَلَى الْمُقْتِرِ قَدَرُهٗ
مَتَاعًا ۢ بِالْمَعْرُوْفِ ۚ حَقًّا عَلَى الْمُحْسِنِيْنَ ﴿٢٣٦﴾

237.And if you divorce them before you have touched them, but after their dowry has been fixed, then only half the dowry is due from you, unless the wives forego (their right) or it is remitted by him in whose hands is the marriage tie. And (O men) if you should forego, it is nearest to piety. And forget not to show grace to each other in your dealings. Verily Allah is fully Observant of what you do.

وَاِنْ طَلَّقْتُمُوْهُنَّ مِنْ قَبْلِ اَنْ تَمَسُّوْهُنَّ وَقَدْ
فَرَضْتُمْ لَهُنَّ فَرِيْضَةً فَنِصْفُ مَا فَرَضْتُمْ
اِلَّآ اَنْ يَّعْفُوْنَ اَوْ يَعْفُوَا الَّذِيْ بِيَدِهٖ عُقْدَةُ
النِّكَاحِ ۚ وَاَنْ تَعْفُوْٓا اَقْرَبُ لِلتَّقْوٰى ۚ وَلَا تَنْسَوُا
الْفَضْلَ بَيْنَكُمْ ۚ اِنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿٢٣٧﴾

238.Watch over all your prayers and (especially) the middle prayer, and stand up in prayer to Allah with true devotion.

حٰفِظُوْا عَلَى الصَّلَوٰتِ وَالصَّلٰوةِ الْوُسْطٰى ۗ وَقُوْمُوْا لِلّٰهِ قٰنِتِيْنَ ﴿٢٣٨﴾

239.And if you fear (danger of enemy attack etc.) then pray while on foot or while riding (as maybe). Then when you are secure, remember Allah as He has taught you that which you did not know before.

فَاِنْ خِفْتُمْ فَرِجَالًا اَوْ رُكْبَانًا ۚ فَاِذَآ اَمِنْتُمْ فَاذْكُرُوا اللّٰهَ كَمَا عَلَّمَكُمْ مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ ﴿٢٣٩﴾

240.And those of you who die and leave behind them wives, should make a will for their wives to provide them for their maintenance for one year without causing them to vacate their homes. Then if they quit of their own accord, there is no sin for you in what they do for themselves in a reasonable manner. And Allah is the All-Powerful, the All-Wise.

وَالَّذِيْنَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُوْنَ اَزْوَاجًا ۚۖ وَّصِيَّةً لِّاَزْوَاجِهِمْ مَّتَاعًا اِلَى الْحَوْلِ غَيْرَ اِخْرَاجٍ ۚ فَاِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِيْ مَا فَعَلْنَ فِيْٓ اَنْفُسِهِنَّ مِنْ مَّعْرُوْفٍ ۗ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿٢٤٠﴾

241.And (similarly) proper provision be made for divorced women; this is an obligation binding on the God-fearing.

وَلِلْمُطَلَّقٰتِ مَتَاعٌۢ بِالْمَعْرُوْفِ ۗ حَقًّا عَلَى الْمُتَّقِيْنَ ﴿٢٤١﴾

242.Thus does Allah make plain His Commandments to you so that you may understand.

كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿٢٤٢﴾ ع

Section 32

243.Did you not observe those who went out from their homes in their thousands, for fear of death? Then Allah said to them: die! Thereafter He brought them back to life. Verily Allah is Most Gracious to mankind; but most of the people are ungrateful.

اَلَمْ تَرَ اِلَى الَّذِيْنَ خَرَجُوْا مِنْ دِيَارِهِمْ وَهُمْ اُلُوْفٌ حَذَرَ الْمَوْتِ ۠ فَقَالَ لَهُمُ اللّٰهُ مُوْتُوْا ۟ ثُمَّ اَحْيَاهُمْ ۗ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَشْكُرُوْنَ ﴿٢٤٣﴾

244.And fight in the way of Allah and bear in mind that Allah is the All-Hearing, the All-Knowing.

وَقَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ وَاعْلَمُوْٓا اَنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿٢٤٤﴾

245.Who is it that will loan to Allah a handsome loan, so that Allah may increase this loan for him many times

مَنْ ذَا الَّذِيْ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَيُضٰعِفَهٗ لَهٗٓ اَضْعَافًا كَثِيْرَةً ۗ وَاللّٰهُ يَقْبِضُ

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over? And it is Allah Who scants the provision and amplifies it-and verily to Him is the return of you all.

وَيَبْصُۜطُ ۠ وَاِلَيْهِ تُرْجَعُوْنَ ﴿٢٤٥﴾

246.Did you not observe the band of the Israelites after the time of Moses, when they said to a Prophet of theirs: "Appoint for us a King so that we may fight in the Way of Allah (under him)?" The Prophet said: "Maybe if the fighting were enjoined on you, you would not fight." They said: "There is no reason why we should not fight in the Way of Allah whereas we have been driven away from our homes and children." But when fighting was (actually) enjoined on them, they turned away, except a few of them. And Allah is fully Aware of the wrongdoers.

اَلَمْ تَرَ اِلَى الْمَلَاِ مِنْۢ بَنِيْٓ اِسْرَآءِيْلَ مِنْۢ بَعْدِ مُوْسٰى ۘ اِذْ قَالُوْا لِنَبِيٍّ لَّهُمُ ابْعَثْ لَنَا مَلِكًا نُّقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ ۗ قَالَ هَلْ عَسَيْتُمْ اِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ اَلَّا تُقَاتِلُوْا ۗ قَالُوْا وَمَا لَنَآ اَلَّا نُقَاتِلَ فِيْ سَبِيْلِ اللّٰهِ وَقَدْ اُخْرِجْنَا مِنْ دِيَارِنَا وَاَبْنَآئِنَا ۗ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا اِلَّا قَلِيْلًا مِّنْهُمْ ۗ وَاللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ﴿٢٤٦﴾

247.And their Prophet said to them: "Surely Allah has appointed Saul to be the King for you." They said: "How can he enjoy the right of kingship over us whereas we are better deserving than he to exercise authority; and, moreover, he has not been granted abundance of wealth." The Prophet said: "Surely Allah has chosen him above you and has given him more knowledge and strength. And Allah bestows His kingdom to whomsoever He will–and Allah is the All-Encompassing, the All-Knowing".

وَقَالَ لَهُمْ نَبِيُّهُمْ اِنَّ اللّٰهَ قَدْ بَعَثَ لَكُمْ طَالُوْتَ مَلِكًا ۗ قَالُوْٓا اَنّٰى يَكُوْنُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ اَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ ۗ قَالَ اِنَّ اللّٰهَ اصْطَفٰىهُ عَلَيْكُمْ وَزَادَهٗ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ۗ وَاللّٰهُ يُؤْتِيْ مُلْكَهٗ مَنْ يَّشَآءُ ۗ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿٢٤٧﴾

248.And their Prophet said to them: "Surely the sign of his kingship is that there shall come to you an ark in which there is (the means of) tranquillity of your hearts from your Lord, and therein shall be some of the relics left behind by the House of Moses and the House of Aaron–and the ark shall be borne by the angels.

وَقَالَ لَهُمْ نَبِيُّهُمْ اِنَّ اٰيَةَ مُلْكِهٖٓ اَنْ يَّاْتِيَكُمُ التَّابُوْتُ فِيْهِ سَكِيْنَةٌ مِّنْ رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ اٰلُ مُوْسٰى وَاٰلُ هٰرُوْنَ تَحْمِلُهُ الْمَلٰٓئِكَةُ ۗ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٢٤٨﴾ ع

Verily, herein is a sign for you if you are believers."

Section 33

249.Then when Saul marched out with his armies, he said: "Surely Allah is going to test you with a stream. So whoever drinks from it shall not be of my companions and he who does not drink from it except a mere sip from his hands would certainly be of my comrades." But they all drank from it except a few of them. Then when Saul had crossed the stream with those who believed with him, they said: "We have no strength this day to face Goliath and his hosts." But those of them who reckoned that they were going to meet their Lord said: "Many a time has a small party defeated a mighty army by Allah's Command. And verily Allah is with the steadfast."

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُوْدِ قَالَ إِنَّ اللّٰهَ
مُبْتَلِيْكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ
مِنِّيْ وَمَنْ لَّمْ يَطْعَمْهُ فَإِنَّهٗ مِنِّيْٓ إِلَّا
مَنِ اغْتَرَفَ غُرْفَةًۢ بِيَدِهٖ فَشَرِبُوْا مِنْهُ إِلَّا قَلِيْلًا
مِّنْهُمْ فَلَمَّا جَاوَزَهٗ هُوَ وَالَّذِيْنَ اٰمَنُوْا
مَعَهٗ قَالُوْا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوْتَ وَ
جُنُوْدِهٖ قَالَ الَّذِيْنَ يَظُنُّوْنَ أَنَّهُمْ مُّلٰقُوا
اللّٰهِ كَمْ مِّنْ فِئَةٍ قَلِيْلَةٍ غَلَبَتْ فِئَةً
كَثِيْرَةًۢ بِإِذْنِ اللّٰهِ وَاللّٰهُ مَعَ الصّٰبِرِيْنَ ﴿٢٤٩﴾

250.And when they confronted Goliath and his hosts they prayed: "Our Lord! bestow on us endurance and make us firm of foot and grant us victory over the disbelieving folk."

وَلَمَّا بَرَزُوْا لِجَالُوْتَ وَجُنُوْدِهٖ قَالُوْا رَبَّنَآ أَفْرِغْ
عَلَيْنَا صَبْرًا وَّثَبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى
الْقَوْمِ الْكٰفِرِيْنَ ﴿٢٥٠﴾

251.So they defeated Goliath's armies by the Will of Allah and David slew Goliath and Allah bestowed on David the Kingdom and Wisdom, and taught him whatever else He willed. And had not Allah repelled some people by others, the earth would have been utterly corrupted and destroyed. But Allah is Bestower of bounty to all the worlds.

فَهَزَمُوْهُمْ بِإِذْنِ اللّٰهِ وَقَتَلَ دَاوٗدُ جَالُوْتَ
وَاٰتٰىهُ اللّٰهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهٗ مِمَّا
يَشَآءُ وَلَوْلَا دَفْعُ اللّٰهِ النَّاسَ بَعْضَهُمْ
بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ وَلٰكِنَّ اللّٰهَ
ذُوْ فَضْلٍ عَلَى الْعٰلَمِيْنَ ﴿٢٥١﴾

252.These are the Revelations of Allah. We recite them unto you (O My Apostle) in all truth, and verily you are of the Messengers (of Allah).

تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ
لَمِنَ الْمُرْسَلِيْنَ ﴿٢٥٢﴾

253.All these Apostles! of them We have exalted some above others. To some of them Allah spoke directly; some others He raised in degrees of rank. And We gave Jesus, son of Mary clear signs and We aided him with the Holy Spirit (Gabriel). And had Allah so willed, the people who came after those Apostles would not have fought and quarrelled with one another after clear signs had come to them. But they differed among themselves; some of them remained firm in faith and some became disbelievers. Yet had Allah so willed they would not have fought (and quarrelled); but Allah does whatever He wills.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ
مِنْهُمْ مَّنْ كَلَّمَ اللّٰهُ وَرَفَعَ بَعْضَهُمْ دَرَجٰتٍ
وَاٰتَيْنَا عِيْسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَ أَيَّدْنٰهُ
بِرُوْحِ الْقُدُسِ وَلَوْ شَآءَ اللّٰهُ مَا اقْتَتَلَ الَّذِيْنَ
مِنْ بَعْدِهِمْ مِّنْ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنٰتُ
وَلٰكِنِ اخْتَلَفُوْا فَمِنْهُمْ مَّنْ اٰمَنَ وَمِنْهُمْ مَّنْ
كَفَرَ وَلَوْ شَآءَ اللّٰهُ مَا اقْتَتَلُوْا وَلٰكِنَّ اللّٰهَ يَفْعَلُ
مَا يُرِيْدُ ﴿٢٥٣﴾

Section 34

254.And O you who believe! spend in the Way of Allah out of what We have provided for you before the Day comes when there shall be no bargaining nor friendship for the infidels nor any intercession for them: and it is the infidels themselves who are the wrongdoers.

يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْٓا أَنْفِقُوْا مِمَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ
أَنْ يَّأْتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَلَا خُلَّةٌ وَّلَا شَفَاعَةٌ
وَالْكٰفِرُوْنَ هُمُ الظّٰلِمُوْنَ ﴿٢٥٤﴾

255.Allah! there is none worthy of worship but He, the Ever-Living and the Sustainer by Whom all subsist. No slumber can seize Him nor sleep. To Him alone belongs whatsoever is in the heavens and whatsoever is in the earth. Who is there that can intercede with Him except by His leave? He knows all that was before them, and all that shall be after them, and they can grasp nothing of His Knowledge except that which He may will. His Throne (i.e. Knowledge and Power) encompasses the heavens and the earth, and the preservation of the earth and the heaven

اَللّٰهُ لَآ إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ لَا تَأْخُذُهٗ
سِنَةٌ وَّلَا نَوْمٌ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ
مَنْ ذَا الَّذِيْ يَشْفَعُ عِنْدَهٗٓ إِلَّا بِإِذْنِهٖ يَعْلَمُ مَا بَيْنَ
أَيْدِيْهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيْطُوْنَ بِشَيْءٍ مِّنْ
عِلْمِهٖٓ إِلَّا بِمَا شَآءَ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ
وَالْأَرْضَ وَلَا يَئُوْدُهٗ حِفْظُهُمَا وَهُوَ الْعَلِيُّ
الْعَظِيْمُ ﴿٢٥٥﴾

does not weary Him, and He alone is, the Most High, the Supreme.

256.There is no compulsion in religion. Surely true guidance now stands out clear from error. So he who rejects Taghut (the Devil) and believes in Allah alone has indeed grasped the most firm handhold that is never to break. And Allah is the All-Hearing, the All-Knowing.

لَآ اِكْرَاهَ فِي الدِّيْنِ ۟ۙ قَدْ تَّبَيَّنَ الرُّشْدُ مِنَ
الْغَيِّ ۚ فَمَنْ يَّكْفُرْ بِالطَّاغُوْتِ وَيُؤْمِنْۢ بِاللّٰهِ
فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى ۤ لَا انْفِصَامَ
لَهَا ۭ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿٢٥٦﴾

257.Allah is the Patron of those who believe. He brings them forth from the depths of darkness towards light. But those who disbelieve, their patrons are but the devils, who lead them forth from light into the depths of darkness. These are the inmates of the Fire, and therein they are to abide for ever.

اَللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ
اِلَى النُّوْرِ ڛ وَالَّذِيْنَ كَفَرُوْٓا اَوْلِيٰۗـــُٔــھُمُ الطَّاغُوْتُ
يُخْرِجُوْنَهُمْ مِّنَ النُّوْرِ اِلَى الظُّلُمٰتِ ۭ اُولٰۗىِٕكَ
اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢٥٧﴾

الربع

Section 35

258.Did you not see (O My Apostle) one who disputed with Abraham about his Lord because Allah had given him the kingdom? When Abraham said: "My Lord is He Who grants life and causes death," he said: "I too can grant life and I too can cause death;" Abraham said: "Surely Allah brings up the sun from the East: so! you now bring it up from the West." On hearing this the infidel was dumb-founded–and Allah guides not the wrongdoing people.

اَلَمْ تَرَ اِلَى الَّذِيْ حَاۗجَّ اِبْرٰھٖمَ فِيْ رَبِّهٖٓ اَنْ
اٰتٰىهُ اللّٰهُ الْمُلْكَ ۘ اِذْ قَالَ اِبْرٰھٖمُ رَبِّيَ
الَّذِيْ يُـحْيٖ وَيُمِيْتُ ۙ قَالَ اَنَا اُحْيٖ وَاُمِيْتُ ۭ
قَالَ اِبْرٰھٖمُ فَاِنَّ اللّٰهَ يَاْتِيْ بِالشَّمْسِ
مِنَ الْمَشْرِقِ فَاْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ
الَّذِيْ كَفَرَ ۭ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ
الظّٰلِمِيْنَ ﴿٢٥٨﴾

وقف لازم

259.Or did you not see him who passed by a township lying all in ruins with its fallen roofs? He said: "Oh! how shall Allah give life to it after its death?" So Allah caused him to be dead for a hundred years. Then he brought him back to life and said: "How long have you stayed here?"

اَوْ كَالَّذِيْ مَرَّ عَلٰي قَرْيَةٍ وَّهِيَ خَاوِيَةٌ عَلٰي
عُرُوْشِهَا ۚ قَالَ اَنّٰى يُـحْيٖ هٰذِهِ اللّٰهُ بَعْدَ مَوْتِهَا ۚ
فَاَمَاتَهُ اللّٰهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهٗ ۭ قَالَ كَمْ لَبِثْتَ ۭ
قَالَ لَبِثْتُ يَوْمًا اَوْ بَعْضَ يَوْمٍ ۭ قَالَ بَلْ لَّبِثْتَ
مِائَةَ عَامٍ فَانْظُرْ اِلٰى طَعَامِكَ وَشَرَابِكَ لَمْ

He submitted: "I may have stayed here perhaps for a day or part of a day." Allah said: "No! you have passed thus a hundred years. Now just look at your food and drink, it has not become stale as yet. And look at your ass! (even its bones are rotten). And all this is in order that We may make this a Sign for mankind. And look at these bones, how We set them up and then (how) We cover them with flesh." When the truth became manifest to him, he said: "I now know well that verily Allah is Potent over all things."

يَتَسَنَّهْ ۚ وَانْظُرْ اِلٰى حِمَارِكَ وَلِنَجْعَلَكَ اٰيَةً لِّلنَّاسِ
وَانْظُرْ اِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوْهَا
لَحْمًا ۭ فَلَمَّا تَبَيَّنَ لَهٗ ۙ قَالَ اَعْلَمُ اَنَّ اللّٰهَ عَلٰي
كُلِّ شَيْءٍ قَدِيْرٌ ﴿٢٥٩﴾

260.And recall, when Abraham said: "My Lord! show me how You shall bring the dead back to life." Allah said: "Abraham! do you not then believe?" He submitted: "Of course, I do believe but this question is just to reassure my heart." Allah said: "Well, take four birds and make them familiar to you, then cut them into pieces and place a piece of each fowl on each hill: then call to them. They will come to you running, and know that surely Allah is the All-Powerful, the All-Wise."

وَاِذْ قَالَ اِبْرٰھٖمُ رَبِّ اَرِنِيْ كَيْفَ تُـحْيِ الْمَوْتٰى ۭ
قَالَ اَوَلَمْ تُؤْمِنْ ۭ قَالَ بَلٰي وَلٰكِنْ لِّيَطْمَىِٕنَّ
قَلْبِيْ ۭ قَالَ فَخُــذْ اَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ
اِلَيْكَ ثُمَّ اجْعَلْ عَلٰي كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا
ثُمَّ ادْعُهُنَّ يَاْتِيْنَكَ سَعْيًا ۭ وَاعْلَمْ اَنَّ اللّٰهَ
عَزِيْزٌ حَكِيْمٌ ﴿٢٦٠﴾

Section 36

261.The example of those who spend their wealth in the Way of Allah, is as of a grain of corn which brings out seven ears, each ear bearing one hundred grains; Allah may increase still more for whom He will, and verily Allah is the Most Bountiful, the All-Knowing.

مَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ
سَبِيْلِ اللّٰهِ كَمَثَلِ حَبَّةٍ اَنْۢبَتَتْ سَبْعَ سَـنَابِلَ
فِيْ كُلِّ سُنْۢبُلَةٍ مِّائَةُ حَبَّةٍ ۭ وَاللّٰهُ يُضٰعِفُ
لِمَنْ يَّشَاۗءُ ۭ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿٢٦١﴾

262.Those who spend their wealth in the Way of Allah, and then do not follow up what they have spent by reminding of the favour done by taunt or injury, their reward is with

اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللّٰهِ
ثُمَّ لَا يُتْبِعُوْنَ مَآ اَنْفَقُوْا مَنًّا وَّلَآ اَذًى ۙ
لَّهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا
هُمْ يَحْزَنُوْنَ ﴿٢٦٢﴾

their Lord; they shall have nothing to fear nor shall they grieve.

263.A kind word and forgiveness (of fault) are far better than charity followed by injury. And Allah is Self-Sufficing, the Most-Forbearing.

قَوْلٌ مَّعْرُوْفٌ وَّمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ
يَّتْبَعُهَآ اَذًى ؕ وَاللّٰهُ غَنِيٌّ حَلِيْمٌ ﴿۲۶۳﴾

264.O you who believe! do not spoil your acts of charity with reminders of the favour conferred and by injury like the one who spends his wealth to show off to people and does not believe in Allah and the Last Day. Such a one is in parable like a smooth rock covered with some soil, then a heavy shower of rain falls upon it and leaves it hard and bare. They (the dissemblers) shall not be able to gain anything from what they have earned. And Allah does not guide a people who are infidels.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُبْطِلُوْا صَدَقٰتِكُمْ بِالْمَنِّ
وَالْاَذٰى ۙ كَالَّذِيْ يُنْفِقُ مَالَهٗ رِئَآءَ النَّاسِ
وَلَا يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ فَمَثَلُهٗ
كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَاَصَابَهٗ
وَابِلٌ فَتَرَكَهٗ صَلْدًا ؕ لَا يَقْدِرُوْنَ عَلٰى شَيْءٍ
مِّمَّا كَسَبُوْا ؕ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ ﴿۲۶۴﴾

265.And the example of these who spend their wealth to seek the pleasure of Allah and to strengthen their hearts is like the garden which is situated on a height. When a heavy rain falls upon it, it bears double the fruits, and if there is no heavy rain on it, then even a gentle dew would be enough. And Allah is the Seer of all that you do.

وَمَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمُ ابْتِغَآءَ
مَرْضَاتِ اللّٰهِ وَتَثْبِيْتًا مِّنْ اَنْفُسِهِمْ كَمَثَلِ
جَنَّةٍ بِرَبْوَةٍ اَصَابَهَا وَابِلٌ فَاٰتَتْ اُكُلَهَا
ضِعْفَيْنِ ۚ فَاِنْ لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ؕ وَاللّٰهُ
بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿۲۶۵﴾

266.Would any of you like to have for himself a garden of date -palms and grapevines, watered underneath by running streams–rich in all kind of fruits besides and he is stricken by old age and has weak children–would he like to have his garden burnt up by a fiery whirlwind? Thus does Allah make plain to you His Signs so that you may reflect.

اَيَوَدُّ اَحَدُكُمْ اَنْ تَكُوْنَ لَهٗ جَنَّةٌ مِّنْ نَّخِيْلٍ
وَّاَعْنَابٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۙ لَهٗ
فِيْهَا مِنْ كُلِّ الثَّمَرٰتِ ۙ وَاَصَابَهُ الْكِبَرُ
وَلَهٗ ذُرِّيَّةٌ ضُعَفَآءُ ۚ فَاَصَابَهَآ اِعْصَارٌ فِيْهِ
نَارٌ فَاحْتَرَقَتْ ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ
لَعَلَّكُمْ تَتَفَكَّرُوْنَ ﴿۲۶۶﴾ ع

Section 37

267.O you who believe! give in charity out of the good things that you have earned and of what We have produced for you out of the earth, and do not seek to give the worthless part of your earnings in charity whereas you yourselves would not accept such a worthless gift if some one offered it to you, except in disdain by overlooking it. And bear in mind that Allah is the Self-Sufficing, the All- Praiseworthy.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَنْفِقُوْا مِنْ طَيِّبٰتِ مَا
كَسَبْتُمْ وَمِمَّآ اَخْرَجْنَا لَكُمْ مِّنَ الْاَرْضِ ۪ وَ
لَا تَيَمَّمُوا الْخَبِيْثَ مِنْهُ تُنْفِقُوْنَ وَلَسْتُمْ
بِاٰخِذِيْهِ اِلَّآ اَنْ تُغْمِضُوْا فِيْهِ ؕ وَاعْلَمُوْٓا اَنَّ
اللّٰهَ غَنِيٌّ حَمِيْدٌ ﴿۲۶۷﴾

268.Satan threatens you with poverty, and enjoins on you indecency. Whereas Allah promises you forgiveness from Himself and bounty; and surely Allah is the Most-Bountiful, the All-Knowing.

اَلشَّيْطٰنُ يَعِدُكُمُ الْفَقْرَ وَيَاْمُرُكُمْ بِالْفَحْشَآءِ ۚ
وَاللّٰهُ يَعِدُكُمْ مَّغْفِرَةً مِّنْهُ وَفَضْلًا ؕ وَاللّٰهُ وَاسِعٌ
عَلِيْمٌ ﴿۲۶۸﴾

269.He bestows wisdom upon whom He will, and whosoever is granted wisdom he is indeed granted abundant good, and none accepts admonition except men of understanding.

يُّؤْتِي الْحِكْمَةَ مَنْ يَّشَآءُ ۚ وَمَنْ يُّؤْتَ الْحِكْمَةَ
فَقَدْ اُوْتِيَ خَيْرًا كَثِيْرًا ؕ وَمَا يَذَّكَّرُ اِلَّآ اُولُوا
الْاَلْبَابِ ﴿۲۶۹﴾

270.And whatever you spend in charity or whatever vow you make, Allah knows it. And for the wrongdoers there will be no helpers.

وَمَآ اَنْفَقْتُمْ مِّنْ نَّفَقَةٍ اَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ
فَاِنَّ اللّٰهَ يَعْلَمُهٗ ؕ وَمَا لِلظّٰلِمِيْنَ مِنْ
اَنْصَارٍ ﴿۲۷۰﴾

271.If you give charity openly even so it is something good. But if you conceal your charity and give it in secret to the poor, it is far better for you and in return (for such charity) Allah will wipe off some of your sins. And Allah is Aware of whatever you do.

اِنْ تُبْدُوا الصَّدَقٰتِ فَنِعِمَّا هِيَ ۚ وَاِنْ تُخْفُوْهَا
وَتُؤْتُوْهَا الْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ ؕ وَيُكَفِّرُ عَنْكُمْ مِّنْ
سَيِّاٰتِكُمْ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿۲۷۱﴾

272.To guide them is not your responsibility (O My Apostle); yes it is Allah Who guides whom He will. And whatever you spend out

لَيْسَ عَلَيْكَ هُدٰىهُمْ وَلٰكِنَّ اللّٰهَ يَهْدِيْ
مَنْ يَّشَآءُ ؕ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ فَلِاَنْفُسِكُمْ ؕ

وَمَا تُنْفِقُوْنَ اِلَّا ابْتِغَآءَ وَجْهِ اللّٰهِ ۭ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ يُّوَفَّ اِلَيْكُمْ وَاَنْتُمْ لَا تُظْلَمُوْنَ ﴿٢٧٢﴾

of (your) wealth in charity, it is to your own good–and you should only spend for seeking the pleasure of Allah. And whatever you spend of your wealth, shall be paid back to you in full, and you shall not be wronged in the least.

لِلْفُقَرَآءِ الَّذِيْنَ اُحْصِرُوْا فِيْ سَبِيْلِ اللّٰهِ لَا يَسْتَطِيْعُوْنَ ضَرْبًا فِي الْاَرْضِ ۡ يَحْسَبُهُمُ الْجَاهِلُ اَغْنِيَآءَ مِنَ التَّعَفُّفِ ۚ تَعْرِفُهُمْ بِسِيْمٰهُمْ ۚ لَا يَسْــَٔـلُوْنَ النَّاسَ اِلْحَافًا ۭ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ﴿٢٧٣﴾ ع

273.Charity is for the poor who are detained in the Way of Allah and are too occupied therein to move about in the land (for earning their livelihood).An ignorant person takes them for men of substance because of their modesty in not begging for anything. (O My Apostle) you shall openly recognise them from their faces, for they are the ones who would not beg of people with importunity. And whatever you may spend of your wealth in charity, then verily Allah is Knower of it.

ربع ٥

Section 38

اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ بِالَّيْلِ وَالنَّهَارِ سِرًّا وَّعَلَانِيَةً فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٢٧٤﴾

274.Those who spend their wealth in charity in the night and in the day, secretly and openly, they have their reward with their Lord. And they shall have nothing to fear, nor shall they grieve.

وقف منزل

اَلَّذِيْنَ يَاْكُلُوْنَ الرِّبٰوا لَا يَقُوْمُوْنَ اِلَّا كَمَا يَقُوْمُ الَّذِيْ يَتَخَبَّطُهُ الشَّيْطٰنُ مِنَ الْمَسِّ ۭ ذٰلِكَ بِاَنَّهُمْ قَالُوْٓا اِنَّمَا الْبَيْعُ مِثْلُ الرِّبٰوا ۘ وَاَحَلَّ اللّٰهُ الْبَيْعَ وَحَرَّمَ الرِّبٰوا ۭ فَمَنْ جَآءَهٗ مَوْعِظَةٌ مِّنْ رَّبِّهٖ فَانْتَهٰى فَلَهٗ مَا سَلَفَ ۭ وَاَمْرُهٗٓ اِلَى اللّٰهِ ۭ وَمَنْ عَادَ فَاُولٰۗىِٕكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢٧٥﴾

وقف لازم

275.Those who devour interest shall not be able to stand up on the Day of Judgment except as stands one whom Satan has demented with his touch. They will be in such a plight because they used to say: trade is also like interest; whereas Allah has made trade lawful and made interest unlawful. So he who has received admonition from his Lord, and desists (from interest in future), then what he took before in the past is lawful to him and his affair is in the hands of Allah. And he who reverts

to interest–then such people are the inmates of the Fire, and therein they shall abide for ever.

يَمْحَقُ اللّٰهُ الرِّبٰوا وَيُرْبِي الصَّدَقٰتِ ۭ وَاللّٰهُ لَا يُحِبُّ كُلَّ كَفَّارٍ اَثِيْمٍ ﴿٢٧٦﴾

276.Allah blots out interest and blesses charity with increase. And Allah does not love the ungrateful sinner.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٢٧٧﴾

277.Verily, those who believe and keep doing good works, and keep offering their prayers properly and keep paying the Zakat (poor-rate) duly, their recompense shall be with their Lord. They shall have nothing to fear, nor shall they grieve.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَذَرُوْا مَا بَقِيَ مِنَ الرِّبٰوٓا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٢٧٨﴾

278.O you who believe! fear Allah and give up what yet remains due to you from interest, if you are true believers.

فَاِنْ لَّمْ تَفْعَلُوْا فَاْذَنُوْا بِحَرْبٍ مِّنَ اللّٰهِ وَرَسُوْلِهٖ ۚ وَاِنْ تُبْتُمْ فَلَكُمْ رُءُوْسُ اَمْوَالِكُمْ ۚ لَا تَظْلِمُوْنَ وَلَا تُظْلَمُوْنَ ﴿٢٧٩﴾

279.And if you do not do so, then take notice of the declaration of war from Allah and His Apostle; and if you repent, then yours shall be your principal sums. Wrong not others and be not wronged yourselves.

وَاِنْ كَانَ ذُوْ عُسْرَةٍ فَنَظِرَةٌ اِلٰى مَيْسَرَةٍ ۭ وَاَنْ تَصَدَّقُوْا خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿٢٨٠﴾

280.And if the debtor is in a tight position give him time till he recovers an easy position. And if you remit the debt in charity, it is far better for you if you know.

وَاتَّقُوْا يَوْمًا تُرْجَعُوْنَ فِيْهِ اِلَى اللّٰهِ ۣ ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ ﴿٢٨١﴾ ع

281.And fear the Day when you shall be brought back to Allah; then each soul shall be requited in full for what it has earned; and they shall not be dealt with unjustly.

ع

Section 39

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا تَدَايَنْتُمْ بِدَيْنٍ اِلٰٓى اَجَلٍ مُّسَمًّى فَاكْتُبُوْهُ ۭ وَلْيَكْتُبْ بَّيْنَكُمْ كَاتِبٌۢ بِالْعَدْلِ ۠ وَلَا يَاْبَ كَاتِبٌ اَنْ يَّكْتُبَ كَمَا عَلَّمَهُ اللّٰهُ فَلْيَكْتُبْ ۚ وَلْيُمْلِلِ الَّذِيْ عَلَيْهِ

282.O you who believe! when you lend money to one another for a fixed period, write it down and let a scribe write it down in fairness and justice. The scribe should not refuse to write as Allah has taught him (to write); so let him write. Let him who incurs the debt dictate. And let him fear Allah and not diminish even an iota of what he owes. And if the person incurring debt is mentally deficient or weak or unable to dictate himself, then let his guardian dictate with justice. And call in two witnesses from among your men; and if two men are not available then one man and two women such as you approve for (your) witnesses, so that if one of them forgets anything the other may remind her. The witnesses should not refuse when they are called upon for evidence. And be not averse to writing it down whether the amount of debt be small or big, together with its due term. Such a writing is most useful in ensuring justice in the sight of Allah, and making testimony secure and it is an easy manner of preventing you from doubt and suspicion; except that if it is a hand-to-hand transaction conducted by you on the spot, there is no objection against you in that case if you do not write it down. But do take witnesses whenever you make a bargain. And let not the scribe and the witness be harmed. If you do so, it would be (to Allah) disobedience on your part. And fear Allah; and it is Allah Who instructs you (in social dealings); and Allah is fully Aware of everything.

الْحَقُّ وَلْيَتَّقِ اللّٰهَ رَبَّهٗ وَلَا يَبْخَسْ مِنْهُ شَيْـًٔا ؕ
فَاِنْ كَانَ الَّذِىْ عَلَيْهِ الْحَقُّ سَفِيْهًا اَوْ
ضَعِيْفًا اَوْ لَا يَسْتَطِيْعُ اَنْ يُّمِلَّ هُوَ فَلْيُمْلِلْ
وَلِيُّهٗ بِالْعَدْلِ ؕ وَاسْتَشْهِدُوْا شَهِيْدَيْنِ مِنْ
رِّجَالِكُمْ ۚ فَاِنْ لَّمْ يَكُوْنَا رَجُلَيْنِ فَرَجُلٌ
وَّامْرَاَتٰنِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَآءِ اَنْ
تَضِلَّ اِحْدٰىهُمَا فَتُذَكِّرَ اِحْدٰىهُمَا الْاُخْرٰى ؕ وَلَا
يَاْبَ الشُّهَدَآءُ اِذَا مَا دُعُوْا ؕ وَلَا تَسْـَٔمُوْۤا اَنْ
تَكْتُبُوْهُ صَغِيْرًا اَوْ كَبِيْرًا اِلٰۤى اَجَلِهٖ ؕ ذٰلِكُمْ
اَقْسَطُ عِنْدَ اللّٰهِ وَاَقْوَمُ لِلشَّهَادَةِ وَاَدْنٰۤى
اَلَّا تَرْتَابُوْۤا اِلَّاۤ اَنْ تَكُوْنَ تِجَارَةً حَاضِرَةً
تُدِيْرُوْنَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ
اَلَّا تَكْتُبُوْهَا ؕ وَاَشْهِدُوْۤا اِذَا تَبَايَعْتُمْ ۪ وَلَا
يُضَآرَّ كَاتِبٌ وَّلَا شَهِيْدٌ ؕ۬ وَاِنْ تَفْعَلُوْا فَاِنَّهٗ
فُسُوْقٌۢ بِكُمْ ؕ وَاتَّقُوا اللّٰهَ ؕ وَيُعَلِّمُكُمُ اللّٰهُ ؕ وَاللّٰهُ
بِكُلِّ شَىْءٍ عَلِيْمٌ ﴿۲۸۲﴾

283. And if you are on a journey and you do not find a scribe, then pledge something as a security and deliver its possession. Then if any one of you while contracting business entrusts the other, let the one who is entrusted discharge his trust, and let

وَاِنْ كُنْتُمْ عَلٰى سَفَرٍ وَّلَمْ تَجِدُوْا كَاتِبًا
فَرِهٰنٌ مَّقْبُوْضَةٌ ؕ فَاِنْ اَمِنَ بَعْضُكُمْ
بَعْضًا فَلْيُؤَدِّ الَّذِى اؤْتُمِنَ اَمَانَتَهٗ وَلْيَتَّقِ
اللّٰهَ رَبَّهٗ ؕ وَلَا تَكْتُمُوا الشَّهَادَةَ ؕ وَمَنْ يَّكْتُمْهَا فَاِنَّهٗۤ
اٰثِمٌ قَلْبُهٗ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ﴿۲۸۳﴾ ع

him fear Allah Who is his Lord. And do not conceal the testimony; and he who withholds it has surely a guilty conscience. And Allah is fully Aware of what you do.

Section 40

284. To Allah belongs whatever is in the heavens and whatever is in the earth; and whether you disclose what is in your hearts or you keep it concealed, Allah will call you to account for it. Then He shall forgive whom He will and punish whom He will–and surely Allah is Potent over all things.

لِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ؕ وَاِنْ تُبْدُوْا
مَا فِىْۤ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللّٰهُ ؕ
فَيَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ؕ وَ
اللّٰهُ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ﴿۲۸۴﴾

285. The (Holy) Apostle believes in that (Book) which has been sent down to him from his Lord; and so do the believers. Each one believes in all sincerity in Allah and His Angels and His Books and His Apostles; (and they proclaim): "We discriminate not against any of His Apostles." And they say: "We hear, and we obey. We seek Your Forgiveness, O our Lord, and it is You to Whom we all are to return in the end."

اٰمَنَ الرَّسُوْلُ بِمَاۤ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ
وَالْمُؤْمِنُوْنَ ؕ كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَ
كُتُبِهٖ وَرُسُلِهٖ ۟ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ
رُّسُلِهٖ ۟ وَقَالُوْا سَمِعْنَا وَاَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا
وَاِلَيْكَ الْمَصِيْرُ ﴿۲۸۵﴾

286. Allah does not burden any soul with more than it can bear. For it shall be the reward of what (good) it has earned, and against it shall be (the punishment of) what (evil) it has committed: "Our Lord! call us not to account if we forget or err. Our Lord! lay not on us such a (heavy) burden as You did lay on those who have passed away before us. Our Lord! lay not on us that burden which we have not the strength to bear. And pardon us; absolve us; and have mercy on us; You alone are our Friend and Helper; help us to triumph over the unbelieving folk."

لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ؕ لَهَا مَا كَسَبَتْ
وَعَلَيْهَا مَا اكْتَسَبَتْ ؕ رَبَّنَا لَا تُؤَاخِذْنَاۤ
اِنْ نَّسِيْنَاۤ اَوْ اَخْطَاْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَاۤ
اِصْرًا كَمَا حَمَلْتَهٗ عَلَى الَّذِيْنَ مِنْ قَبْلِنَا ۚ
رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ۚ وَاعْفُ
عَنَّا ٝ وَاغْفِرْ لَنَا ٝ وَارْحَمْنَا ٝ اَنْتَ مَوْلٰٮنَا
فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ﴿۲۸۶﴾ ع

Introduction to Sûrah Ale-'Imran

Sûrah Ale-'Imran, The Family of Imran, is a Madinese Sûrah with two hundred verses divided into twenty sections.

This Sûrah declares that the fundamental beliefs and principles of the Divine guidance for the human race preached by all the messengers and prophets of Allah, from Adam to Muhammad, have been the same in every age; and that all the prophets belonged to one religion, the religion of Islam, that is, the religion of complete, unconditional submission to Allah and obedience to His commands. This basic truth about the revealed religion provides to the entire mankind and the adherents of religion a firm foundation for organising human society on the principle of the fraternity.

This declaration of the unity of Allah's religion in all ages is supported by the unquestionable facts, repeatedly pointed out by the Qur'an, that every prophet of Allah attested to the truth of all previous messengers of Allah and instructed his followers to profess belief in the prophets who were to come after him. Prophet Muhammad affirmed the truth of all prophets who preceded him, but he did not direct his ummah to give allegiance to anyone after him because the institution of prophecy had culminated and come to a close in him.

A considerable part of this Sûrah was revealed to the Prophet when a delegation of Christian chiefs and scholars from Najran came to the Prophet and tried to convince him of the truth of their religious beliefs. A number of the verses of this Sûrah put forward conclusive arguments to expose the falsehood of the Christian concept of trinity, and invites them to accept the basic principle of true religion, the absolute unity of God. The verses on this subject declare clearly and firmly that Jesus was not the son of God as the Christians had come to believe, but the righteous servant and prophet of Allah. By denying the concept of Trinity, the Qur'an rejects the idea of shared godhead, but does not detract from the greatness and holiness of Jesus Christ, for Allah's prophets are no ordinary human beings. Prophets as messengers of Allah are in a class by themselves; and those who think otherwise should realise that any misguided effort to displace them from their exalted position does not add to the absolute unity of Allah.

This Sûrah also refers to the Jewish conspiracies against Muslims.

It also alludes to the battle of Uhud in which the impatient and irresponsible behaviour of certain young men resulted in changing the Muslim victory into a defeat. It warns the believers not to repeat the error again, and urges them to maintain perfect discipline in their ranks.

It also reminds Muslims that the onerous mission entrusted to them, the transmission of the message of Islam to the entire human race, demands absolute adherence to the injunctions of Allah, total commitment to the ideal before them, complete unity and discipline among them, and elimination of all forms of dissension and disharmony.

The unlawfulness of usury is reiterated in order to rid the society of the evil of unrestrained greed and economic exploitation.

Sûrah 3. Ale-'Imran (The Family Of Imran)

اٰیاتها ۲۰۰ ۳ سُوْرَةُ اٰلِ عِمْرٰنَ مَدَنِیَّةٌ ۸۹ رکوعاتها ۲۰

Revealed at Madinah, 20 Sections, 200 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Alif-Lam-Mim.
الٓمّٓ ①

2. Allah! He it is beside Whom there is none worthy of worship–the Self-Living, the Sustainer of all creation.
اللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَ الْحَیُّ الْقَیُّوْمُ ②

3. He has revealed unto you the Book with truth confirming the Books which were sent down before, even as He sent down the Torah and the Gospel before this–
نَزَّلَ عَلَیْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا
بَیْنَ یَدَیْهِ وَاَنْزَلَ التَّوْرٰىةَ وَالْاِنْجِیْلَ ③

4. For guidance to the people before and sent down the Criterion (of right and wrong). No doubt, those who deny the Revelations of Allah–for them is a severe punishment and Allah is the Almighty Lord of Retribution.
مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَ اَنْزَلَ الْفُرْقَانَ ؕ
اِنَّ الَّذِیْنَ كَفَرُوْا بِاٰیٰتِ اللّٰهِ لَهُمْ عَذَابٌ
شَدِیْدٌ ؕ وَاللّٰهُ عَزِیْزٌ ذُوانْتِقَامٍ ④

5. Verily Allah! nothing is hidden from Him neither in the earth nor in the heaven!
اِنَّ اللّٰهَ لَا یَخْفٰى عَلَیْهِ شَیْءٌ فِی الْاَرْضِ
وَلَا فِی السَّمَآءِ ⑤

6. He it is Who fashions your forms in the wombs (of mothers) as He may will. There is no God but He; He it is the All-Powerful, the All-Wise.
هُوَالَّذِیْ یُصَوِّرُكُمْ فِی الْاَرْحَامِ كَیْفَ یَشَآءُ ؕ
لَاۤ اِلٰهَ اِلَّا هُوَ الْعَزِیْزُ الْحَكِیْمُ ⑥

7. He it is Who has sent down unto you the Book. Some of its verses are precise in meaning, these are the
هُوَالَّذِیْۤ اَنْزَلَ عَلَیْكَ الْكِتٰبَ مِنْهُ اٰیٰتٌ مُّحْكَمٰتٌ
هُنَّ اُمُّ الْكِتٰبِ وَاُخَرُ مُتَشٰبِهٰتٌ ؕ فَاَمَّا الَّذِیْنَ

essence of the Book; and the other verses are allegorical (doubtful). Thus those in whose hearts there is perversity, follow only the allegorical (doubtful) part of it seeking to mislead and seeking deviation by giving their own interpretation, whereas none knows its correct interpretation except Allah. And those well-grounded in knowledge say: "We believe in it; it is all from our Lord–and none accepts admonition except men of understanding."

فِیْ قُلُوْبِهِمْ زَیْغٌ فَیَتَّبِعُوْنَ مَا تَشَابَهَ مِنْهُ ابْتِغَآءَ الْفِتْنَةِ وَ ابْتِغَآءَ تَاْوِیْلِهٖ ۚ وَمَا یَعْلَمُ تَاْوِیْلَهٗۤ اِلَّا اللّٰهُ ۘ وَالرّٰسِخُوْنَ فِی الْعِلْمِ یَقُوْلُوْنَ اٰمَنَّا بِهٖ ۙ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۚ وَمَا یَذَّكَّرُ اِلَّاۤ اُولُوا الْاَلْبَابِ ﴿۷﴾

8. "O our Lord! cause not our hearts to deviate after You have once guided us aright. And bestow on us mercy from Your Presence. Verily You alone are the Great Bestower of all bounties."

رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَیْتَنَا وَهَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً ۚ اِنَّكَ اَنْتَ الْوَهَّابُ ﴿۸﴾

9. "Our Lord! surely You are the Gatherer of all mankind on a Day about which there is no doubt. Verily Allah never fails in His Promise."

رَبَّنَاۤ اِنَّكَ جَامِعُ النَّاسِ لِیَوْمٍ لَّا رَیْبَ فِیْهِ ؕ اِنَّ اللّٰهَ لَا یُخْلِفُ الْمِیْعَادَ ﴿۹﴾

Section 2

10. Surely those who disbelieve, neither their riches nor their children will be able to protect them against (the torment of) Allah, and it is these (ill-fated) ones who shall be the fuel of the Fire–

اِنَّ الَّذِیْنَ كَفَرُوْا لَنْ تُغْنِیَ عَنْهُمْ اَمْوَالُهُمْ وَلَاۤ اَوْلَادُهُمْ مِّنَ اللّٰهِ شَیْـًٔا ؕ وَاُولٰٓئِكَ هُمْ وَقُوْدُ النَّارِ ﴿۱۰﴾

11. Their case is like the case of the People of Pharaoh and those before them. They denied Our Revelations; so Allah seized them on account of their sins–and verily Allah is Severe in inflicting punishment.

كَدَاْبِ اٰلِ فِرْعَوْنَ ۙ وَالَّذِیْنَ مِنْ قَبْلِهِمْ ؕ كَذَّبُوْا بِاٰیٰتِنَا ۚ فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْ ؕ وَاللّٰهُ شَدِیْدُ الْعِقَابِ ﴿۱۱﴾

12. (O My Apostle!) Proclaim to the people who have disbelieved: "Before long shall you be overcome and driven unto Hell–a most evil resort."

قُلْ لِّلَّذِیْنَ كَفَرُوْا سَتُغْلَبُوْنَ وَتُحْشَرُوْنَ اِلٰی جَهَنَّمَ ؕ وَبِئْسَ الْمِهَادُ ﴿۱۲﴾

13. Indeed there has been for you a sign (of warning) in the two hosts that met (in the battlefield of Badr) one army fighting in the Way of Allah and the other disbelieving, (the Muslims) beholding them with their eyes as twice their own number. And Allah strengthens with His succour whom He will. Verily there is a lesson in this (Badr) incident for the men of insight.

قَدْ كَانَ لَكُمْ اٰیَةٌ فِیْ فِئَتَیْنِ الْتَقَتَا ؕ فِئَةٌ تُقَاتِلُ فِیْ سَبِیْلِ اللّٰهِ وَاُخْرٰی كَافِرَةٌ یَّرَوْنَهُمْ مِّثْلَیْهِمْ رَاْیَ الْعَیْنِ ؕ وَاللّٰهُ یُؤَیِّدُ بِنَصْرِهٖ مَنْ یَّشَآءُ ؕ اِنَّ فِیْ ذٰلِكَ لَعِبْرَةً لِّاُولِی الْاَبْصَارِ ﴿۱۳﴾

14. Attractive for mankind is the love of pleasurable things–women and sons, and heaped up treasures of gold and silver, branded horses and cattle and crops–all that is the capital of worldly life, and it is Allah with Whom is the best abode.

زُیِّنَ لِلنَّاسِ حُبُّ الشَّهَوٰتِ مِنَ النِّسَآءِ وَالْبَنِیْنَ وَالْقَنَاطِیْرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَیْلِ الْمُسَوَّمَةِ وَ الْاَنْعَامِ وَالْحَرْثِ ؕ ذٰلِكَ مَتَاعُ الْحَیٰوةِ الدُّنْیَا ۚ وَاللّٰهُ عِنْدَهٗ حُسْنُ الْمَاٰبِ ﴿۱۴﴾

15. (O My Apostle!) Say you: "Shall I tell you of something far better than these? For those who keep away from evil, with their Lord are Gardens watered underneath by running streams, wherein they shall dwell for ever; and therein for them shall be chaste wives; and this above all they shall enjoy the goodwill of Allah. And indeed Allah is Beholder of His servants."

قُلْ اَؤُنَبِّئُكُمْ بِخَیْرٍ مِّنْ ذٰلِكُمْ ؕ لِلَّذِیْنَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنّٰتٌ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِیْنَ فِیْهَا وَ اَزْوَاجٌ مُّطَهَّرَةٌ وَّ رِضْوَانٌ مِّنَ اللّٰهِ ؕ وَاللّٰهُ بَصِیْرٌۢ بِالْعِبَادِ ﴿۱۵﴾

16. "These are the people who say: 'O our Lord surely we have believed; forgive us then our sins; and save us from the torment of the Fire.' "

اَلَّذِیْنَ یَقُوْلُوْنَ رَبَّنَاۤ اِنَّنَاۤ اٰمَنَّا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَقِنَا عَذَابَ النَّارِ ﴿۱۶﴾

17. These are the ones steadfast (in adversity) and truthful (under all circumstances) and devout and humble (in worship) and charitable (in the Way of Allah) and who implore forgiveness (of their sins) in the early hours of the morning.

اَلصّٰبِرِیْنَ وَالصّٰدِقِیْنَ وَالْقٰنِتِیْنَ وَ الْمُنْفِقِیْنَ وَالْمُسْتَغْفِرِیْنَ بِالْاَسْحَارِ ﴿۱۷﴾

18. Allah testifies that there is no other deity to be worshipped as God but He; and so do the angels and the men

شَهِدَ اللّٰهُ اَنَّهٗ لَاۤ اِلٰهَ اِلَّا هُوَ ۙ وَالْمَلٰٓئِكَةُ وَاُولُوا الْعِلْمِ قَآئِمًۢا بِالْقِسْطِ ؕ لَاۤ اِلٰهَ اِلَّا هُوَ

النصف

الْعَزِيْزُ الْحَكِيْمُ ﴿۱۸﴾

of learning: they also bear witness that He is the Sole Executor of Justice, there is no God to be worshipped but He, the All-Powerful, the All-Wise.

اِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْاِسْلَامُ ۫ وَمَا اخْتَلَفَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلَّا مِنْۢ بَعْدِ مَا جَآءَهُمُ الْعِلْمُ بَغْيًۢا بَيْنَهُمْ ؕ وَمَنْ يَّكْفُرْ بِاٰيٰتِ اللّٰهِ فَاِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ﴿۱۹﴾

19. Surely the only true Faith (DIN) in the sight of Allah is Islam. And nor did those who were given the Book dissent therefrom till after true knowledge had come to them; (and this dispute was) on account of envy and spite among themselves. And whoso denies the Revelations of Allah, then surely Allah is Swift at reckoning.

فَاِنْ حَآجُّوْكَ فَقُلْ اَسْلَمْتُ وَجْهِيَ لِلّٰهِ وَمَنِ اتَّبَعَنِ ؕ وَقُلْ لِّلَّذِيْنَ اُوْتُوا الْكِتٰبَ وَالْاُمِّيّٖنَ ءَاَسْلَمْتُمْ ؕ فَاِنْ اَسْلَمُوْا فَقَدِ اهْتَدَوْا ۚ وَاِنْ تَوَلَّوْا فَاِنَّمَا عَلَيْكَ الْبَلٰغُ ؕ وَاللّٰهُ بَصِيْرٌۢ بِالْعِبَادِ ﴿۲۰﴾ ع

20. So if they dispute with you (even now), say you: "I have surrendered myself to Allah; and so have those who follow me." And say to the people who were given the Book and to those who cannot read: "Do you accept Islam?" And if they accept Islam, then they are truly guided. But if they turn away, then your responsibility was only to convey the Message (that you have done); and verily Allah is Beholder of His servants.

Section 3

اِنَّ الَّذِيْنَ يَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ وَيَقْتُلُوْنَ النَّبِيّٖنَ بِغَيْرِ حَقٍّ ۙ وَّيَقْتُلُوْنَ الَّذِيْنَ يَاْمُرُوْنَ بِالْقِسْطِ مِنَ النَّاسِ ۙ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ﴿۲۱﴾

21. Surely the people who deny the Revelations of Allah and slay the Prophets unjustly, and slay those who enjoin justice and equity among mankind–give them glad-tidings of a painful torment.

اُولٰٓئِكَ الَّذِيْنَ حَبِطَتْ اَعْمَالُهُمْ فِي الدُّنْيَا وَالْاٰخِرَةِ ۫ وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ﴿۲۲﴾

22. These are the (ill-fated) ones whose works have come to naught in this world as well the Hereafter, and more over they shall have no helpers.

اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ الْكِتٰبِ يُدْعَوْنَ اِلٰى كِتٰبِ اللّٰهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ

يَتَوَلّٰى فَرِيْقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُوْنَ ﴿۲۳﴾

23. Have you not observed those who were given a portion of the Book, that when they are invited to the Book of Allah in order to settle their mutual disputes,a party of them turns away heedless, being opposed to it.

ذٰلِكَ بِاَنَّهُمْ قَالُوْا لَنْ تَمَسَّنَا النَّارُ اِلَّآ اَيَّامًا مَّعْدُوْدٰتٍ ۪ وَّغَرَّهُمْ فِيْ دِيْنِهِمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿۲۴﴾

24. This daring was because they say that the Fire (of Hell) would not touch them except for a limited number of days only. Thus they are deluded in the matter of their religion by the very lies which they have been themselves fabricating.

فَكَيْفَ اِذَا جَمَعْنٰهُمْ لِيَوْمٍ لَّا رَيْبَ فِيْهِ ۫ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ ﴿۲۵﴾

25. So how (miserable) will be their plight when We gather them all together on a Day in the coming of which there is not the least doubt, and every soul shall be paid in full for that which it has earned and no injustice shall be done to them at all.

قُلِ اللّٰهُمَّ مٰلِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَآءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَآءُ ۫ وَتُعِزُّ مَنْ تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ ؕ بِيَدِكَ الْخَيْرُ ؕ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۲۶﴾

26. (O My Apostle!) Say you: "O Allah! Master of the Kingdom! You confer Kingdom on whom You will and You take away Kingdom from whom You will; and You exalt whom You will, and You abase whom You will. In Your hand is all good; and surely You are Potent over everything.

تُوْلِجُ الَّيْلَ فِي النَّهَارِ وَتُوْلِجُ النَّهَارَ فِي الَّيْلِ ۫ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۫ وَتَرْزُقُ مَنْ تَشَآءُ بِغَيْرِ حِسَابٍ ﴿۲۷﴾

27. "You cause (a part of) night to pass into day, and You cause (a part of) day to pass into night; and You bring forth the living from the dead, and You bring forth the dead from the living, and You bestow sustenance upon whom You will without reckoning."

لَا يَتَّخِذِ الْمُؤْمِنُوْنَ الْكٰفِرِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ فَلَيْسَ مِنَ اللّٰهِ فِيْ شَيْءٍ اِلَّآ اَنْ تَتَّقُوْا مِنْهُمْ تُقٰىةً ؕ وَيُحَذِّرُكُمُ اللّٰهُ نَفْسَهٗ ؕ وَاِلَى اللّٰهِ الْمَصِيْرُ ﴿۲۸﴾

28. Let not the believers take the infidels as their friends in preference to the Muslims; and whoso does that has no longer any connection with Allah, except in case you seek to guard yourselves against danger from them. And Allah warns you of His wrath, and surely to Allah alone is the last return of all.

قُلْ اِنْ تُخْفُوْا مَا فِىْ صُدُوْرِكُمْ اَوْ تُبْدُوْهُ
يَعْلَمْهُ اللّٰهُ ؕ وَيَعْلَمُ مَا فِى السَّمٰوٰتِ وَمَا فِى
الْاَرْضِ ؕ وَاللّٰهُ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ﴿٢٩﴾

29. Say you (O Apostle): "Whether you conceal whatever is in your breasts or reveal it, Allah knows it all and He is Aware of whatever is in the heavens and whatever is in the earth; and Allah is Potent over all things."

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ
مُّحْضَرًا ۖۚ وَّمَا عَمِلَتْ مِنْ سُوْٓءٍ ۚۛ تَوَدُّ لَوْ اَنَّ
بَيْنَهَا وَبَيْنَهٗٓ اَمَدًا ۢ بَعِيْدًا ؕ وَيُحَذِّرُكُمُ اللّٰهُ
نَفْسَهٗ ؕ وَاللّٰهُ رَءُوْفٌ ۢ بِالْعِبَادِ ﴿٣٠﴾

30. On the Day when each soul shall find presented whatever good it had earned and whatever evil it had committed, each soul would long that there were a wide space between it and that Day; and Allah warns you of His Wrath and Allah is Most Kind to His servants.

Section 4

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِىْ
يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ
رَّحِيْمٌ ﴿٣١﴾

31. Say to them (O My Apostle): "If you really love Allah, then follow me; and Allah shall love you, and forgive you your sins; and verily Allah is the Most-Forgiving,theEver- Merciful."

قُلْ اَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا فَاِنَّ
اللّٰهَ لَا يُحِبُّ الْكٰفِرِيْنَ ﴿٣٢﴾

32. Say you: "Obey Allah and the Apostle". Then if they turn away, surely Allah loves not the infidels.

اِنَّ اللّٰهَ اصْطَفٰٓى اٰدَمَ وَنُوْحًا وَّاٰلَ اِبْرٰهِيْمَ
وَاٰلَ عِمْرٰنَ عَلَى الْعٰلَمِيْنَ ﴿٣٣﴾

33. Surely Allah chose Adam and Noah and the House of Abraham and the House of Imran (Allah's blessings and peace be upon them all) above all the people of the world.

ذُرِّيَّةًۢ بَعْضُهَا مِنْ بَعْضٍ ؕ وَاللّٰهُ سَمِيْعٌ
عَلِيْمٌ ﴿٣٤﴾

34. This is all one race, offspring of one another. And Allah is the All-Hearing, the All- Knowing.

اِذْ قَالَتِ امْرَاَتُ عِمْرٰنَ رَبِّ اِنِّىْ نَذَرْتُ
لَكَ مَا فِىْ بَطْنِىْ مُحَرَّرًا فَتَقَبَّلْ مِنِّىْ ۚ
اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ﴿٣٥﴾

35. Recall, when the wife of Imran said: "O my Lord! surely I dedicate to You what is in my womb purely to Your service, so accept this offering of mine; surely You, alone are the All-Hearing (of prayers), and the All-Knowing (of intentions)."

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ اِنِّىْ وَضَعْتُهَآ
اُنْثٰى ؕ وَاللّٰهُ اَعْلَمُ بِمَا وَضَعَتْ ؕ وَلَيْسَ الذَّكَرُ
كَالْاُنْثٰى ۚ وَاِنِّىْ سَمَّيْتُهَا مَرْيَمَ وَاِنِّىْٓ اُعِيْذُهَا

36.Then when she gave birth to it, she said (wistfully): "Lord! surely I have but given birth to a female." And Allah knew Best what she had given

بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطٰنِ الرَّجِيْمِ ﴿٣٦﴾

birth to. And the male (which she had solicited) was nowise like the female that was born. And the mother said: "I have named her Mary, and I commend her and her progeny to Your protection from the mischief of Satan, the accursed."

فَتَقَبَّلَهَا رَبُّهَا بِقَبُوْلٍ حَسَنٍ وَّاَنْۢبَتَهَا
نَبَاتًا حَسَنًا ۙ وَّكَفَّلَهَا زَكَرِيَّا ۚ كُلَّمَا دَخَلَ
عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ ۙ وَجَدَ عِنْدَهَا رِزْقًا ۚ
قَالَ يٰمَرْيَمُ اَنّٰى لَكِ هٰذَا ؕ قَالَتْ هُوَ مِنْ
عِنْدِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ
حِسَابٍ ﴿٣٧﴾

37. Right graciously then did her Lord accept the girl with true acceptance and caused her to grow with a perfect growth, and caused Zacharias to be her guardian. Whenever Zacharias paid a visit to Mary in her sanctuary, he found she had fresh provision with her. Once he said: "O Mary! whence comes unto you this provision?" Mary said: "This comes from Allah." Surely Allah provides sustenance to whom He will without measure.

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهٗ ۚ قَالَ رَبِّ هَبْ لِىْ مِنْ
لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً ۚ اِنَّكَ سَمِيْعُ الدُّعَآءِ ﴿٣٨﴾

38. There and then did Zacharias pray to his Lord saying: "My Lord! grant me from Your Presence a righteous offspring; surely You alone are the Hearer of prayers."

فَنَادَتْهُ الْمَلٰٓئِكَةُ وَهُوَ قَآئِمٌ يُّصَلِّىْ فِى
الْمِحْرَابِ ۙ اَنَّ اللّٰهَ يُبَشِّرُكَ بِيَحْيٰى مُصَدِّقًۢا
بِكَلِمَةٍ مِّنَ اللّٰهِ وَسَيِّدًا وَّحَصُوْرًا وَّنَبِيًّا مِّنَ
الصّٰلِحِيْنَ ﴿٣٩﴾

39. Then as he stood praying in his sanctuary, the angels called out to him saying: "Allah gives you glad-tidings of (a son named) John who shall confirm a Word from Allah; he will be a Leader, and wary of women and a Prophet from among the righteous."

قَالَ رَبِّ اَنّٰى يَكُوْنُ لِىْ غُلٰمٌ وَّقَدْ بَلَغَنِىَ
الْكِبَرُ وَامْرَاَتِىْ عَاقِرٌ ؕ قَالَ كَذٰلِكَ اللّٰهُ يَفْعَلُ
مَا يَشَآءُ ﴿٤٠﴾

40. Zacharias said: "Lord! how will there be unto me a son while old age has come upon me and my wife is barren?" Allah said: "So it is (as you say); but, Allah does what He will."

قَالَ رَبِّ اجْعَلْ لِّىْٓ اٰيَةً ؕ قَالَ اٰيَتُكَ اَلَّا
تُكَلِّمَ النَّاسَ ثَلٰثَةَ اَيَّامٍ اِلَّا رَمْزًا ؕ وَاذْكُرْ رَّبَّكَ
كَثِيْرًا وَّسَبِّحْ بِالْعَشِىِّ وَالْاِبْكَارِ ﴿٤١﴾

41. He said: "My Lord! appoint to me a sign." Allah said: "Your sign is that you shall not be able to speak to people for three days except by

gestures. And remember your Lord much, and glorify Him in the evenings and mornings."

Section 5

42. And recall, when the angels said: "O Mary! Allah has chosen you, and has purified you, and has preferred you for His service above all the women of the world.

وَاِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ اِنَّ اللّٰهَ اصْطَفٰىكِ
وَطَهَّرَكِ وَاصْطَفٰىكِ عَلٰى نِسَآءِ الْعٰلَمِيْنَ ﴿٤٢﴾

43. "O Mary! worship your Lord in all devotion; and prostrate yourself and bow down in prayer with those who bow down."

يٰمَرْيَمُ اقْنُتِىْ لِرَبِّكِ وَاسْجُدِىْ وَارْكَعِىْ مَعَ
الرّٰكِعِيْنَ ﴿٤٣﴾

44. These (incidents) are of the tidings of' things unseen that We Reveal unto you. And you were not with them when those (priests of the Temple) were casting lots by throwing their quills to decide as to which of them should have charge of Mary; nor were you with them when they were contending with one another about it.

ذٰلِكَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهِ اِلَيْكَ ؕ وَمَا كُنْتَ
لَدَيْهِمْ اِذْ يُلْقُوْنَ اَقْلَامَهُمْ اَيُّهُمْ يَكْفُلُ مَرْيَمَ
وَمَا كُنْتَ لَدَيْهِمْ اِذْ يَخْتَصِمُوْنَ ﴿٤٤﴾

45. Recall, when the angels said: "O Mary! Allah gives you the glad-tidings of a Command from Him. His name shall be Messiah Jesus son of Mary, illustrious in this world and the Hereafter; and shall be of those brought near to Allah.

اِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ اِنَّ اللّٰهَ يُبَشِّرُكِ
بِكَلِمَةٍ مِّنْهُ ۖ اسْمُهُ الْمَسِيْحُ عِيْسَى ابْنُ
مَرْيَمَ وَجِيْهًا فِى الدُّنْيَا وَالْاٰخِرَةِ وَمِنَ
الْمُقَرَّبِيْنَ ۙ ﴿٤٥﴾

46. "And he shall speak to the people in his cradle and in maturity and shall be of the righteous."

وَيُكَلِّمُ النَّاسَ فِى الْمَهْدِ وَكَهْلًا وَّمِنَ
الصّٰلِحِيْنَ ﴿٤٦﴾

47. Mary said: "O my Lord! how can I bear a child when no man has ever touched me?" He said: "Even so (as you say) but Allah creates what He will. When He decides anything, He only says to it, 'Be' and it becomes.

قَالَتْ رَبِّ اَنّٰى يَكُوْنُ لِىْ وَلَدٌ وَّلَمْ يَمْسَسْنِىْ
بَشَرٌ ؕ قَالَ كَذٰلِكِ اللّٰهُ يَخْلُقُ مَا يَشَآءُ ؕ اِذَا قَضٰٓى
اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ﴿٤٧﴾

48. "And Allah shall teach him the Book and Wisdom, and the Torah and the Gospel.

وَيُعَلِّمُهُ الْكِتٰبَ وَالْحِكْمَةَ وَالتَّوْرٰىةَ وَالْاِنْجِيْلَ ۚ ﴿٤٨﴾

49. "And (He shall send him forth) as an Apostle to the Children of Israel, saying: 'Surely I have come to you with a Sign (miracle) from your Lord: surely I make for you out of clay the form of a bird, then I breathe into this lifeless form and it becomes a living bird by the leave of Allah; and I heal the born blind and cure the incurable leper, and bring the dead to life by the leave of Allah; and I declare to you what you eat and what you keep stored in your houses–surely there is a great Sign for you of my truth in these miracles, if you are true believers.

وَرَسُوْلًا اِلٰى بَنِىْٓ اِسْرَآءِيْلَ ۙ اَنِّىْ قَدْ جِئْتُكُمْ
بِاٰيَةٍ مِّنْ رَّبِّكُمْ ۙ اَنِّىْٓ اَخْلُقُ لَكُمْ مِّنَ
الطِّيْنِ كَهَيْـَٔةِ الطَّيْرِ فَاَنْفُخُ فِيْهِ فَيَكُوْنُ طَيْرًا ۢ
بِاِذْنِ اللّٰهِ ۚ وَاُبْرِئُ الْاَكْمَهَ وَالْاَبْرَصَ وَاُحْىِ
الْمَوْتٰى بِاِذْنِ اللّٰهِ ۚ وَاُنَبِّئُكُمْ بِمَا تَاْكُلُوْنَ
وَمَا تَدَّخِرُوْنَ ۙ فِىْ بُيُوْتِكُمْ ۗ اِنَّ فِىْ ذٰلِكَ
لَاٰيَةً لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۚ ﴿٤٩﴾

50. " 'And I come confirming the Torah that was revealed before me, and that I may make lawful to you some of the things which were forbidden to you before; and I have come to you with a Sign from your Lord; so fear Allah and obey me.

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ التَّوْرٰىةِ وَلِاُحِلَّ
لَكُمْ بَعْضَ الَّذِىْ حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ
بِاٰيَةٍ مِّنْ رَّبِّكُمْ ۟ فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ﴿٥٠﴾

51. " 'Verily Allah is my Lord and Cherisher as well as your Lord and Cherisher; so worship Him; that alone is the straight path.' "

اِنَّ اللّٰهَ رَبِّىْ وَرَبُّكُمْ فَاعْبُدُوْهُ ؕ هٰذَا
صِرَاطٌ مُّسْتَقِيْمٌ ﴿٥١﴾

52. And when Jesus perceived disbelief (and denial) on their part, he said: "Who will be my helpers in the cause of Allah?" On hearing this the Disciples said: "We will be helpers of the religion of Allah. We have believed in Allah and O Prophet! bear you witness that we submit to the Command of Allah as Muslims.

فَلَمَّآ اَحَسَّ عِيْسٰى مِنْهُمُ الْكُفْرَ قَالَ
مَنْ اَنْصَارِىْٓ اِلَى اللّٰهِ ؕ قَالَ الْحَوَارِيُّوْنَ
نَحْنُ اَنْصَارُ اللّٰهِ ۚ اٰمَنَّا بِاللّٰهِ ۚ وَاشْهَدْ بِاَنَّا
مُسْلِمُوْنَ ﴿٥٢﴾

53. "Our Lord! we believe in that which You have sent down; and we follow the Apostle; so write us with those who bear witness to the truth."

رَبَّنَآ اٰمَنَّا بِمَآ اَنْزَلْتَ وَاتَّبَعْنَا الرَّسُوْلَ فَاكْتُبْنَا
مَعَ الشّٰهِدِيْنَ ﴿٥٣﴾

54. The Jews secretly plotted (to slay the Messiah), and Allah also plotted (to destroy them and protect Jesus); and verily Allah is Best (and Most Effective) of plotters.

وَمَكَرُوْا وَمَكَرَ اللّٰهُ ۭ وَاللّٰهُ خَيْرُ الْمٰكِرِيْنَ ﴿٥٤﴾

Section 6

55. Recall, when Allah said: "O Jesus! I shall cause you to attain to your full term of life, and I am about to raise you towards Myself, and will cleanse you of the falsehoods of those who deny you, and will set those who follow you above those who deny the Truth, till the Day of Resurrection. Then to Me shall be the return of you all. At that time I shall judge between you concerning the affairs wherein you have been differing.

اِذْ قَالَ اللّٰهُ يٰعِيْسٰٓى اِنِّىْ مُتَوَفِّيْكَ وَرَافِعُكَ اِلَىَّ وَمُطَهِّرُكَ مِنَ الَّذِيْنَ كَفَرُوْا وَجَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى يَوْمِ الْقِيٰمَةِ ۚ ثُمَّ اِلَىَّ مَرْجِعُكُمْ فَاَحْكُمُ بَيْنَكُمْ فِيْمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿٥٥﴾

56. "Then as for those who disbelieved, I shall punish them with a severe punishment in this world and the Hereafter; nor shall they have any helpers.

فَاَمَّا الَّذِيْنَ كَفَرُوْا فَاُعَذِّبُهُمْ عَذَابًا شَدِيْدًا فِى الدُّنْيَا وَالْاٰخِرَةِ ۡ وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ﴿٥٦﴾

57. "And as for those who believed and did righteous works, Allah shall repay them in full their wages; and Allah loves not the wrongdoers."

وَاَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَيُوَفِّيْهِمْ اُجُوْرَهُمْ ۭ وَاللّٰهُ لَا يُحِبُّ الظّٰلِمِيْنَ ﴿٥٧﴾

58. This, that We recite unto you, is a Revelation and a discourse of Wisdom.

ذٰلِكَ نَتْلُوْهُ عَلَيْكَ مِنَ الْاٰيٰتِ وَالذِّكْرِ الْحَكِيْمِ ﴿٥٨﴾

59. Surely the likeness of Jesus with Allah is as the likeness of Adam; him He created out of clay; then He said to him, 'Be' and he became at once.

اِنَّ مَثَلَ عِيْسٰى عِنْدَ اللّٰهِ كَمَثَلِ اٰدَمَ ۭ خَلَقَهٗ مِنْ تُرَابٍ ثُمَّ قَالَ لَهٗ كُنْ فَيَكُوْنُ ﴿٥٩﴾

60. (O Listener!) this truth (that Jesus is a human being) is the truth related from your Lord: therefore, be you not of those who doubt.

اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُنْ مِّنَ الْمُمْتَرِيْنَ ﴿٦٠﴾

61. So whoso disputes with you in this connection after the sure knowledge

فَمَنْ حَاۗجَّكَ فِيْهِ مِنْ بَعْدِ مَا جَاۗءَكَ

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has come to you, say you: "Come, let us call our children as well as your children, our women as well as your women, ourselves as well as yourselves, then let us pray (to Allah) in all humility and solemnly invoke the curse of Allah upon the liars."

مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ اَبْنَاۗءَنَا وَاَبْنَاۗءَكُمْ وَنِسَاۗءَنَا وَنِسَاۗءَكُمْ وَاَنْفُسَنَا وَاَنْفُسَكُمْ ۣ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَّعْنَتَ اللّٰهِ عَلَى الْكٰذِبِيْنَ ﴿٦١﴾

62. Surely this is the true account, and there is none worthy of worship except Allah, and it is Allah Who is the All-Powerful and the All-Wise.

اِنَّ هٰذَا لَهُوَ الْقَصَصُ الْحَقُّ ۚ وَمَا مِنْ اِلٰهٍ اِلَّا اللّٰهُ ۭ وَاِنَّ اللّٰهَ لَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٦٢﴾

63. But if they turn away, then verily Allah is fully Aware of the mischief-mongers.

فَاِنْ تَوَلَّوْا فَاِنَّ اللّٰهَ عَلِيْمٌۢ بِالْمُفْسِدِيْنَ ﴿٦٣﴾

Section 7

64. Say you (O My Apostle): "O People of the Book! come to a Word common between us, that we shall not worship anyone except Allah; and we shall not associate anything with Him as partner, and that none of us shall set up rival gods for worship beside Allah." Then if they turn away, say you: "Bear witness (O People of the Book) that we are Muslims."

قُلْ يٰٓاَهْلَ الْكِتٰبِ تَعَالَوْا اِلٰى كَلِمَةٍ سَوَاۗءٍۢ بَيْنَنَا وَبَيْنَكُمْ اَلَّا نَعْبُدَ اِلَّا اللّٰهَ وَلَا نُشْرِكَ بِهٖ شَيْـــًٔا وَّلَا يَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ ۭ فَاِنْ تَوَلَّوْا فَقُوْلُوا اشْهَدُوْا بِاَنَّا مُسْلِمُوْنَ ﴿٦٤﴾

65. O People of the Book! why do you dispute concerning Abraham whereas the Torah and the Gospel were not sent down except after him? Have you then not the sense to understand even this?

يٰٓاَهْلَ الْكِتٰبِ لِمَ تُحَاۗجُّوْنَ فِيْٓ اِبْرٰهِيْمَ وَمَآ اُنْزِلَتِ التَّوْرٰىةُ وَالْاِنْجِيْلُ اِلَّا مِنْۢ بَعْدِهٖ ۭ اَفَلَا تَعْقِلُوْنَ ﴿٦٥﴾

66. (Listen!) you are the people who have been contending (so far) about things of which you had some knowledge; why then do you (now) contend about things of which you have no knowledge at all? And it is Allah Who knows and you know not.

هٰٓاَنْتُمْ هٰٓؤُلَاۗءِ حَاجَجْتُمْ فِيْمَا لَكُمْ بِهٖ عِلْمٌ فَلِمَ تُحَاۗجُّوْنَ فِيْمَا لَيْسَ لَكُمْ بِهٖ عِلْمٌ ۭ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ﴿٦٦﴾

67. (Look!) Abraham was not a Jew, nor yet a Christian, but he was an upright

مَا كَانَ اِبْرٰهِيْمُ يَهُوْدِيًّا وَّلَا نَصْرَانِيًّا وَّلٰكِنْ

كَانَ حَنِيفًا مُّسْلِمًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾

Muslim aloof from all falsehood, nor was he of the polytheists.

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَٰذَا النَّبِيُّ وَالَّذِينَ آمَنُوا ۗ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾

68. Surely, the nearest of mankind to Abraham are those who followed him and this (Holy) Prophet and the believers. And Allah is the Patron of the believers.

وَدَّت طَّائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّونَكُمْ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾

69. A section of the People of the Book yearn to mislead you by any means, and they mislead none but themselves, and they perceive not (the truth).

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنتُمْ تَشْهَدُونَ ﴿٧٠﴾

70. O People of the Book! why do you deny the Revelations of Allah whereas you yourselves are witnesses?

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنتُمْ تَعْلَمُونَ ﴿٧١﴾

71. O People of the Book! why do you confuse the truth with falsehood and why do you conceal the truth whereas you have knowledge of it?

Section 8

وَقَالَت طَّائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمِنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ آمَنُوا وَجْهَ النَّهَارِ وَاكْفُرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾

72. And a section of the People of the Book said: "Believe at daybreak in this Book that has been sent down to those who believe, and deny it at the end of the day, haply they may turn away (from Islam in this way)."

وَلَا تُؤْمِنُوا إِلَّا لِمَن تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَى اللَّهِ أَن يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ عِندَ رَبِّكُمْ ۗ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ ۚ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٣﴾

73. And (they urge upon one another): "(Believe not in) any one except those who follow your own religion." Say you: "Surely the true guidance is but the Guidance of Allah; that any one could be given the like of what was given to you; or that any one might argue with you before your Lord." Say you: (O My Apostle): "Surely all bounty and grace is in the hand of Allah. He confers upon whom He will; and Allah is the Most-Bountiful, the All-Knowing.

يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٤﴾

74. "He chooses for His Mercy whom He will and verily Allah is the Lord of infinite grace."

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِن تَأْمَنْهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُم مَّنْ إِن تَأْمَنْهُ بِدِينَارٍ لَّا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ۗ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

75. And among the People of the Book is he who, if you trust him with a heap (of gold and silver) will return it to you; and among them is he who if you trust him with a gold coin he will not restore it to you unless you keep standing over him. This (dishonesty) is because they say: "There is no blame on us in the matter of the unlettered people and they forge but a lie against Allah knowingly."

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾

76. Of course, whoso keeps his promise with Allah and fears Allah, then surely Allah loves those who shun evil and are God-fearing.

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

77. Surely those who purchase a paltry gain at the cost of the Covenant of Allah and their own solemn oaths, it is these (ill-fated) ones who have no portion in the Hereafter; nor will Allah even speak to them, nor look at them on the Day of Resurrection, nor shall He purify them; and theirs will be a most grievous torment indeed.

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِندِ اللَّهِ وَمَا هُوَ مِنْ عِندِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

78. And there are some among them who pervert the Book by twisting their tongues that you might consider their rolling speech to be of the original Book whereas it is no part of the Book. And they assert: "It is also (sent down) from Allah," whereas it is not from Allah, and they forge a lie against Allah purposely and knowingly.

مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِّي مِن دُونِ اللَّهِ وَلَٰكِن كُونُوا رَبَّانِيِّينَ بِمَا كُنتُمْ

79. It is not conceivably possible for a man to whom Allah has given the Book and Authority and Prophethood, that he should thereafter start

saying to the people: "Be my servants instead of Allah's." Rather he would say: "Be the devoted servants of Allah," seeing that you used to instruct others in the Book yourselves and seeing that you used to study it yourself before–

تُعَلِّمُوْنَ الْكِتٰبَ وَبِمَا كُنْتُمْ تَدْرُسُوْنَ ﴿۷۹﴾

80. And (that favoured servant of Allah) would not bid you to take the Angels and the Prophets as Lords. (Just imagine yourselves) would he bid you to disbelieve after you have become Muslims?

وَلَا يَاْمُرَكُمْ اَنْ تَتَّخِذُوا الْمَلٰٓئِكَةَ وَالنَّبِيّٖنَ
اَرْبَابًا ؕ اَيَاْمُرُكُمْ بِالْكُفْرِ بَعْدَ اِذْ اَنْتُمْ
مُّسْلِمُوْنَ ﴿۸۰﴾ ع

Section 9

81. And recall, when Allah took a solemn Covenant from the Prophets saying: "Whatever I give you of the Book and Wisdom, and then there comes to you an Apostle confirming whatever of the Books are with you, you shall assuredly believe in him and help him." Thereafter Allah said: "Do you affirm this and do you accept the heavy responsibility that I lay on you?" They all submitted: "We do affirm!" Allah said: "Well, then bear witness, and I am (also) with you among the witnesses."

وَاِذْ اَخَذَ اللّٰهُ مِيْثَاقَ النَّبِيّٖنَ لَمَاۤ اٰتَيْتُكُمْ مِّنْ
كِتٰبٍ وَّحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُوْلٌ مُّصَدِّقٌ لِّمَا
مَعَكُمْ لَتُؤْمِنُنَّ بِهٖ وَلَتَنْصُرُنَّهٗ ؕ قَالَ ءَاَقْرَرْتُمْ
وَاَخَذْتُمْ عَلٰى ذٰلِكُمْ اِصْرِيْ ؕ قَالُوْۤا اَقْرَرْنَا ؕ
قَالَ فَاشْهَدُوْا وَاَنَا مَعَكُمْ مِّنَ الشّٰهِدِيْنَ ﴿۸۱﴾

82. Then whoso turns away (from this solemn Covenant) thereafter, it is they who are the transgressors.

فَمَنْ تَوَلّٰى بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿۸۲﴾

83. Do they seek (a religion) other than the Religion of Allah? Yet to Him has submitted whosoever is in the heavens and in the earth, willingly or unwillingly, and to Him shall they (all) be brought back in the end.

اَفَغَيْرَ دِيْنِ اللّٰهِ يَبْغُوْنَ وَلَهٗۤ اَسْلَمَ مَنْ
فِى السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَّكَرْهًا وَّاِلَيْهِ
يُرْجَعُوْنَ ﴿۸۳﴾

84. Say (O Muslims!): "We believe in Allah and what has been sent down to us, and that which was sent down to Abraham and Ishmael and Isaac and Jacob and their offspring and what was given to Moses and Jesus and the other Prophets from their Lord. We make no distinction between any of them, in the matter of faith and to Allah have we surrendered ourselves."

قُلْ اٰمَنَّا بِاللّٰهِ وَمَاۤ اُنْزِلَ عَلَيْنَا وَمَاۤ اُنْزِلَ
عَلٰۤى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ
وَالْاَسْبَاطِ وَمَاۤ اُوْتِىَ مُوْسٰى وَعِيْسٰى وَ
النَّبِيُّوْنَ مِنْ رَّبِّهِمْ ۪ لَا نُفَرِّقُ بَيْنَ اَحَدٍ

مِّنْهُمْ ۫ وَنَحْنُ لَهٗ مُسْلِمُوْنَ ﴿۸۴﴾

85. And whosoever seeks a religion other than Islam, it shall certainly not be accepted of him; and in the Hereafter he shall be of the losers.

وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ
مِنْهُ ۚ وَهُوَ فِى الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ﴿۸۵﴾

86. How can it be that Allah should guide a people who turn to disbelief after having believed and after they (themselves) bore witness that the Prophet is true and after clear signs had come to them. And Allah does not guide a wrongdoing people.

كَيْفَ يَهْدِى اللّٰهُ قَوْمًا كَفَرُوْا
بَعْدَ اِيْمَانِهِمْ وَشَهِدُوْۤا اَنَّ الرَّسُوْلَ
حَقٌّ وَّجَآءَهُمُ الْبَيِّنٰتُ ؕ وَاللّٰهُ لَا يَهْدِى
الْقَوْمَ الظّٰلِمِيْنَ ﴿۸۶﴾

87. As for such their reward is that on them shall rest the curse of Allah and of the angels and of men, al together-

اُولٰٓئِكَ جَزَآؤُهُمْ اَنَّ عَلَيْهِمْ لَعْنَةَ اللّٰهِ
وَالْمَلٰٓئِكَةِ وَالنَّاسِ اَجْمَعِيْنَ ﴿۸۷﴾

88. They shall abide therein–their torment shall not be lightened from over them nor will they be respited–

خٰلِدِيْنَ فِيْهَا ۚ لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ
وَلَا هُمْ يُنْظَرُوْنَ ﴿۸۸﴾

89. Except those who (sincerely) repent thereafter, and amend themselves. Verily; Allah is the Most-Forgiving, the Ever-Merciful.

اِلَّا الَّذِيْنَ تَابُوْا مِنْ بَعْدِ ذٰلِكَ وَاَصْلَحُوْا ۟
فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۸۹﴾

90. Surely those who disbelieve after they have believed and thereafter grow in disbelief, their repentance shall by no means be accepted and it is they who have gone astray.

اِنَّ الَّذِيْنَ كَفَرُوْا بَعْدَ اِيْمَانِهِمْ ثُمَّ
ازْدَادُوْا كُفْرًا لَّنْ تُقْبَلَ تَوْبَتُهُمْ ۚ وَاُولٰٓئِكَ
هُمُ الضَّآلُّوْنَ ﴿۹۰﴾

91. Verily those who disbelieved and died while they were disbelievers, not even an earthful of gold shall be accepted from any such were he to offer it as a ransom for himself. For such people there is a painful torment and for them there shall be no helpers.

اِنَّ الَّذِيْنَ كَفَرُوْا وَمَاتُوْا وَهُمْ كُفَّارٌ
فَلَنْ يُّقْبَلَ مِنْ اَحَدِهِمْ مِّلْءُ الْاَرْضِ
ذَهَبًا وَّلَوِ افْتَدٰى بِهٖ ؕ اُولٰٓئِكَ لَهُمْ عَذَابٌ
اَلِيْمٌ وَّمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ﴿۹۱﴾ ع

105. And do not be as those who became divided into factions and began to differ among themselves even after clear signs had come to them. It is these for whom there is a terrible punishment in store–

وَلَا تَكُوْنُوْا كَالَّذِيْنَ تَفَرَّقُوْا وَاخْتَلَفُوْا مِنْۢ
بَعْدِ مَا جَآءَهُمُ الْبَيِّنٰتُ ؕ وَ اُولٰٓئِكَ لَهُمْ
عَذَابٌ عَظِيْمٌ ﴿١٠٥﴾

106. On the Day when many faces shall be radiant and many faces shall be dark in despair, it will be said to the black faced sinners: "Did you follow the course of disbelief after your profession of belief? So taste now the torment because you used to disbelieve."

يَّوْمَ تَبْيَضُّ وُجُوْهٌ وَّتَسْوَدُّ وُجُوْهٌ ۚ فَاَمَّا
الَّذِيْنَ اسْوَدَّتْ وُجُوْهُهُمْ ۟ اَكَفَرْتُمْ بَعْدَ
اِيْمَانِكُمْ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ
تَكْفُرُوْنَ ﴿١٠٦﴾

107. And as for the (blessed) ones whose faces will be bright and radiant, they shall be under the shade of Allah's Mercy and therein they shall dwell for ever.

وَ اَمَّا الَّذِيْنَ ابْيَضَّتْ وُجُوْهُهُمْ فَفِيْ رَحْمَةِ
اللّٰهِ ؕ هُمْ فِيْهَا خٰلِدُوْنَ ﴿١٠٧﴾

108. These are the Revelations of Allah, that We rehearse to you with truth and verily Allah does not intend any injustice or wrong to His creatures in the worlds.

تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ؕ وَمَا
اللّٰهُ يُرِيْدُ ظُلْمًا لِّلْعٰلَمِيْنَ ﴿١٠٨﴾

109. And to Allah belongs whatever is in the heavens and whatever is in the earth. And to Allah is the return of all affairs.

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَ اِلَى
اللّٰهِ تُرْجَعُ الْاُمُوْرُ ﴿١٠٩﴾

Section 12

110. You are the best community ever brought into being for (the guidance and welfare of) all mankind: you enjoin virtue and forbid evil and you believe in Allah. And if the People of the Book had believed, it had certainly been better for them. Among them some are true believers but most of them are diobedient and ungodly.

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَاْمُرُوْنَ
بِالْمَعْرُوْفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ
بِاللّٰهِ ؕ وَلَوْ اٰمَنَ اَهْلُ الْكِتٰبِ لَكَانَ خَيْرًا
لَّهُمْ ؕ مِنْهُمُ الْمُؤْمِنُوْنَ وَاَكْثَرُهُمُ الْفٰسِقُوْنَ ﴿١١٠﴾

111. They shall not be able to cause you any hurt except a small annoyance. And if ever they come out to fight

لَنْ يَّضُرُّوْكُمْ اِلَّآ اَذًى ؕ وَ اِنْ يُّقَاتِلُوْكُمْ
يُوَلُّوْكُمُ الْاَدْبَارَ ۟ ثُمَّ لَا يُنْصَرُوْنَ ﴿١١١﴾

you they shall turn their backs upon you (and flee); then again they will not be helped.

112. Disgrace (and shame) has been stamped upon them wherever they may be, except under a Covenant of Allah, or a compact (of protection) with the people with whom they might find refuge. And they have become liable to the Wrath of Allah, and ignominy has been stamped on them because they used to deny the Signs of Allah and slay the Prophets unjustly. This (daring) was because they were disobedient and used to transgress.

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ اَيْنَ مَا ثُقِفُوْٓا اِلَّا بِحَبْلٍ
مِّنَ اللّٰهِ وَحَبْلٍ مِّنَ النَّاسِ وَبَآءُوْ بِغَضَبٍ
مِّنَ اللّٰهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ؕ ذٰلِكَ
بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ وَيَقْتُلُوْنَ
الْاَنْۢبِيَآءَ بِغَيْرِ حَقٍّ ؕ ذٰلِكَ بِمَا عَصَوْا وَّ كَانُوْا
يَعْتَدُوْنَ ﴿١١٢﴾

113. Yet they are not all alike. Among the People of the Book there is a party steadfast in the right path, they recite the Revelations of Allah in the hours of night and they prostrate themselves in devotion to the Lord.

لَيْسُوْا سَوَآءً ؕ مِنْ اَهْلِ الْكِتٰبِ اُمَّةٌ قَآئِمَةٌ
يَّتْلُوْنَ اٰيٰتِ اللّٰهِ اٰنَآءَ الَّيْلِ وَهُمْ يَسْجُدُوْنَ ﴿١١٣﴾

114. And they believe in Allah and the Last Day, and they enjoin what is good and forbid what is evil and hasten in virtues and surely these are among the righteous.

يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَيَاْمُرُوْنَ
بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُوْنَ
فِي الْخَيْرٰتِ ؕ وَاُولٰٓئِكَ مِنَ الصّٰلِحِيْنَ ﴿١١٤﴾

115. And whatever good works they do, their rights to their reward shall not be denied; and Allah is Knower of the righteous.

وَمَا يَفْعَلُوْا مِنْ خَيْرٍ فَلَنْ يُّكْفَرُوْهُ ؕ وَاللّٰهُ
عَلِيْمٌۢ بِالْمُتَّقِيْنَ ﴿١١٥﴾

116. Surely those who disbelieve, neither their wealth nor their offspring will avail them in the least against (the torment of) Allah. And they are inmates of the Fire and therein they shall dwell for ever.

اِنَّ الَّذِيْنَ كَفَرُوْا لَنْ تُغْنِيَ عَنْهُمْ
اَمْوَالُهُمْ وَلَآ اَوْلَادُهُمْ مِّنَ اللّٰهِ شَيْـًٔا ؕ
وَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿١١٦﴾

117. The example of that which they spend in pursuit of this world is like a freezing wind that smites the cornfields of a people who have wronged their souls, and lays waste

مَثَلُ مَا يُنْفِقُوْنَ فِيْ هٰذِهِ الْحَيٰوةِ الدُّنْيَا
كَمَثَلِ رِيْحٍ فِيْهَا صِرٌّ اَصَابَتْ حَرْثَ
قَوْمٍ ظَلَمُوْٓا اَنْفُسَهُمْ فَاَهْلَكَتْهُ ؕ وَمَا ظَلَمَهُمُ اللّٰهُ
وَلٰكِنْ اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿١١٧﴾

the cornfields. And Allah wronged them not, but it was they who themselves wronged their own souls.

118.O you who believe! do not take others as confidants beside yourselves–they shall leave no stone unturned to corrupt you. They yearn only for that which would harm you. Rank malice has become apparent from their own utterances and what they conceal within their breasts is still far worse. Verily We have explained Our Signs to you, if you are wise.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا بِطَانَةً
مِّنْ دُوْنِكُمْ لَا يَاْلُوْنَكُمْ خَبَالًا ۭ وَدُّوْا مَا
عَنِتُّمْ ۚ قَدْ بَدَتِ الْبَغْضَاۗءُ مِنْ اَفْوَاهِهِمْ ښ
وَمَا تُخْفِيْ صُدُوْرُھُمْ اَكْبَرُ ۭ قَدْ بَيَّنَّا لَكُمُ
الْاٰيٰتِ اِنْ كُنْتُمْ تَعْقِلُوْنَ ﴿۱۱۸﴾

119.Listen! you are but those (pure-hearted ones) who love them, but they love you not in the least; and you believe in all the Books. When they meet you they say: we have also believed; and when they are by themselves, they bite their fingers at you in rage. Say to them (O My Apostle): "Perish in (the fire of)your rage." Verily Allah is Best Knower of the secret thoughts of the hearts.

هٰٓاَنْتُمْ اُولَاۗءِ تُحِبُّوْنَھُمْ وَلَا يُحِبُّوْنَكُمْ
وَتُؤْمِنُوْنَ بِالْكِتٰبِ كُلِّهٖ ۚ وَاِذَا لَقُوْكُمْ
قَالُوْٓا اٰمَنَّا ښ وَاِذَا خَلَوْا عَضُّوْا عَلَيْكُمُ
الْاَنَامِلَ مِنَ الْغَيْظِ ۭ قُلْ مُوْتُوْا بِغَيْظِكُمْ ۭ
اِنَّ اللّٰهَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿۱۱۹﴾

120. (Even such is their state of mind that) if any good befalls you, it pinches them; and if any evil afflicts you they (simply) rejoice at it. And if you remain steadfast and keep fearing Allah, their guile shall not harm you at all. Surely Allah encompasses all that they do.

اِنْ تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْھُمْ ۡ وَاِنْ تُصِبْكُمْ
سَيِّئَةٌ يَّفْرَحُوْا بِھَا ۭ وَاِنْ تَصْبِرُوْا وَتَتَّقُوْا لَا
يَضُرُّكُمْ كَيْدُھُمْ شَيْـًٔا ۭ اِنَّ اللّٰهَ بِمَا يَعْمَلُوْنَ
مُحِيْطٌ ﴿۱۲۰﴾

ع ۱۲

Section 13

121.And recall (O My Apostle), when you set out from your household early in the morning and were assigning positions to the believers for battle (in the battlefield of Uhd)- and Allah is the All-Hearing, the All-Knowing.

وَاِذْ غَدَوْتَ مِنْ اَھْلِكَ تُبَوِّئُ الْمُؤْمِنِيْنَ
مَقَاعِدَ لِلْقِتَالِ ۭ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿۱۲۱﴾

122.Recall, when two parties from among you intended cowardice although Allah was the Patron of both of them. And upon Allah alone should the believers rely.

اِذْ ھَمَّتْ طَّاۗىِٕفَتٰنِ مِنْكُمْ اَنْ تَفْشَلَا ۙ وَ
اللّٰهُ وَلِيُّهُمَا ۭ وَعَلَي اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿۱۲۲﴾

123.And no doubt Allah did help you at Badr although you were resourceless. So keep fearing Allah so that you may be able to render thanks (for the timely help).

وَلَقَدْ نَصَرَكُمُ اللّٰهُ بِبَدْرٍ وَّاَنْتُمْ اَذِلَّةٌ ۚ
فَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۱۲۳﴾

124.(Recall the glorious hour),when you were saying to the believers: "Is it not enough for you that your Lord should reinforce you by sending down three thousand angels?"

اِذْ تَقُوْلُ لِلْمُؤْمِنِيْنَ اَلَنْ يَّكْفِيَكُمْ اَنْ
يُّمِدَّكُمْ رَبُّكُمْ بِثَلٰثَةِ اٰلٰفٍ مِّنَ الْمَلٰۗىِٕكَةِ
مُنْزَلِيْنَ ﴿۱۲۴﴾ ط

125.Of course (it is enough), provided you have patience and remain steadfast and follow righteousness, and if the infidels should swoop swiftly upon you at that very instant, your Lord shall reinforce you with five thousand angels bearing marks of distinction.

بَلٰٓى ۙ اِنْ تَصْبِرُوْا وَتَتَّقُوْا وَيَاْتُوْكُمْ مِّنْ
فَوْرِھِمْ ھٰذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ
اٰلٰفٍ مِّنَ الْمَلٰۗىِٕكَةِ مُسَوِّمِيْنَ ﴿۱۲۵﴾

الربع

126.And Allah did not design the sending down of angels except as glad-tidings to you so that your hearts may be set at rest. The fact remains that there is no victory or success except from Allah, the All-Powerful, the All-Wise.

وَمَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰى لَكُمْ وَلِتَطْمَىِٕنَّ
قُلُوْبُكُمْ بِهٖ ۭ وَمَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ
الْعَزِيْزِ الْحَكِيْمِ ﴿۱۲۶﴾ ۙ

127.(This help was) in order that He may cut off a section of the infidels or abase them so that they may withdraw in dismay.

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِيْنَ كَفَرُوْٓا اَوْ
يَكْبِتَھُمْ فَيَنْقَلِبُوْا خَاۗىِٕبِيْنَ ﴿۱۲۷﴾

128.You have nothing to do with this issue; Allah may accept their repentance if He will or He may subject them to torment if He so will, for surely they are the wrongdoers.

لَيْسَ لَكَ مِنَ الْاَمْرِ شَيْءٌ اَوْ يَتُوْبَ عَلَيْھِمْ
اَوْ يُعَذِّبَھُمْ فَاِنَّھُمْ ظٰلِمُوْنَ ﴿۱۲۸﴾

129.And to Allah belongs whatever is in the heavens and whatever is in the earth. And Allah forgives whom-

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ يَغْفِرُ
لِمَنْ يَّشَاۗءُ وَيُعَذِّبُ مَنْ يَّشَاۗءُ ۭ وَاللّٰهُ غَفُوْرٌ

رَّحِيْمٌ ۱۲۹

soever He will and punishes whomsoever He will. And verily Allah is the Most-Forgiving, the Ever-Merciful.

Section 14

130.O you who believe! do not devour interest by doubling and redoubling it, and keep fearing Allah that perhaps you may prosper.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوا الرِّبٰوٓا اَضْعَافًا
مُّضٰعَفَةً ۠ وَّاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ۱۳۰

131.And guard yourselves against the Fire which is already prepared for the disbelievers.

وَاتَّقُوا النَّارَ الَّتِيْٓ اُعِدَّتْ لِلْكٰفِرِيْنَ ۱۳۱

132.And obey Allah and His (Holy) Apostle in order that you maybe shown mercy.

وَاَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ۱۳۲

133.And hasten towards forgiveness from your Lord and (hasten) towards a Paradise which is as vast as the heavens and the earth and which has been prepared for the God-fearing who are pious —

وَسَارِعُوْٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ
عَرْضُهَا السَّمٰوٰتُ وَالْاَرْضُ ۙ اُعِدَّتْ لِلْمُتَّقِيْنَ ۱۳۳

134.Those who spend in the way of Allah alike in prosperity and adversity and who restrain their anger and who pardon their fellow-men. And verily Allah loves those who are charitable.

الَّذِيْنَ يُنْفِقُوْنَ فِي السَّرَّآءِ وَالضَّرَّآءِ وَالْكٰظِمِيْنَ
الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ۭ وَاللّٰهُ يُحِبُّ
الْمُحْسِنِيْنَ ۱۳۴

135.And these are the people who when they have committed any indecency or wrong, remember Allah forthwith and beg forgiveness of their sins and who does forgive sins but Allah? And they do not persist in what they have committed while they knew.

وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْٓا اَنْفُسَهُمْ
ذَكَرُوا اللّٰهَ فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ ۠ وَمَنْ يَّغْفِرُ
الذُّنُوْبَ اِلَّا اللّٰهُ ڞ وَلَمْ يُصِرُّوْا عَلٰى مَا فَعَلُوْا
وَهُمْ يَعْلَمُوْنَ ۱۳۵

136.These are the (blissful) ones whose reward is forgiveness from their Lord, and Gardens watered by streams flowing underneath. Therein they shall dwell for ever— and what an excellent reward is there for workers!

اُولٰٓئِكَ جَزَآؤُهُمْ مَّغْفِرَةٌ مِّنْ رَّبِّهِمْ وَجَنّٰتٌ
تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۭ
وَنِعْمَ اَجْرُ الْعٰمِلِيْنَ ۱۳۶

137.Some systems have gone forth before you (about the rise and fall of nations) so travel in the land and see with your own eyes how was the end of those who denied the Truth!

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ ۙ فَسِيْرُوْا فِي الْاَرْضِ
فَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ۱۳۷

138.This (Qur'an) is a discourse for instructing people and is a guidance and admonition to the God-fearing.

هٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَّمَوْعِظَةٌ
لِّلْمُتَّقِيْنَ ۱۳۸

139.And do not lose heart nor grieve, it is but you that shall have the upper hand if you are true believers.

وَلَا تَهِنُوْا وَلَا تَحْزَنُوْا وَاَنْتُمُ الْاَعْلَوْنَ
اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۱۳۹

140.If you have suffered a setback (at Uhd), then your enemy too has suffered a similar setback (at Badr). And these days of alternating fortunes (of defeat and victory), We keep changing in turn for people; and so that Allah may see demonstrably those who believe and may assign to some of you the position of martyrs from among you. And verily Allah does not love the wrongdoers.

اِنْ يَّمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ
مِّثْلُهٗ ۭ وَتِلْكَ الْاَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ ۚ
وَلِيَعْلَمَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَيَتَّخِذَ مِنْكُمْ
شُهَدَآءَ ۭ وَاللّٰهُ لَا يُحِبُّ الظّٰلِمِيْنَ ۱۴۰

141.And so that Allah may purify those who believe and wipe out the disbelievers.

وَلِيُمَحِّصَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَيَمْحَقَ
الْكٰفِرِيْنَ ۱۴۱

142.Do you suppose that you shall enter the Paradise, whereas Allah has not yet tested those among you who have striven in His Way and has not yet known demonstrably those who are steadfast in adversity?

اَمْ حَسِبْتُمْ اَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللّٰهُ
الَّذِيْنَ جٰهَدُوْا مِنْكُمْ وَيَعْلَمَ الصّٰبِرِيْنَ ۱۴۲

143.And surely you used to long for death before you met it; now you have seen it with your own eyes even as you are watching it.

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ اَنْ
تَلْقَوْهُ ۠ فَقَدْ رَاَيْتُمُوْهُ وَاَنْتُمْ تَنْظُرُوْنَ ۱۴۳

ع ۱۴

Section 15

144.And Muhammad (the praised one), is naught but an Apostle of Allah and there has surely passed away many other Apostles before him. Then will you turn round on your heels (from the religion of Islam) if he dies or is

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ
الرُّسُلُ ۭ اَفَا۟ئِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰٓى
اَعْقَابِكُمْ ۭ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ
فَلَنْ يَّضُرَّ اللّٰهَ شَيْـًٔا ۭ وَسَيَجْزِي اللّٰهُ

الشّٰكِرِيْنَ ﴿١٤٤﴾

slain? And he who turns round on his heels shall not harm Allah at all. And soon Allah shall reward the grateful.

وَمَا كَانَ لِنَفْسٍ اَنْ تَمُوْتَ اِلَّا بِاِذْنِ اللّٰهِ كِتٰبًا مُّؤَجَّلًا ؕ وَمَنْ يُّرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهٖ مِنْهَا ۚ وَمَنْ يُّرِدْ ثَوَابَ الْاٰخِرَةِ نُؤْتِهٖ مِنْهَا ؕ وَسَنَجْزِى الشّٰكِرِيْنَ ﴿١٤٥﴾

145.And no one can die except by the leave of Allah, at the appointed time (already) recorded. And whoso desired the reward of this world, We gave it to him; and whoso aspires to the reward of the Hereafter, We grant that to him. And presently We shall recompense (Our) grateful servants.

وَكَاَيِّنْ مِّنْ نَّبِىٍّ قٰتَلَ ۙ مَعَهٗ رِبِّيُّوْنَ كَثِيْرٌ ۚ فَمَا وَهَنُوْا لِمَاۤ اَصَابَهُمْ فِىْ سَبِيْلِ اللّٰهِ وَمَا ضَعُفُوْا وَمَا اسْتَكَانُوْا ؕ وَاللّٰهُ يُحِبُّ الصّٰبِرِيْنَ ﴿١٤٦﴾

146.And how many a Prophet has passed away before, beside whom fought many worshippers of Allah! They did not lose courage because of the hardships they had to face in the Way of Allah, nor did they faint and flag in spirits and yield. And verily Allah loves the steadfast (in adversity).

وَمَا كَانَ قَوْلَهُمْ اِلَّاۤ اَنْ قَالُوْا رَبَّنَا اغْفِرْ لَنَا ذُنُوْبَنَا وَاِسْرَافَنَا فِىْۤ اَمْرِنَا وَثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ﴿١٤٧﴾

147.And their speech was not except the prayer that they said: "Our Lord! forgive us our sins, and our excesses that we have committed in our affairs, and Lord! keep us firm-footed and grant us victory over the disbelieving folk."

فَاٰتٰىهُمُ اللّٰهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْاٰخِرَةِ ؕ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿١٤٨﴾

148.So Allah bestowed on them the reward of this world (that is success) and the glorious reward of the Hereafter (that is blessings of Paradise and union with Allah). And verily Allah loves the doers of good.

Section 16

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنْ تُطِيْعُوا الَّذِيْنَ كَفَرُوْا يَرُدُّوْكُمْ عَلٰۤى اَعْقَابِكُمْ فَتَنْقَلِبُوْا خٰسِرِيْنَ ﴿١٤٩﴾

149.O you who believe! if you follow in the footsteps of those who disbelieve they will only turn you back upon your heels (and land you into unbelief) and you will turn back losers.

بَلِ اللّٰهُ مَوْلٰىكُمْ ۚ وَهُوَ خَيْرُ النّٰصِرِيْنَ ﴿١٥٠﴾

150.But Allah is your Protector, and He is Best Helper of all.

سَنُلْقِىْ فِىْ قُلُوْبِ الَّذِيْنَ كَفَرُوا الرُّعْبَ بِمَاۤ اَشْرَكُوْا بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا ۚ وَمَاْوٰىهُمُ النَّارُ ؕ وَبِئْسَ مَثْوَى الظّٰلِمِيْنَ ﴿١٥١﴾

151.Soon shall We fill the hearts of the disbelievers with awe, because they have associated partners with Allah for which Allah has sent down no sanction; and their destination is but the Fire of Hell. And most vile is the abode of the wrongdoers.

وَلَقَدْ صَدَقَكُمُ اللّٰهُ وَعْدَهٗۤ اِذْ تَحُسُّوْنَهُمْ بِاِذْنِهٖ ۚ حَتّٰۤى اِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِى الْاَمْرِ وَعَصَيْتُمْ مِّنْ بَعْدِ مَاۤ اَرٰىكُمْ مَّا تُحِبُّوْنَ ؕ مِنْكُمْ مَّنْ يُّرِيْدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُّرِيْدُ الْاٰخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۚ وَلَقَدْ عَفَا عَنْكُمْ ؕ وَاللّٰهُ ذُوْ فَضْلٍ عَلَى الْمُؤْمِنِيْنَ ﴿١٥٢﴾

152.And verily Allah has made good to you His Promise when you were destroying the infidels according to His Command until your courage flagged and you started quarrelling with one another about the order and flouted it after He had brought you within sight of what you had longed for. Some of you desired the gain of the world, and some of you desired the gain of the Hereafter. Then He caused you to retreat from their pursuit in order to test you; and no doubt He has pardoned you. And verily Allah is Most Gracious to the believers.

اِذْ تُصْعِدُوْنَ وَلَا تَلْوٗنَ عَلٰۤى اَحَدٍ وَّالرَّسُوْلُ يَدْعُوْكُمْ فِىْۤ اُخْرٰىكُمْ فَاَثَابَكُمْ غَمًّاۢ بِغَمٍّ لِّكَيْلَا تَحْزَنُوْا عَلٰى مَا فَاتَكُمْ وَلَا مَاۤ اَصَابَكُمْ ؕ وَاللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿١٥٣﴾

153.And recall, when you were fleeing away in panic without casting even a look behind, and the Apostle was calling you from the rear. Then Allah gave you sorrow in recompense for a sorrow, in order that you might not grieve for what you had lost, or at the misfortune that had befallen you. And verily Allah is Aware of what you do.

ثُمَّ اَنْزَلَ عَلَيْكُمْ مِّنْۢ بَعْدِ الْغَمِّ اَمَنَةً نُّعَاسًا يَّغْشٰى طَآئِفَةً مِّنْكُمْ ۙ وَطَآئِفَةٌ قَدْ اَهَمَّتْهُمْ اَنْفُسُهُمْ يَظُنُّوْنَ بِاللّٰهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ ؕ يَقُوْلُوْنَ هَلْ لَّنَا مِنَ الْاَمْرِ مِنْ شَىْءٍ ؕ قُلْ اِنَّ الْاَمْرَ كُلَّهٗ لِلّٰهِ ؕ يُخْفُوْنَ فِىْۤ اَنْفُسِهِمْ مَّا لَا يُبْدُوْنَ لَكَ ؕ يَقُوْلُوْنَ لَوْ كَانَ لَنَا مِنَ الْاَمْرِ شَىْءٌ مَّا

154.Then after grief, He let peace fall upon you–that is a slumber overtaking a party of you, and there was another party which was feeling concerned only about their own souls; and they had unjust misgivings about Allah–like the doubts of Ignorance. They said: "Have we any hand in this affair?" Say you: "All authority is but

Allah's." They keep concealed in their hearts what they do not reveal to you. They say (in their heart of hearts): "Had we any hand in this affair we would not have been killed here (so mercilessly)." Say you: "Even if you had remained in your houses, those for whom killing had been decreed, would surely have gone forth to their places of slaughter." (All these hardships were) in order that Allah might test what was concealed in your breasts and purge your hearts (of the base element) therein. And verily Allah is Knower of the hidden secrets of the breasts.

قُتِلْنَا هٰهُنَا ؕ قُلْ لَّوْ كُنْتُمْ فِيْ بُيُوْتِكُمْ لَبَرَزَ الَّذِيْنَ كُتِبَ عَلَيْهِمُ الْقَتْلُ اِلٰى مَضَاجِعِهِمْ ۚ وَلِيَبْتَلِيَ اللّٰهُ مَا فِيْ صُدُوْرِكُمْ وَلِيُمَحِّصَ مَا فِيْ قُلُوْبِكُمْ ؕ وَاللّٰهُ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿۱۵۴﴾

155.As for those of you who turned their backs on the day when the two armies met – it was only Satan who seduced them on account of something they had committed. And certainly (now) Allah has pardoned them. Verily Allah is the Most-Forgiving, the All-Forbearing.

اِنَّ الَّذِيْنَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعٰنِ ۙ اِنَّمَا اسْتَزَلَّهُمُ الشَّيْطٰنُ بِبَعْضِ مَا كَسَبُوْا ۚ وَلَقَدْ عَفَا اللّٰهُ عَنْهُمْ ؕ اِنَّ اللّٰهَ غَفُوْرٌ حَلِيْمٌ ﴿۱۵۵﴾ ع

Section 17

156.O you who believe! be not like those who disbelieved and said of their brethren when they went on travel in any part of the land or were engaged in a holy war: "Had they been with us, they would not have died or been slain." This is in order that Allah may make this vain fancy a cause of grief in their hearts. And in fact it is Allah Who gives life and causes to die. And verily Allah is watching what you do.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ كَفَرُوْا وَقَالُوْا لِاِخْوَانِهِمْ اِذَا ضَرَبُوْا فِي الْاَرْضِ اَوْ كَانُوْا غُزًّى لَّوْ كَانُوْا عِنْدَنَا مَا مَاتُوْا وَمَا قُتِلُوْا ۚ لِيَجْعَلَ اللّٰهُ ذٰلِكَ حَسْرَةً فِيْ قُلُوْبِهِمْ ؕ وَاللّٰهُ يُحْيٖ وَيُمِيْتُ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿۱۵۶﴾

157.And actually, if you are slain in the Way of Allah or you die, then forgiveness of Allah and mercy (that you will enjoy) is far better than the wealth which they amass.

وَلَئِنْ قُتِلْتُمْ فِيْ سَبِيْلِ اللّٰهِ اَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللّٰهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُوْنَ ﴿۱۵۷﴾

158.And if you die or be slain, you shall surely be gathered before Allah.

وَلَئِنْ مُّتُّمْ اَوْ قُتِلْتُمْ لَاِلَى اللّٰهِ تُحْشَرُوْنَ ﴿۱۵۸﴾

159.So it is (only) by the Mercy of Allah (O My Apostle) that you have been soft towards them; and if you had been harsh and hard-hearted, they would certainly have dispersed from around you. So pardon them and seek Allah's forgiveness for them, and take counsel with them in the affair, and when you have finally made up your mind about anything put your trust in Allah. Surely Allah loves the trustful.

فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ ۪ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْاَمْرِ ۚ فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ ﴿۱۵۹﴾

160.If Allah comes to your aid, no power on earth can overcome you. And if He forsakes you then who is there to help you, thereafter? And in Allah alone let the believers put their trust.

اِنْ يَّنْصُرْكُمُ اللّٰهُ فَلَا غَالِبَ لَكُمْ ۚ وَاِنْ يَّخْذُلْكُمْ فَمَنْ ذَا الَّذِيْ يَنْصُرُكُمْ مِّنْۢ بَعْدِهٖ ؕ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿۱۶۰﴾

161.And it is not for a Prophet to act in dishonesty; and if any one conceals anything dishonestly, he shall bring forth with him on the Day of Resurrection the thing he had hidden away. Then each soul shall be repaid in full what it has earned and they shall not be wronged.

وَمَا كَانَ لِنَبِيٍّ اَنْ يَّغُلَّ ؕ وَمَنْ يَّغْلُلْ يَاْتِ بِمَا غَلَّ يَوْمَ الْقِيٰمَةِ ۚ ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ ﴿۱۶۱﴾

162.Can then he who follows goodwill of Allah be like one who has become liable to the displeasure of Allah? – and his abode is Hell. Verily a most vile resort.

اَفَمَنِ اتَّبَعَ رِضْوَانَ اللّٰهِ كَمَنْۢ بَآءَ بِسَخَطٍ مِّنَ اللّٰهِ وَمَاْوٰىهُ جَهَنَّمُ ؕ وَبِئْسَ الْمَصِيْرُ ﴿۱۶۲﴾

163.Mankind has varying ranks with Allah. And Allah is watching what they do.

هُمْ دَرَجٰتٌ عِنْدَ اللّٰهِ ؕ وَاللّٰهُ بَصِيْرٌۢ بِمَا يَعْمَلُوْنَ ﴿۱۶۳﴾

164.Undoubtely Allah did confer a great favour on the Muslims when He raised an Apostle from among themselves, who recites to them the Revelations of Allah, and purifies them, and instructs them in the Quran and Sunnah whereas they were in manifest error before.

لَقَدْ مَنَّ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ اِذْ بَعَثَ فِيْهِمْ رَسُوْلًا مِّنْ اَنْفُسِهِمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۚ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ﴿۱۶۴﴾

النصف

اَوَ لَمَّآ اَصَابَتْكُمْ مُّصِيْبَةٌ قَدْ اَصَبْتُمْ
مِّثْلَيْهَا ۙ قُلْتُمْ اَنّٰى هٰذَا ؕ قُلْ هُوَ مِنْ
عِنْدِ اَنْفُسِكُمْ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَىْءٍ
قَدِيْرٌ ﴿١٦٥﴾

165.Is it that when some misfortune reaches you, even though you had inflicted twice as much (on the enemy) you cry out: "Where does this misfortune come from?" Say you: "It comes but from yourselves. Verily Allah is Potent over everything."

وَمَآ اَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعٰنِ
فَبِاِذْنِ اللّٰهِ وَلِيَعْلَمَ الْمُؤْمِنِيْنَ ﴿١٦٦﴾

166.And the misfortune that befell you on the day the two armies came forth to meet, was by the leave of Allah so that Allah might know the true believers.

وَلِيَعْلَمَ الَّذِيْنَ نَافَقُوْا ۖۚ وَقِيْلَ لَهُمْ تَعَالَوْا
قَاتِلُوْا فِىْ سَبِيْلِ اللّٰهِ اَوِ ادْفَعُوْا ؕ قَالُوْا لَوْ
نَعْلَمُ قِتَالًا لَّا اتَّبَعْنٰكُمْ ؕ هُمْ لِلْكُفْرِ يَوْمَئِذٍ
اَقْرَبُ مِنْهُمْ لِلْاِيْمَانِ ۚ يَقُوْلُوْنَ بِاَفْوَاهِهِمْ
مَّا لَيْسَ فِىْ قُلُوْبِهِمْ ؕ وَاللّٰهُ اَعْلَمُ بِمَا يَكْتُمُوْنَ ۚ ﴿١٦٧﴾

167.And that He might judge as to who had played the part of hypocrites. And it was said to them: "Come! fight in the Way of Allah or defend (your own city)." They said: "If we knew that fighting would take place we would have followed you without fail." Nearer were they to apparent infidelity that day than to expressed faith. They say by word of their mouths that which is not in their hearts. And Allah is fully Aware of what they conceal.

اَلَّذِيْنَ قَالُوْا لِاِخْوَانِهِمْ وَقَعَدُوْا لَوْ اَطَاعُوْنَا
مَا قُتِلُوْا ؕ قُلْ فَادْرَءُوْا عَنْ اَنْفُسِكُمُ الْمَوْتَ اِنْ
كُنْتُمْ صٰدِقِيْنَ ﴿١٦٨﴾

168.They say about their brethren while they themselves remained at home: "Had they listened to us, they would not have been slain." Say you: "Then you avert death (when it comes) from yourselves if you are truthful."

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِىْ سَبِيْلِ اللّٰهِ
اَمْوَاتًا ؕ بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ ۙ ﴿١٦٩﴾

169.And never reckon those who have been slain in the way of Allah as dead. Nay, they are very much alive with their Lord and are well-provided for–

فَرِحِيْنَ بِمَآ اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۙ وَيَسْتَبْشِرُوْنَ
بِالَّذِيْنَ لَمْ يَلْحَقُوْا بِهِمْ مِّنْ خَلْفِهِمْ ۙ اَلَّا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۘ ﴿١٧٠﴾

وقف لازم

170.Exulting on account of what (bounties) Allah has bestowed upon them of His Grace, and are rejoicing because of those who having been left behind have not yet joined them- and in the thought that on them there

is no longer any fear, nor shall they ever grieve.

يَسْتَبْشِرُوْنَ بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ ۙ
وَّاَنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُؤْمِنِيْنَ ۚۛ ﴿١٧١﴾

ع ١٧

171.They are rejoicing at the favour of Allah and His bounty and that Allah wastes not the reward of Muslims.

Section 18

اَلَّذِيْنَ اسْتَجَابُوْا لِلّٰهِ وَالرَّسُوْلِ مِنْۢ
بَعْدِ مَآ اَصَابَهُمُ الْقَرْحُ ۛؕ لِلَّذِيْنَ اَحْسَنُوْا
مِنْهُمْ وَاتَّقَوْا اَجْرٌ عَظِيْمٌ ۚ ﴿١٧٢﴾

ربع

172.Those who responded to the call of Allah and the Apostle after they had been smitten by the deep wound–for those of them who worked good and feared Allah, there is a great reward.

اَلَّذِيْنَ قَالَ لَهُمُ النَّاسُ اِنَّ النَّاسَ قَدْ
جَمَعُوْا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ اِيْمَانًا ۖۗ
وَّقَالُوْا حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ ﴿١٧٣﴾

173.These are the people that when certain persons said to them: "Surely the infidels have mustered strength (arms and a strong force) against you: so fear them," this (threat) only added to their belief and religious zeal and they said: "Allah shall suffice us, and verily He is an excellent Disposer of Affairs."

فَانْقَلَبُوْا بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ لَّمْ
يَمْسَسْهُمْ سُوْٓءٌ ۙ وَّاتَّبَعُوْا رِضْوَانَ اللّٰهِ ؕ وَاللّٰهُ
ذُوْ فَضْلٍ عَظِيْمٍ ﴿١٧٤﴾

174.(As a result of their steadfastness and firm faith) these people returned with a favour from Allah and bounty, no evil touched them and they kept following the pleasure of Allah. And verily Allah is Lord of mighty grace.

اِنَّمَا ذٰلِكُمُ الشَّيْطٰنُ يُخَوِّفُ اَوْلِيَآءَهٗ ۠
فَلَا تَخَافُوْهُمْ وَخَافُوْنِ اِنْ كُنْتُمْ
مُّؤْمِنِيْنَ ﴿١٧٥﴾

175.It is but Satan that scares you of his mates; so do not fear them but fear Me alone if you are faithful.

وَلَا يَحْزُنْكَ الَّذِيْنَ يُسَارِعُوْنَ فِى
الْكُفْرِ ۚ اِنَّهُمْ لَنْ يَّضُرُّوا اللّٰهَ شَيْـًٔا ؕ يُرِيْدُ
اللّٰهُ اَلَّا يَجْعَلَ لَهُمْ حَظًّا فِى الْاٰخِرَةِ ۚ
وَلَهُمْ عَذَابٌ عَظِيْمٌ ﴿١٧٦﴾

176.And (O My Apostle!) let not those who run after infidelity grieve you. Surely these people cannot harm Allah at all. Allah intends not to assign any portion to them in the (bounties of the) Hereafter; and for them is a mighty torment in store.

اِنَّ الَّذِيْنَ اشْتَرَوُا الْكُفْرَ بِالْاِيْمَانِ
لَنْ يَّضُرُّوا اللّٰهَ شَيْـًٔا ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿١٧٧﴾

177.Verily those who have purchased infidelity for faith shall never be able to harm Allah at all and for them shall be the painful torment.

178.And let not those who disbelieve think that the respite which We grant them is something good for them. We respite them only so that they may commit more and still more sins, and for them is a humiliating torment in store.

وَلَا يَحْسَبَنَّ الَّذِيْنَ كَفَرُوْٓا اَنَّمَا نُمْلِيْ لَهُمْ
خَيْرٌ لِّاَنْفُسِهِمْ ؕ اِنَّمَا نُمْلِيْ لَهُمْ لِيَزْدَادُوْٓا
اِثْمًا ۚ وَلَهُمْ عَذَابٌ مُّهِيْنٌ ﴿۱۷۸﴾

179.It is not like Allah (in His Supreme Dignity) to leave the believers in the plight wherein you happen to be at present unless He has sifted the impure from the pure, and it is not like Allah (in His Supreme Dignity) to initiate you all into the Unseen. Nay, but Allah chooses (for the knowledge of the Unseen) from His Apostles whom He may will. So believe in Allah and His Apostle; and if you believe and follow the course of righteousness there shall be for you a mighty recompense in store.

مَا كَانَ اللّٰهُ لِيَذَرَ الْمُؤْمِنِيْنَ عَلٰى مَآ اَنْتُمْ
عَلَيْهِ حَتّٰى يَمِيْزَ الْخَبِيْثَ مِنَ الطَّيِّبِ ؕ وَمَا
كَانَ اللّٰهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلٰكِنَّ اللّٰهَ
يَجْتَبِيْ مِنْ رُّسُلِهٖ مَنْ يَّشَآءُ ۠ فَاٰمِنُوْا بِاللّٰهِ
وَرُسُلِهٖ ۚ وَاِنْ تُؤْمِنُوْا وَتَتَّقُوْا فَلَكُمْ
اَجْرٌ عَظِيْمٌ ﴿۱۷۹﴾

180.And let not those who are miserly with regard to what Allah has bestowed upon them of His bounty and grace ever think that this miserliness is good for them. Nay, this miserliness is the worse for them. Soon the riches for which they were miserly shall form a twisted collar round their necks on the Day of Resurrection. And to Allah belongs whatever is in the heavens and the earth. And Allah is Aware of what you do.

وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَآ اٰتٰهُمُ اللّٰهُ
مِنْ فَضْلِهٖ هُوَ خَيْرًا لَّهُمْ ؕ بَلْ هُوَ شَرٌّ لَّهُمْ ؕ
سَيُطَوَّقُوْنَ مَا بَخِلُوْا بِهٖ يَوْمَ الْقِيٰمَةِ ؕ وَلِلّٰهِ
مِيْرَاثُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاللّٰهُ بِمَا
تَعْمَلُوْنَ خَبِيْرٌ ﴿۱۸۰﴾ ع

ع

Section 19

181.No doubt Allah has heard the uttering of those (insolent ones) who said: "Surely Allah is needy and we are rich." Now We shall write down what they said and their slaying of the Prophets unjustly (will also be recorded)–and We shall say: "Taste (now the torment of)roasting."

لَقَدْ سَمِعَ اللّٰهُ قَوْلَ الَّذِيْنَ قَالُوْٓا اِنَّ
اللّٰهَ فَقِيْرٌ وَّنَحْنُ اَغْنِيَآءُ ۘ سَنَكْتُبُ مَا
قَالُوْا وَقَتْلَهُمُ الْاَنْۢبِيَآءَ بِغَيْرِ حَقٍّ ۙ وَّنَقُوْلُ
ذُوْقُوْا عَذَابَ الْحَرِيْقِ ﴿۱۸۱﴾

وقف لازم

182.This is a reward of what your hands have sent forth and verily it is not for Allah to wrong His servants.

ذٰلِكَ بِمَا قَدَّمَتْ اَيْدِيْكُمْ وَاَنَّ اللّٰهَ
لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ ﴿۱۸۲﴾ ۚ

183.These are the people who say: "Verily Allah has covenanted with us that we should not believe in any Apostle unless he brings to us a sacrifice which fire shall devour." Say you: "Surely there came to you Apostles before me with evidences and with the miracle you speak of; why then did you slay them, if you are truthful?"

اَلَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ عَهِدَ اِلَيْنَآ اَلَّا نُؤْمِنَ
لِرَسُوْلٍ حَتّٰى يَاْتِيَنَا بِقُرْبَانٍ تَاْكُلُهُ
النَّارُ ؕ قُلْ قَدْ جَآءَكُمْ رُسُلٌ مِّنْ قَبْلِيْ
بِالْبَيِّنٰتِ وَبِالَّذِيْ قُلْتُمْ فَلِمَ قَتَلْتُمُوْهُمْ
اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۱۸۳﴾

184.(O My Apostle!) if then they deny you (it is nothing new) surely even so were denied Apostles before you who had brought miracles and Scriptures and the luminous Book.

فَاِنْ كَذَّبُوْكَ فَقَدْ كُذِّبَ رُسُلٌ مِّنْ قَبْلِكَ
جَآءُوْ بِالْبَيِّنٰتِ وَالزُّبُرِ وَالْكِتٰبِ
الْمُنِيْرِ ﴿۱۸۴﴾

185.Every soul will taste of death. And you will be repaid your wages in full on the Day of Resurrection. Then whosoever is saved from the Fire and made to enter the Garden indeed has achieved the goal. And verily the life of this world is not but a deceptive provision of vanities.

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ؕ وَاِنَّمَا تُوَفَّوْنَ
اُجُوْرَكُمْ يَوْمَ الْقِيٰمَةِ ؕ فَمَنْ زُحْزِحَ عَنِ
النَّارِ وَاُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ؕ وَمَا الْحَيٰوةُ
الدُّنْيَآ اِلَّا مَتَاعُ الْغُرُوْرِ ﴿۱۸۵﴾

186.You shall certainly be tested in your riches and in your lives, and you shall certainly hear from those who were given the Book before you, and from those who associate other gods with Allah, a lot of hurtful things; and if you patiently bear them and follow righteousness-then assuredly it is a work of strong determination.

لَتُبْلَوُنَّ فِيْٓ اَمْوَالِكُمْ وَاَنْفُسِكُمْ ۟ وَلَتَسْمَعُنَّ
مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَمِنَ
الَّذِيْنَ اَشْرَكُوْٓا اَذًى كَثِيْرًا ؕ وَاِنْ تَصْبِرُوْا
وَتَتَّقُوْا فَاِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ﴿۱۸۶﴾

187. And recall, when Allah took a solemn covenant from those who were given the Book: "You shall expound it to the people and you shall not conceal it;" but thereafter (on the contrary) they cast the covenant behind their backs and sold it for a meagre price. So most vile is that for which they have sold it.

وَاِذْ اَخَذَ اللّٰهُ مِيْثَاقَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ
لَتُبَيِّنُنَّهٗ لِلنَّاسِ وَلَا تَكْتُمُوْنَهٗ ۫ فَنَبَذُوْهُ
وَرَآءَ ظُهُوْرِهِمْ وَاشْتَرَوْا بِهٖ ثَمَنًا قَلِيْلًا ؕ
فَبِئْسَ مَا يَشْتَرُوْنَ ﴿۱۸۷﴾

188.And you should never think that those who rejoice at their misdoings and like to be praised for such works as they have not done, they shall be secure from the torment–it is they for whom a painful torment is in store.

لَا تَحْسَبَنَّ الَّذِيْنَ يَفْرَحُوْنَ بِمَآ اَتَوْا وَّيُحِبُّوْنَ
اَنْ يُّحْمَدُوْا بِمَا لَمْ يَفْعَلُوْا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ
مِّنَ الْعَذَابِ ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿۱۸۸﴾

189.And to Allah belongs the kingdom of the heavens and the earth, and Allah is Potent over everything.

وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۭ وَاللّٰهُ عَلٰى كُلِّ
شَيْءٍ قَدِيْرٌ ﴿۱۸۹﴾

ع ۱۹

Section 20

190.Verily in the creation of the heavens and the earth, and in the alternation of night and day there are (mighty) signs for men of understanding–

اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ
الَّيْلِ وَالنَّهَارِ لَاٰيٰتٍ لِّاُولِي الْاَلْبَابِ ﴿۱۹۰﴾

191.Those men of understanding who remember Allah standing and sitting and lying on their sides, and keep reflecting on the wonders of the creation of the heavens and the earth (and admit saying): "Our Lord! You have not created all this (Universe) in vain. Glory be to You! Save us Lord! from the torment of the Blazing Fire.

الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيٰمًا وَّقُعُوْدًا وَّعَلٰى
جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمٰوٰتِ
وَالْاَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ۚ سُبْحٰنَكَ
فَقِنَا عَذَابَ النَّارِ ﴿۱۹۱﴾

192."Our Lord! whomsoever You cause to enter Hell, him You have surely disgraced, and for the wrongdoers there shall be no helpers.

رَبَّنَآ اِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ اَخْزَيْتَهٗ ۭ
وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ﴿۱۹۲﴾

193."Our Lord! we have heard a proclaimer calling to Faith (saying): 'Believe in your Lord;' so we have come to believe. Our Lord! forgive us our sins, and wipe off our misdeeds from us and cause us (in all grace) to die with the righteous.

رَبَّنَآ اِنَّنَا سَمِعْنَا مُنَادِيًا يُّنَادِيْ لِلْاِيْمَانِ
اَنْ اٰمِنُوْا بِرَبِّكُمْ فَاٰمَنَّا ڰ رَبَّنَا فَاغْفِرْ لَنَا
ذُنُوْبَنَا وَكَفِّرْ عَنَّا سَيِّاٰتِنَا وَتَوَفَّنَا مَعَ
الْاَبْرَارِ ﴿۱۹۳﴾

194."Our Lord! grant us that which You have promised to us through Your Apostles and disgrace us not on the Day of Reckoning. Surely You never fail in Your Promise."

رَبَّنَا وَاٰتِنَا مَا وَعَدْتَّنَا عَلٰى رُسُلِكَ
وَلَا تُخْزِنَا يَوْمَ الْقِيٰمَةِ ۭ اِنَّكَ لَا تُخْلِفُ
الْمِيْعَادَ ﴿۱۹۴﴾

195.Then did their Lord respond to their prayer saying: "I do not waste the labour of any worker from amongst you be a man or woman, one of you being part of the other." Then those who emigrated and were driven out from their dwellings and suffered persecution in My Way, and who fought for the Faith and were slain, I shall surely wipe out all their sins and shall surely admit them to the Gardens watered by running streams beneath. This is a reward (of their good deeds) from Allah and with Allah alone is an excellent reward.

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ اَنِّىْ لَآ اُضِيْعُ عَمَلَ
عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ اَوْ اُنْثٰى ۚ
بَعْضُكُمْ مِّنْۢ بَعْضٍ ۚ فَالَّذِيْنَ هَاجَرُوْا
وَاُخْرِجُوْا مِنْ دِيَارِهِمْ وَاُوْذُوْا فِيْ سَبِيْلِيْ
وَقٰتَلُوْا وَقُتِلُوْا لَاُكَفِّرَنَّ عَنْهُمْ سَيِّاٰتِهِمْ
وَلَاُدْخِلَنَّهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا
الْاَنْهٰرُ ۚ ثَوَابًا مِّنْ عِنْدِ اللّٰهِ ۭ وَاللّٰهُ عِنْدَهٗ
حُسْنُ الثَّوَابِ ﴿۱۹۵﴾

196.O Listener! let not the strutting about of the infidels in the cities deceive you.

لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِيْنَ كَفَرُوْا فِي الْبِلَادِ ﴿۱۹۶﴾

197.This enjoyment is but for a short while–then Hell shall be their dwelling, verily a most miserable retreat.

مَتَاعٌ قَلِيْلٌ ۣ ثُمَّ مَاْوٰىهُمْ جَهَنَّمُ ۭ وَبِئْسَ
الْمِهَادُ ﴿۱۹۷﴾

198.But as to those who keep fearing their Lord, theirs shall be Gardens watered by running streams beneath, and they shall abide therein for ever. This shall be a hospitality from their Lord, and eternal bounties with Allah are still better for the righteous.

لٰكِنِ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنّٰتٌ
تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا نُزُلًا
مِّنْ عِنْدِ اللّٰهِ ۭ وَمَا عِنْدَ اللّٰهِ خَيْرٌ لِّلْاَبْرَارِ ﴿۱۹۸﴾

الثلٰثة

199.And among the People of the Book are some who believe in Allah and in that which has been sent down to you and that which was sent down to them. They humble themselves before Allah and do not bargain for the Verses of Allah at a mean price. These are the ones whose recompense is with their Lord. Verily Allah is Swift at reckoning.

وَاِنَّ مِنْ اَهْلِ الْكِتٰبِ لَمَنْ يُّؤْمِنُ بِاللّٰهِ
وَمَآ اُنْزِلَ اِلَيْكُمْ وَمَآ اُنْزِلَ اِلَيْهِمْ خٰشِعِيْنَ
لِلّٰهِ ۙ لَا يَشْتَرُوْنَ بِاٰيٰتِ اللّٰهِ ثَمَنًا قَلِيْلًا ۭ اُولٰۗىِٕكَ
لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۭ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ﴿۱۹۹﴾

200.O you who believe! be patient and steadfast; and remain firm-footed (against the enemy) and always fear Allah, that haply you may be successful in achieving the goal.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوْا وَصَابِرُوْا
وَرَابِطُوْا ۣ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿۲۰۰﴾

ع ۲۰

Introduction to Sûrah Al-Nisa

Sûrah Al-Nisa, The Women, was revealed in Madinah. It comprises one hundred and seventy-six verses divided into Twenty-four sections. The themes of this Sûrah indicate that its revelation began after the battle of Uhud in Shawwal 3 A.H., and continued to 5 A.H..

This Sûrah gives clear, definite instructions for the organisation of family life, for home is the first school of the child and hence the place where the foundation of his character is laid.

This Sûrah lays special emphasis on the rights of orphans and on the protection of their interests. It declares the maltreatment of orphans and the infringements of their rights a great sin which will earn its perpetrators the punishment of Hell in the Hereafter.

Another major subject treated in this Sûrah is the rights of women. Before the advent of Islam women had no rights whatsoever. They were considered the root cause of all evils and all ills of mankind. This Sûrah declares that women have the same honourable place in the society as men have. If men have rights over women, the women, too, have rights over men. They, like men, have the right to own and inherit property. In this Sûrah we find detailed instructions regarding the institution of marriage. The old concept of the marriage which made women slaves to their husbands is rejected. Women are made partners of their husbands. The husband retains his position as the head of the family, but this position carries with it the responsibility of providing for all the needs of his wife and children.

This Sûrah also promulgates the Islamic law of inheritance which protects the rights of all the members of the family of the deceased.

This Sûrah urges upon Muslims to make firm belief and the righteous action the foundation of their character and conduct, for this is the key to enduring success. They are also instructed to face the disbelievers and the hypocrites with courage and protect themselves with the force of arms when it is necessary.

In this Sûrah, Allah commands Muslims to show unconditional obedience to the Prophet, and declares on oath that he who refuses to accept the Prophet's decision is disloyal to Islam.

Sûrah 4. Al-Nisa
(The Women)

اٰياتها ١٧٦ | ٤ سُوْرَةُ النِّسَآءِ مَدَنِيَّةٌ ٩٢ | رُكُوْعَاتُهَا ٢٤

Revealed at Madinah, 24 Sections, 176 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. O mankind! fear your Lord Who created you from a single soul, and He created from the same its mate; and out of the pair, He scattered in multitude men and women all over the earth. And fear Allah by Whom you plead with one another (for your rights) and beware of cutting asunder the ties of relationship. Verily Allah is a Beholder over you.

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِّنْ
نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ
مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَآءً ۚ وَاتَّقُوا اللّٰهَ الَّذِيْ
تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ ۭ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ
رَقِيْبًا ①

2. And hand over to the orphans their property and do not exchange your worthless things for their valuable ones and do not devour their property by mixing it up with your own. Indeed that is a great sin.

وَاٰتُوا الْيَتٰمٰٓى اَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيْثَ
بِالطَّيِّبِ ۠ وَلَا تَاْكُلُوْٓا اَمْوَالَهُمْ اِلٰٓى اَمْوَالِكُمْ ۭ
اِنَّهٗ كَانَ حُوْبًا كَبِيْرًا ②

3. And if you fear that you will not be able to do justice in the matter of the orphan-girls (then do not marry them) then marry those (other women besides them) who appeal to you, two or three or four; but if you fear that you will not be able to deal equally with them, then marry one only or what (slave-girls) your right hands own. That is more fitting so that you do not incline unjustly.

وَاِنْ خِفْتُمْ اَلَّا تُقْسِطُوْا فِي الْيَتٰمٰى فَانْكِحُوْا
مَا طَابَ لَكُمْ مِّنَ النِّسَآءِ مَثْنٰى وَثُلٰثَ
وَرُبٰعَ ۚ فَاِنْ خِفْتُمْ اَلَّا تَعْدِلُوْا فَوَاحِدَةً اَوْ مَا
مَلَكَتْ اَيْمَانُكُمْ ۭ ذٰلِكَ اَدْنٰٓى اَلَّا تَعُوْلُوْا ۭ ③

4. And give the women their doweries genially as a free gift. If they remit something of it by themselves eat of it then in enjoyment and pleasure.

وَاٰتُوا النِّسَآءَ صَدُقٰتِهِنَّ نِحْلَةً ۭ فَاِنْ طِبْنَ
لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوْهُ هَنِيْۗــــًٔـا
مَّرِيْۗــــًٔـا ④

5. And do not give to the feeble-minded their property which you

وَلَا تُؤْتُوا السُّفَهَآءَ اَمْوَالَكُمُ الَّتِيْ جَعَلَ

اللّٰهُ لَكُمْ قِيٰمًا وَّارْزُقُوْهُمْ فِيْهَا وَاكْسُوْهُمْ
وَقُوْلُوْا لَهُمْ قَوْلًا مَّعْرُوْفًا ⑤

have, which Allah has made the means of your sustenance; and feed them out of this wealth and clothe them and speak to them a word of kindness.

وَابْتَلُوا الْيَتٰمٰى حَتّٰۤى اِذَا بَلَغُوا النِّكَاحَ
فَاِنْ اٰنَسْتُمْ مِّنْهُمْ رُشْدًا فَادْفَعُوْۤا اِلَيْهِمْ
اَمْوَالَهُمْ وَلَا تَاْكُلُوْهَاۤ اِسْرَافًا وَّبِدَارًا اَنْ
يَّكْبَرُوْا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ
وَمَنْ كَانَ فَقِيْرًا فَلْيَاْكُلْ بِالْمَعْرُوْفِ فَاِذَا
دَفَعْتُمْ اِلَيْهِمْ اَمْوَالَهُمْ فَاَشْهِدُوْا عَلَيْهِمْ
وَكَفٰى بِاللّٰهِ حَسِيْبًا ⑥

6. And remain testing the orphans till they attain the marriageable age. Then if you feel them to be of right understanding, give them their property, and do not consume it extravagantly and hastily for fear lest they should grow and come of age. And if the guardian is well-to-do, let him abstain from the orphans' property; and whoso of the guardians be needy or destitute let him consume a fair portion of it with equity; and when you hand over their property to them take witnesses in their presence. And Allah is sufficient as a Reckoner.

لِلرِّجَالِ نَصِيْبٌ مِّمَّا تَرَكَ الْوَالِدٰنِ
وَالْاَقْرَبُوْنَ وَلِلنِّسَآءِ نَصِيْبٌ مِّمَّا تَرَكَ
الْوَالِدٰنِ وَالْاَقْرَبُوْنَ مِمَّا قَلَّ مِنْهُ اَوْ كَثُرَ
نَصِيْبًا مَّفْرُوْضًا ⑦

7. For men there is a share in what their parents and near relatives have left, and for women there is a share in what their parents and near relations have left, whether the bequest is small or big, it is a portion appointed (from Allah).

وَاِذَا حَضَرَ الْقِسْمَةَ اُولُوا الْقُرْبٰى وَالْيَتٰمٰى
وَالْمَسٰكِيْنُ فَارْزُقُوْهُمْ مِّنْهُ وَقُوْلُوْا لَهُمْ
قَوْلًا مَّعْرُوْفًا ⑧

8. And when there are present at the division of the inheritance (besides the heirs) other relatives, orphans and the needy, provide for them as well therefrom and speak to them a word of kindness.

وَلْيَخْشَ الَّذِيْنَ لَوْ تَرَكُوْا مِنْ خَلْفِهِمْ
ذُرِّيَّةً ضِعٰفًا خَافُوْا عَلَيْهِمْ فَلْيَتَّقُوا
اللّٰهَ وَلْيَقُوْلُوْا قَوْلًا سَدِيْدًا ⑨

9. And let these (who are the guardians of the orphans) fear and think that if they were to leave behind them small weakly offspring how deeply concerned they would have felt on their account. Therefore they should fear Allah and speak only what is upright and just.

اِنَّ الَّذِيْنَ يَاْكُلُوْنَ اَمْوَالَ الْيَتٰمٰى ظُلْمًا
اِنَّمَا يَاْكُلُوْنَ فِيْ بُطُوْنِهِمْ نَارًا وَسَيَصْلَوْنَ
سَعِيْرًا ⑩

ربع

10. Verily those who devour the property of the orphans wrongfully, only swallow fire into their bellies and soon shall they be cast in the Blazing Fire.

Section 2

يُوْصِيْكُمُ اللّٰهُ فِيْۤ اَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ
الْاُنْثَيَيْنِ فَاِنْ كُنَّ نِسَآءً فَوْقَ اثْنَتَيْنِ
فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَاِنْ كَانَتْ وَاحِدَةً
فَلَهَا النِّصْفُ وَلِاَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا
السُّدُسُ مِمَّا تَرَكَ اِنْ كَانَ لَهٗ وَلَدٌ فَاِنْ لَّمْ
يَكُنْ لَّهٗ وَلَدٌ وَّوَرِثَهٗۤ اَبَوٰهُ فَلِاُمِّهِ
الثُّلُثُ فَاِنْ كَانَ لَهٗۤ اِخْوَةٌ فَلِاُمِّهِ السُّدُسُ
مِنْ بَعْدِ وَصِيَّةٍ يُّوْصِيْ بِهَاۤ اَوْ دَيْنٍ
اٰبَآؤُكُمْ وَاَبْنَآؤُكُمْ لَا تَدْرُوْنَ اَيُّهُمْ
اَقْرَبُ لَكُمْ نَفْعًا فَرِيْضَةً مِّنَ اللّٰهِ اِنَّ اللّٰهَ
كَانَ عَلِيْمًا حَكِيْمًا ⑪

11. Allah commands you thus about your children (regarding inheritance); the share of a male is equal to the share of two females; then if there be daughters only, more than two, then for them is the two-thirds of what was left by the deceased; and if there be only one daughter, for her is one-half. And for each of the parents of the deceased is one-sixth of what was left, provided the deceased has a child; but in case he has no child and leaves behind only his parents, then for his mother the share is one-third, the rest goes to the father; but if the deceased has brothers and sisters as well, then for the mother is the one-sixth as share, and this division takes effect after the payment of any bequest made by the deceased as well as (his) debts. Your fathers and your sons–you do not know which of them is nearer to you in benefit. These shares are appointed in this proportion from Allah. Indeed Allah is the All-Knowing, the All-Wise.

وَلَكُمْ نِصْفُ مَا تَرَكَ اَزْوَاجُكُمْ اِنْ لَّمْ
يَكُنْ لَّهُنَّ وَلَدٌ فَاِنْ كَانَ لَهُنَّ وَلَدٌ
فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ مِنْۢ بَعْدِ وَصِيَّةٍ
يُّوْصِيْنَ بِهَاۤ اَوْ دَيْنٍ وَلَهُنَّ الرُّبُعُ مِمَّا
تَرَكْتُمْ اِنْ لَّمْ يَكُنْ لَّكُمْ وَلَدٌ فَاِنْ كَانَ
لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ مِّنْۢ
بَعْدِ وَصِيَّةٍ تُوْصُوْنَ بِهَاۤ اَوْ دَيْنٍ وَاِنْ

12. And for you is one-half of what your wives may leave provided they have no child; but if they have a child then for you is one-fourth of what they leave, this division being effective after fulfilling the bequest they make and after payment of the debts. And for your wives is one-fourth of what you leave if you have no child; but if you have a child,

then for them is one-eighth of what you leave; this division will be effective after fulfilling the bequest that you may have made and after paying debts. And if a person, whether male or female, whose legacy is to be divided, is without children as well as parents as direct heirs but has a brother or sister, then each of the twain will get one-sixth. And if the brothers and sisters be more than one, then they all are sharers in one-third; this division will be made after fulfilling any bequest made by the deceased and after payment of the debts, provided the deceased would not have caused any harm to the interests of the heirs. This system of inheritance is an injunction from Allah. And Allah is the All-Knowing, the Most-Forbearing.

كَانَ رَجُلٌ يُّوْرَثُ كَلٰلَةً اَوِ امْرَاَةٌ وَّلَهٗٓ اَخٌ اَوْ اُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ ۚ فَاِنْ كَانُوْٓا اَكْثَرَ مِنْ ذٰلِكَ فَهُمْ شُرَكَآءُ فِي الثُّلُثِ مِنْۢ بَعْدِ وَصِيَّةٍ يُّوْصٰى بِهَآ اَوْ دَيْنٍ ۙ غَيْرَ مُضَآرٍّ ۚ وَصِيَّةً مِّنَ اللّٰهِ ۗ وَاللّٰهُ عَلِيْمٌ حَلِيْمٌ ﴿١٢﴾

13. These are the bounds of Allah. And whoso obeys Allah and His Apostle, Allah shall cause him to enter Gardens watered by running streams beneath, therein they shall abide for ever. And that is a great triumph indeed.

تِلْكَ حُدُوْدُ اللّٰهِ ۗ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۗ وَذٰلِكَ الْفَوْزُ الْعَظِيْمُ ﴿١٣﴾

14. And whoso disobeys Allah and His Apostle, and transgresses the bounds set by Allah, him shall Allah cause to enter the Fire; therein shall he dwell for ever and verily for him is a degrading torment.

وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ وَيَتَعَدَّ حُدُوْدَهٗ يُدْخِلْهُ نَارًا خَالِدًا فِيْهَا ۠ وَلَهٗ عَذَابٌ مُّهِيْنٌ ﴿١٤﴾

ع

Section 3

15. And whoso of your women commit adultery, call for four male witnesses from the accuser against them from amongst you; then if they give evidence to that effect then shut up those women in the houses till death (ends their term of life) or Allah

وَالّٰتِيْ يَاْتِيْنَ الْفَاحِشَةَ مِنْ نِّسَآئِكُمْ فَاسْتَشْهِدُوْا عَلَيْهِنَّ اَرْبَعَةً مِّنْكُمْ ۚ فَاِنْ شَهِدُوْا فَاَمْسِكُوْهُنَّ فِي الْبُيُوْتِ حَتّٰى يَتَوَفّٰىهُنَّ الْمَوْتُ اَوْ يَجْعَلَ اللّٰهُ لَهُنَّ سَبِيْلًا ﴿١٥﴾

appoints some way of release for them.

16. And as for the twain, male and female, who commit adultery from among you, give them severe torture. Then if they both repent and amend themselves, leave them alone. Verily Allah is the Most Relenting, the Ever-Merciful.

وَالَّذٰنِ يَاْتِيٰنِهَا مِنْكُمْ فَاٰذُوْهُمَا ۚ فَاِنْ تَابَا وَاَصْلَحَا فَاَعْرِضُوْا عَنْهُمَا ۗ اِنَّ اللّٰهَ كَانَ تَوَّابًا رَّحِيْمًا ﴿١٦﴾

17. The repentance, acceptance of which Allah has undertaken is of those who commit a sin in foolishness and thereafter repent forthwith. So these are the people to whom Allah turns (in mercy); and verily Allah is the All-Knowing, the All-Wise.

اِنَّمَا التَّوْبَةُ عَلَى اللّٰهِ لِلَّذِيْنَ يَعْمَلُوْنَ السُّوْٓءَ بِجَهَالَةٍ ثُمَّ يَتُوْبُوْنَ مِنْ قَرِيْبٍ فَاُولٰٓئِكَ يَتُوْبُ اللّٰهُ عَلَيْهِمْ ۗ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿١٧﴾

18. And repentance (whose acceptance is promised) is not for those who persist in evil throughout life until when death overtakes one of them he says: "I repent;" nor is such repentance for those who die as infidels. These! for such have We prepared a painful torment.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِيْنَ يَعْمَلُوْنَ السَّيِّاٰتِ ۚ حَتّٰٓى اِذَا حَضَرَ اَحَدَهُمُ الْمَوْتُ قَالَ اِنِّيْ تُبْتُ الْـٰٔنَ وَلَا الَّذِيْنَ يَمُوْتُوْنَ وَهُمْ كُفَّارٌ ۗ اُولٰٓئِكَ اَعْتَدْنَا لَهُمْ عَذَابًا اَلِيْمًا ﴿١٨﴾

19. O you who believe! it is not allowed to you to become heirs of women by force, nor detain them with the design that you may take away some portion of what (dowry etc.) you had given them, except in case they are guilty of open indecency. And lead your life with your wives fairly. Then if you dislike them, (have patience) perhaps you may detest a thing and yet Allah has placed therein for you abundant good.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَحِلُّ لَكُمْ اَنْ تَرِثُوا النِّسَآءَ كَرْهًا ۗ وَلَا تَعْضُلُوْهُنَّ لِتَذْهَبُوْا بِبَعْضِ مَآ اٰتَيْتُمُوْهُنَّ اِلَّآ اَنْ يَّاْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ۚ وَعَاشِرُوْهُنَّ بِالْمَعْرُوْفِ ۚ فَاِنْ كَرِهْتُمُوْهُنَّ فَعَسٰٓى اَنْ تَكْرَهُوْا شَيْـًٔا وَّيَجْعَلَ اللّٰهُ فِيْهِ خَيْرًا كَثِيْرًا ﴿١٩﴾

20. And if you make up your mind to change one wife for another, and you have already given her a heap of treasure then do not take back anything thereof. Would you like to take back your gifted wealth by

وَاِنْ اَرَدْتُّمُ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ ۙ وَّاٰتَيْتُمْ اِحْدٰىهُنَّ قِنْطَارًا فَلَا تَاْخُذُوْا مِنْهُ شَيْـًٔا ۗ اَتَاْخُذُوْنَهٗ بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ﴿٢٠﴾

slander and in open sin (as in pagan days)?

21. And how can you claim back the valuables offered as gifts whereas you have mixed with each other (in privacy) and they have taken from you a solemn bond?

وَكَيْفَ تَاْخُذُوْنَهٗ وَقَدْ اَفْضٰى بَعْضُكُمْ اِلٰى
بَعْضٍ وَّاَخَذْنَ مِنْكُمْ مِّيْثَاقًا غَلِيْظًا ﴿۲۱﴾

22. And do not marry those women whom your fathers and forefathers have married; except what has already passed (so that is forgiven). Verily that was an act of indecency, most despicable and an evil way.

وَلَا تَنْكِحُوْا مَا نَكَحَ اٰبَآؤُكُمْ مِّنَ النِّسَآءِ
اِلَّا مَا قَدْ سَلَفَ ؕ اِنَّهٗ كَانَ فَاحِشَةً
وَّمَقْتًا ؕ وَسَآءَ سَبِيْلًا ﴿۲۲﴾

Section 4

23. Forbidden to you are your mothers and your daughters and your sisters, and your father's sisters and your mother's sisters and your brother's daughters, and your sister's daughters, and your mothers who suckled you, and your foster sisters and the mothers of your wives, and daughters (your stepdaughters) that are your wards from the wives with whom you had intercourse, but if you had no intercourse with those wives then there is no harm in your marrying their daughters; and forbidden to you are the wives of your own begotten sons, and also forbidden is it to have two sisters together as wives except that which has already passed(so that is forgiven). Verily Allah is the Most-Forgiving, the Most-Merciful–

حُرِّمَتْ عَلَيْكُمْ اُمَّهٰتُكُمْ وَبَنٰتُكُمْ وَاَخَوٰتُكُمْ
وَعَمّٰتُكُمْ وَخٰلٰتُكُمْ وَبَنٰتُ الْاَخِ وَبَنٰتُ
الْاُخْتِ وَاُمَّهٰتُكُمُ الّٰتِىْٓ اَرْضَعْنَكُمْ وَ
اَخَوٰتُكُمْ مِّنَ الرَّضَاعَةِ وَاُمَّهٰتُ
نِسَآئِكُمْ وَرَبَآئِبُكُمُ الّٰتِىْ فِىْ حُجُوْرِكُمْ
مِّنْ نِّسَآئِكُمُ الّٰتِىْ دَخَلْتُمْ بِهِنَّ ۫ فَاِنْ
لَّمْ تَكُوْنُوْا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ ۫
وَحَلَآئِلُ اَبْنَآئِكُمُ الَّذِيْنَ مِنْ اَصْلَابِكُمْ ۙ
وَاَنْ تَجْمَعُوْا بَيْنَ الْاُخْتَيْنِ اِلَّا مَا قَدْ
سَلَفَ ؕ اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ﴿۲۳﴾

24. And (also) forbidden are the married women (with husbands), except those (women of the infidels) who come into your possession. Enjoined on you are (these commandments) by Allah; and made lawful to you are all the rest barring these exceptions, so that you may seek them by means of your riches in chaste conduct, not in fornication. Then as for the enjoyment you have received from them give them their fixed dowries, and it will be no sin for you in respect of anything on which you mutually agree after the fixing of the dowry. Verily Allah is the All-Knowing, the All-Wise.

وَّالْمُحْصَنٰتُ مِنَ النِّسَآءِ اِلَّا مَا مَلَكَتْ
اَيْمَانُكُمْ ۚ كِتٰبَ اللّٰهِ عَلَيْكُمْ ۚ وَاُحِلَّ لَكُمْ
مَّا وَرَآءَ ذٰلِكُمْ اَنْ تَبْتَغُوْا بِاَمْوَالِكُمْ
مُّحْصِنِيْنَ غَيْرَ مُسٰفِحِيْنَ ؕ فَمَا اسْتَمْتَعْتُمْ بِهٖ
مِنْهُنَّ فَاٰتُوْهُنَّ اُجُوْرَهُنَّ فَرِيْضَةً ؕ وَلَا
جُنَاحَ عَلَيْكُمْ فِيْمَا تَرٰضَيْتُمْ بِهٖ مِنْۢ بَعْدِ
الْفَرِيْضَةِ ؕ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ﴿۲۴﴾

25. And if any of you cannot afford to marry free believing women, then let him marry such of the slave-girls as are in your possession and are Muslims. And Allah knows best (the state of) your belief; you are sprung one from the other. Therefore you may marry them with the leave of their guardians, and give them their dowries according to custom, so that they be chaste (as properly wedded women) and not in (open) fornication, nor taking secret lovers. And when they have become secure under the bondage of marriage, then if they commit adultery, on them is half the penalty than is on free women. This permission to marry slave-girls is but for him among you who is afraid of indulging in sin and to abstain is better for you. And Allah is the Most-Forgiving, the Ever-Merciful.

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا اَنْ يَّنْكِحَ الْمُحْصَنٰتِ
الْمُؤْمِنٰتِ فَمِنْ مَّا مَلَكَتْ اَيْمَانُكُمْ مِّنْ فَتَيٰتِكُمُ
الْمُؤْمِنٰتِ ؕ وَاللّٰهُ اَعْلَمُ بِاِيْمَانِكُمْ ؕ بَعْضُكُمْ
مِّنْۢ بَعْضٍ ۚ فَانْكِحُوْهُنَّ بِاِذْنِ اَهْلِهِنَّ وَاٰتُوْهُنَّ
اُجُوْرَهُنَّ بِالْمَعْرُوْفِ مُحْصَنٰتٍ غَيْرَ مُسٰفِحٰتٍ
وَّلَا مُتَّخِذٰتِ اَخْدَانٍ ۚ فَاِذَآ اُحْصِنَّ فَاِنْ اَتَيْنَ
بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنٰتِ
مِنَ الْعَذَابِ ؕ ذٰلِكَ لِمَنْ خَشِىَ الْعَنَتَ مِنْكُمْ ؕ وَاَنْ
تَصْبِرُوْا خَيْرٌ لَّكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿۲۵﴾

Section 5

26. Allah desires to explain to you His Commandments and to guide you

يُرِيْدُ اللّٰهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ

into the ways of those successful people who have passed before you, and to turn towards you in His Mercy. And Allah is the All-Knowing, the All-Wise.

الَّذِيْنَ مِنْ قَبْلِكُمْ وَيَتُوْبَ عَلَيْكُمْ ۭ وَاللّٰهُ
عَلِيْمٌ حَكِيْمٌ ۞٢٦

27. And Allah desires to turn towards you in His Mercy, and those who follow their lust, desire that you should turn far away from the truth.

وَاللّٰهُ يُرِيْدُ اَنْ يَّتُوْبَ عَلَيْكُمْ ۣ وَيُرِيْدُ الَّذِيْنَ
يَتَّبِعُوْنَ الشَّهَوٰتِ اَنْ تَمِيْلُوْا مَيْلًا عَظِيْمًا ۞٢٧

28. Allah desires to lighten (the burden of restrictions) for you, and man has been created weak.

يُرِيْدُ اللّٰهُ اَنْ يُّخَفِّفَ عَنْكُمْ ۚ وَخُلِقَ الْاِنْسَانُ
ضَعِيْفًا ۞٢٨

29. O you who believe! do not consume one another's wealth unlawfully except that it be a trade between you by mutual agreement. And kill not yourselves. Verily Allah is ever mercifully inclined towards you.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوْۤا اَمْوَالَكُمْ بَيْنَكُمْ
بِالْبَاطِلِ اِلَّاۤ اَنْ تَكُوْنَ تِجَارَةً عَنْ تَرَاضٍ
مِّنْكُمْ ۟ وَلَا تَقْتُلُوْۤا اَنْفُسَكُمْ ۭ اِنَّ اللّٰهَ
كَانَ بِكُمْ رَحِيْمًا ۞٢٩

30. And whosoever shall do so through wickedness and wrong, him We shall cast in the Fire and with Allah that is ever so easy.

وَمَنْ يَّفْعَلْ ذٰلِكَ عُدْوَانًا وَّظُلْمًا فَسَوْفَ
نُصْلِيْهِ نَارًا ۭ وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ۞٣٠

31. If you avoid those major sins which have been forbidden We will remove all evils from your book of deeds and will admit you to a place of honour.

اِنْ تَجْتَنِبُوْا كَبَاۗىِٕرَ مَا تُنْهَوْنَ عَنْهُ
نُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ وَنُدْخِلْكُمْ مُّدْخَلًا
كَرِيْمًا ۞٣١

32. And do not covet that wherewith Allah has caused some of you to excel others. To men shall be the portion of what they earn, and to women shall be the portion of what they earn; and keep asking Allah for His Bounty (and Grace). Verily Allah is Best Knower of all things.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللّٰهُ بِهٖ بَعْضَكُمْ عَلٰي
بَعْضٍ ۭ لِلرِّجَالِ نَصِيْبٌ مِّمَّا اكْتَسَبُوْا ۭ وَلِلنِّسَاۗءِ
نَصِيْبٌ مِّمَّا اكْتَسَبْنَ ۭ وَسْــَٔـلُوا اللّٰهَ مِنْ فَضْلِهٖ ۭ
اِنَّ اللّٰهَ كَانَ بِكُلِّ شَيْءٍ عَلِيْمًا ۞٣٢

33. And for every one We have made heirs of the property left by parents and near relatives, and to those with whom you have made your pledges give them their portion. Surely Allah is Ever-Witness over all things.

وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدٰنِ
وَالْاَقْرَبُوْنَ ۭ وَالَّذِيْنَ عَقَدَتْ اَيْمَانُكُمْ فَاٰتُوْهُمْ
نَصِيْبَهُمْ ۭ اِنَّ اللّٰهَ كَانَ عَلٰي كُلِّ شَيْءٍ شَهِيْدًا ۞٣٣ ع

ع٥

Section 6

34. Men are guardian - in charge over women because Allah has exalted men over women, and because men spend out of their wealth on (the requirements and comforts of) women. So the virtuous women are obedient and guard themselves in the absence of their husbands with the help and protection of Allah. As to women whose disobedience you fear, admonish them (gently at first) and then separate them from your beds, and (if they do not desist still) beat them. Then if they submit to you, do not seek a way of excess against them. Surely Allah is the Most-High, the Supreme.

اَلرِّجَالُ قَوّٰمُوْنَ عَلَى النِّسَاۗءِ بِمَا فَضَّلَ اللّٰهُ
بَعْضَهُمْ عَلٰي بَعْضٍ وَّبِمَاۤ اَنْفَقُوْا مِنْ اَمْوَالِهِمْ ۭ
فَالصّٰلِحٰتُ قٰنِتٰتٌ حٰفِظٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللّٰهُ ۭ
وَالّٰتِيْ تَخَافُوْنَ نُشُوْزَهُنَّ فَعِظُوْهُنَّ وَاهْجُرُوْهُنَّ
فِي الْمَضَاجِعِ وَاضْرِبُوْهُنَّ ۚ فَاِنْ اَطَعْنَكُمْ
فَلَا تَبْغُوْا عَلَيْهِنَّ سَبِيْلًا ۭ اِنَّ اللّٰهَ كَانَ عَلِيًّا
كَبِيْرًا ۞٣٤

35. And if you fear a breach between the pair (husband and wife) then appoint a mediator from the man's kinsfolk and a mediator from the woman's kinsfolk; and if both the mediators resolve to bring about a reconciliation, Allah will create harmony between husband and wife. Verily Allah is the All-Knowing, the All-Aware.

وَاِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوْا حَكَمًا
مِّنْ اَهْلِهٖ وَحَكَمًا مِّنْ اَهْلِهَا ۚ اِنْ يُّرِيْدَاۤ
اِصْلَاحًا يُّوَفِّقِ اللّٰهُ بَيْنَهُمَا ۭ اِنَّ اللّٰهَ كَانَ
عَلِيْمًا خَبِيْرًا ۞٣٥

36. And worship Allah and do not associate any partners with Him. And show kindness to parents, and kindred, and orphans, and the needy and the neighbour who is your relative, and the neighbour who is not your relative, and the companion by your side, and the wayfarer and those male and female slaves you possess (deal with all of them kindly). Verily Allah does not love one who is haughty and boastful–

وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْـــًٔـا وَّبِالْوَالِدَيْنِ
اِحْسَانًا وَّبِذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ
وَالْجَارِ ذِي الْقُرْبٰى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ
بِالْجَنْۢبِ وَابْنِ السَّبِيْلِ ۙ وَمَا مَلَكَتْ اَيْمَانُكُمْ ۭ
اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُوْرَۨا ۞٣٦

37. Those who themselves act miserly and bid others to be misers as well,

الَّذِيْنَ يَبْخَلُوْنَ وَيَاْمُرُوْنَ النَّاسَ بِالْبُخْلِ

and conceal what Allah has granted them of His Bounty and Grace; and We have prepared for the disbelievers a humiliating torment.

وَيَكْتُمُوْنَ مَآ اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۭ وَاَعْتَدْنَا لِلْكٰفِرِيْنَ عَذَابًا مُّهِيْنًا ﴿۳۷﴾

38. And those who spend of their wealth to show off to people, and do not believe in Allah nor in the Last Day, and the (ill-fated) one who has Satan as his companion then verily a most vile companion has he.

وَالَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ رِئَاۗءَ النَّاسِ وَلَا يُؤْمِنُوْنَ بِاللّٰهِ وَلَا بِالْيَوْمِ الْاٰخِرِ ۭ وَمَنْ يَّكُنِ الشَّيْطٰنُ لَهٗ قَرِيْنًا فَسَاۗءَ قَرِيْنًا ﴿۳۸﴾

39. And what was the harm if they had believed in Allah and the Last Day and spent out of what Allah has given them? And Allah Knows them perfectly well.

وَمَاذَا عَلَيْهِمْ لَوْ اٰمَنُوْا بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَاَنْفَقُوْا مِمَّا رَزَقَهُمُ اللّٰهُ ۭ وَكَانَ اللّٰهُ بِهِمْ عَلِيْمًا ﴿۳۹﴾

40. Indeed Allah does not wrong any one even an atom's weight. Instead, even if it be a trifling virtue, He doubles it and grants a rich reward thereof from Himself.

اِنَّ اللّٰهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۚ وَاِنْ تَكُ حَسَنَةً يُّضٰعِفْهَا وَيُؤْتِ مِنْ لَّدُنْهُ اَجْرًا عَظِيْمًا ﴿۴۰﴾

41. Then what will be the plight of those disobedient folk when We bring from each community a witness; and bring you (O My Apostle!) as a witness over them all?

فَكَيْفَ اِذَا جِئْنَا مِنْ كُلِّ اُمَّةٍۢ بِشَهِيْدٍ وَّجِئْنَا بِكَ عَلٰي هٰٓؤُلَاۗءِ شَهِيْدًا ﴿۴۱﴾

وقف النبی علیہ السلام

42. That Day those who had denied the truth and disobeyed the Apostle would wish that the earth were levelled over them, and they will not be able to conceal any fact from Allah.

يَوْمَىِٕذٍ يَّوَدُّ الَّذِيْنَ كَفَرُوْا وَعَصَوُا الرَّسُوْلَ لَوْ تُسَوّٰى بِهِمُ الْاَرْضُ ۭ وَلَا يَكْتُمُوْنَ اللّٰهَ حَدِيْثًا ﴿۴۲﴾ ع

ع ٦

Section 7

43. O you who believe! do not go near prayer when you are in a drunken state until you have the sense to understand the meaning of what you say with your tongues, nor when you are in a polluted state– except when you are travelling till you have taken a bath. And if you are ailing, or on a journey, or any one of you has relieved himself, or you have touched

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْرَبُوا الصَّلٰوةَ وَاَنْتُمْ سُكٰرٰى حَتّٰى تَعْلَمُوْا مَا تَقُوْلُوْنَ وَلَا جُنُبًا اِلَّا عَابِرِيْ سَبِيْلٍ حَتّٰى تَغْتَسِلُوْا ۭ وَاِنْ كُنْتُمْ مَّرْضٰٓى اَوْ عَلٰي سَفَرٍ اَوْ جَاۗءَ اَحَدٌ مِّنْكُمْ مِّنَ الْغَاۗىِٕطِ اَوْ لٰمَسْتُمُ النِّسَاۗءَ فَلَمْ تَجِدُوْا مَاۗءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا فَامْسَحُوْا بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ ۭ اِنَّ اللّٰهَ كَانَ عَفُوًّا غَفُوْرًا ﴿۴۳﴾

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women, and you do not find water, (in that case) you may perform Tayammam using clean earth, and (its procedure is as follows), wipe your faces and your arms with your hands. Verily Allah is the Ever-Pardoning, the Most-Forgiving.

44. Did you not observe those who were given a portion of the Book? They buy error, and desire that you too may be led astray from the straight path.

اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ الْكِتٰبِ يَشْتَرُوْنَ الضَّلٰلَةَ وَيُرِيْدُوْنَ اَنْ تَضِلُّوا السَّبِيْلَ ﴿۴۴﴾

45. And Allah knows your enemies perfectly well and sufficient to you is Allah as Guardian and sufficient to you is Allah as Helper.

وَاللّٰهُ اَعْلَمُ بِاَعْدَاۗىِٕكُمْ ۭ وَكَفٰي بِاللّٰهِ وَلِيًّا ڭ وَّكَفٰي بِاللّٰهِ نَصِيْرًا ﴿۴۵﴾

46. Among the Jews are some who pervert the Word of Allah from its meaning in the text and openly say: "We have heard and we disobey," and 'hear you without being made to hear' and say RA'INA twisting their tongues, and scoffing at Faith. And had they said (thus): 'We have heard (your command) and we accept it' and '(please) listen (to our request) and be kind enough to look at us' it would have been much better for them and much more precise. But Allah has cursed them and removed them from His Mercy due to their disbelief. So they shall not believe, except only a few (of them).

مِنَ الَّذِيْنَ هَادُوْا يُحَرِّفُوْنَ الْكَلِمَ عَنْ مَّوَاضِعِهٖ وَيَقُوْلُوْنَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَّرَاعِنَا لَيًّۢا بِاَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّيْنِ ۭ وَلَوْ اَنَّهُمْ قَالُوْا سَمِعْنَا وَاَطَعْنَا وَاسْمَعْ وَانْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَاَقْوَمَ ۙ وَلٰكِنْ لَّعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُوْنَ اِلَّا قَلِيْلًا ﴿۴۶﴾

47. O People of the Book! believe in the Book which We have sent down now confirming the Book which is already with you. Believe in it before We disfigure the faces of some and turn them on their backs or curse them even as We cursed the People of the Sabbath, and verily the decree of Allah is bound to be fulfilled.

يٰٓاَيُّهَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ اٰمِنُوْا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّنْ قَبْلِ اَنْ نَّطْمِسَ وُجُوْهًا فَنَرُدَّهَا عَلٰٓي اَدْبَارِهَآ اَوْ نَلْعَنَهُمْ كَمَا لَعَنَّآ اَصْحٰبَ السَّبْتِ ۭ وَكَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا ﴿۴۷﴾

48. Surely Allah does not forgive that any partner be associated with Him, and He forgives all else except that to whom He will. And he who associates partners with Allah is certainly guilty of a mighty sin.

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا
دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۚ وَمَنْ يُّشْرِكْ بِاللّٰهِ
فَقَدِ افْتَرٰۤى اِثْمًا عَظِيْمًا ﴿۴۸﴾

49. Have you not observed those who profess themselves to be pure? Nay, it befits only Allah in His Supreme Majesty to purify whom He will and they shall not be wronged the husk of a date-stone.

اَلَمْ تَرَ اِلَى الَّذِيْنَ يُزَكُّوْنَ اَنْفُسَهُمْ ؕ بَلِ اللّٰهُ
يُزَكِّىْ مَنْ يَّشَآءُ وَلَا يُظْلَمُوْنَ فَتِيْلًا ﴿۴۹﴾

50. See! how they fabricate a lie against Allah and that manifest sin is practically enough to damn them altogether.

اُنْظُرْ كَيْفَ يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ ؕ وَكَفٰى
بِهٖۤ اِثْمًا مُّبِيْنًا ﴿۵۰﴾

Section 8

51. Have you not observed those who were given a portion of the Book? They have started believing in idols like Jibt and the devil Taghut. And they say of those who disbelieve: "These infidels are better guided than those who believe."

اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ الْكِتٰبِ
يُؤْمِنُوْنَ بِالْجِبْتِ وَالطَّاغُوْتِ وَ يَقُوْلُوْنَ
لِلَّذِيْنَ كَفَرُوْا هٰۤؤُلَآءِ اَهْدٰى مِنَ الَّذِيْنَ
اٰمَنُوْا سَبِيْلًا ﴿۵۱﴾

52. These are the (ill-fated) ones whom Allah has cursed, and he who is accursed of Allah–well, you shall not find for him any helper.

اُولٰٓئِكَ الَّذِيْنَ لَعَنَهُمُ اللّٰهُ ؕ وَمَنْ يَّلْعَنِ
اللّٰهُ فَلَنْ تَجِدَ لَهٗ نَصِيْرًا ﴿۵۲﴾

53. Have they a share in the kingdom? If it were so, they would not give to people even so much as a speck –

اَمْ لَهُمْ نَصِيْبٌ مِّنَ الْمُلْكِ فَاِذًا لَّا
يُؤْتُوْنَ النَّاسَ نَقِيْرًا ﴿۵۳﴾

54. Or do they envy the people on account of the favour that Allah has bestowed upon them out of His Bounty? (Let them consume themselves in the fire of jealousy). As for Us, surely We have given to the House of Abraham the Book and Wisdom and have blessed him with a mighty kingdom.

اَمْ يَحْسُدُوْنَ النَّاسَ عَلٰى مَاۤ اٰتٰىهُمُ اللّٰهُ مِنْ
فَضْلِهٖ ۚ فَقَدْ اٰتَيْنَاۤ اٰلَ اِبْرٰهِيْمَ الْكِتٰبَ وَالْحِكْمَةَ
وَاٰتَيْنٰهُمْ مُّلْكًا عَظِيْمًا ﴿۵۴﴾

55. Then among them were some who believed in it, and some among them turned aside from it and sufficient is the Blazing Fire (of Hell to roast them).

فَمِنْهُمْ مَّنْ اٰمَنَ بِهٖ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ ؕ وَكَفٰى
بِجَهَنَّمَ سَعِيْرًا ﴿۵۵﴾

56. Verily those who deny Our Revelations, them We shall soon cast in the Fire. As often as their skins are burnt up, We shall replace them with other skins so that they keep tasting the torment without break. Verily Allah is the All-Powerful, the All-Wise.

اِنَّ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِنَا سَوْفَ نُصْلِيْهِمْ نَارًا ؕ
كُلَّمَا نَضِجَتْ جُلُوْدُهُمْ بَدَّلْنٰهُمْ جُلُوْدًا غَيْرَهَا
لِيَذُوْقُوا الْعَذَابَ ؕ اِنَّ اللّٰهَ كَانَ عَزِيْزًا حَكِيْمًا ﴿۵۶﴾

57. And those who believe and do good deeds We shall soon admit them to Gardens watered by running streams beneath. Therein they shall abide for ever. For them in these Gardens will be chaste wives and We shall admit them to a pleasant cool shade.

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَنُدْخِلُهُمْ جَنّٰتٍ
تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَاۤ اَبَدًا ؕ لَهُمْ
فِيْهَاۤ اَزْوَاجٌ مُّطَهَّرَةٌ ۫ وَّنُدْخِلُهُمْ ظِلًّا ظَلِيْلًا ﴿۵۷﴾

58. Surely Allah commands you to pay back the trusts to their rightful owners; and whenever you judge between people pass judgement in all justice. Surely excellent is the counsel with which Allah exhorts you; and verily Allah is the All-Hearing, the All-Seeing.

اِنَّ اللّٰهَ يَاْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰۤى اَهْلِهَا ۙ
وَاِذَا حَكَمْتُمْ بَيْنَ النَّاسِ اَنْ تَحْكُمُوْا بِالْعَدْلِ ؕ
اِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهٖ ؕ اِنَّ اللّٰهَ كَانَ سَمِيْعًا
بَصِيْرًا ﴿۵۸﴾

59. O you who believe! obey Allah and obey the (Holy) Apostle as well as those in authority from among you. And then if you dispute over anything, refer it to Allah and (the injunction of) the Apostle, if you indeed believe in Allah and the Last Day. This alone is the best course and its end is best.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ
وَاُولِى الْاَمْرِ مِنْكُمْ ۚ فَاِنْ تَنَازَعْتُمْ فِىْ شَىْءٍ
فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ
بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ ذٰلِكَ خَيْرٌ وَّ اَحْسَنُ
تَاْوِيْلًا ﴿۵۹﴾

Section 9

60. Did you not see those who assert that they believe in the Book that has been sent down to you and in that which was sent down before you. But in spite of it they wish to refer for judgement (their cases) to the devil Taghut (as arbiter), whereas they

اَلَمْ تَرَ اِلَى الَّذِيْنَ يَزْعُمُوْنَ اَنَّهُمْ اٰمَنُوْا بِمَاۤ
اُنْزِلَ اِلَيْكَ وَمَاۤ اُنْزِلَ مِنْ قَبْلِكَ يُرِيْدُوْنَ
اَنْ يَّتَحَاكَمُوْۤا اِلَى الطَّاغُوْتِ وَقَدْ اُمِرُوْۤا
اَنْ يَّكْفُرُوْا بِهٖ ؕ وَيُرِيْدُ الشَّيْطٰنُ اَنْ يُّضِلَّهُمْ
ضَلٰلًا ۢ بَعِيْدًا ﴿۶۰﴾

were commanded to deny Taghut utterly and Satan desires to lead them far astray.

61. And when it is said to them: "Come to that (Book) which has been sent down, and come to the (Holy) Apostle," you will find the hypocrites turn away from you averting their faces.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى
الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنكَ
صُدُودًا ﴿٦١﴾

62. Then how is it that when a misfortune overtakes them on account of what (evils) their hands have sent forth, and then they appear before you and swear by Allah saying: "By God we intended nothing but good and mutual reconciliation."

فَكَيْفَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ بِمَا قَدَّمَتْ
أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ ۖ بِاللَّهِ إِنْ
أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿٦٢﴾

63. Such are these people! Allah knows perfectly well whatever is in their hearts. So overlook them (O My Apostle!) and keep admonishing them; and give them a piece of sound advice in private that maybe effective for them.

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ
فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِي أَنفُسِهِمْ
قَوْلًا بَلِيغًا ﴿٦٣﴾

64. And We have not sent any Apostle but that he should be obeyed by Allah's Will and if these people when they have wronged their souls should come to you and seek forgiveness of Allah, and the (Holy) Apostle solicited forgiveness for them, they would surely find Allah the Most-Relenting, the Ever-Merciful.

وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ
اللَّهِ ۚ وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوا أَنفُسَهُمْ جَاءُوكَ
فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ
لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا ﴿٦٤﴾

65. Then (O My Apostle!) by your Lord, these people cannot be true believers until they make you their judge in every dispute that breaks out among them, and then do not find any impediment in their hearts against the decision given by you, and submit to it heart and soul.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا
شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا
مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

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66. And had We enjoined upon them to slay themselves or leave their hearths and homes, they would not have carried it out except a few among them. And if they had done what they had been admonished to do, it would have been better for them; and in this way they would have strictly followed the Commands of Allah–

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنفُسَكُمْ
أَوِ اخْرُجُوا مِن دِيَارِكُم مَّا فَعَلُوهُ إِلَّا قَلِيلٌ
مِّنْهُمْ ۖ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ
خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيتًا ﴿٦٦﴾

67. In that case We too would have bestowed upon them a mighty reward from Ourself–

وَإِذًا لَّآتَيْنَاهُم مِّن لَّدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾

68. And We would surely have guided them to the straight path.

وَلَهَدَيْنَاهُمْ صِرَاطًا مُّسْتَقِيمًا ﴿٦٨﴾

69. And whoso obeys Allah and His Apostle, will then be in the company of those on whom Allah has conferred (His) favours from among the Prophets, the saints and the martyrs, and the righteous–and what an excellent company are they indeed!

وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ
أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ ۚ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾

70. This is the bounty from Allah; and Allah is Sufficient as Knower!

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ
عَلِيمًا ﴿٧٠﴾ ع

Section 10

71. O you who believe! be (always) on your guard! And (when the time comes) march forth in detachments or altogether in a body against the enemy.

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا
ثُبَاتٍ أَوِ انفِرُوا جَمِيعًا ﴿٧١﴾

72. And there are among you some who will surely make delay; and if any calamity befalls you he would say: "Surely Allah has done me a great favour in that I was not present with them (in battle)."

وَإِنَّ مِنكُمْ لَمَن لَّيُبَطِّئَنَّ فَإِنْ
أَصَابَتْكُم مُّصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ
إِذْ لَمْ أَكُن مَّعَهُمْ شَهِيدًا ﴿٧٢﴾

73. And if, on the other hand, there comes to you a favour (such as victory and booty) from Allah, he would certainly say as if there had never existed any attachment between you

وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن
لَّمْ تَكُن بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَا لَيْتَنِي
كُنتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾

and him: "Would that I too had been with them! then I would have achieved a great gain."

فَلْيُقَاتِلْ فِي سَبِيلِ اللّٰهِ الَّذِينَ يَشْرُونَ
الْحَيٰوةَ الدُّنْيَا بِالْاٰخِرَةِ ۚ وَمَنْ يُّقَاتِلْ فِي
سَبِيلِ اللّٰهِ فَيُقْتَلْ اَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيْهِ
اَجْرًا عَظِيمًا ﴿۷۴﴾

74. So let only those fight in the Way of Allah who have sold the life of the world for the sake of the Hereafter. And he who fights in the Way of Allah, then whether he is killed or is victorious, in either case We shall bestow on him a mighty reward.

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللّٰهِ وَالْمُسْتَضْعَفِينَ
مِنَ الرِّجَالِ وَالنِّسَآءِ وَالْوِلْدَانِ الَّذِينَ
يَقُولُونَ رَبَّنَآ اَخْرِجْنَا مِنْ هٰذِهِ الْقَرْيَةِ الظَّالِمِ
اَهْلُهَا ۚ وَاجْعَلْ لَّنَا مِنْ لَّدُنْكَ وَلِيًّا ۚ وَّ
اجْعَلْ لَّنَا مِنْ لَّدُنْكَ نَصِيرًا ﴿۷۵﴾

75. And what is wrong with you that you do not fight in the Way of Allah– whereas there are many oppressed and helpless men, women and children who exclaim in distress: "Our Lord! deliver us from this town whose dwellers are wrongdoers and grant us a friend from Your Presence and appoint for us a helper from Yourself."

اَلَّذِينَ اٰمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللّٰهِ ۚ وَالَّذِينَ
كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ
فَقَاتِلُوٓا اَوْلِيَآءَ الشَّيْطٰنِ ۚ اِنَّ كَيْدَ
الشَّيْطٰنِ كَانَ ضَعِيفًا ﴿۷۶﴾

76. Those who have believed fight in the Way of Allah; and those who are infidels fight in the way of the devil Taghut. Then O believers! fight against the allies of Satan; certainly the craft of Satan is ever so feeble.

Section 11

اَلَمْ تَرَ اِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوٓا
اَيْدِيَكُمْ وَاَقِيمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ۚ فَلَمَّا
كُتِبَ عَلَيْهِمُ الْقِتَالُ اِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ
النَّاسَ كَخَشْيَةِ اللّٰهِ اَوْ اَشَدَّ خَشْيَةً ۚ وَ
قَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ ۚ لَوْلَآ
اَخَّرْتَنَآ اِلٰٓى اَجَلٍ قَرِيبٍ ۗ قُلْ مَتَاعُ الدُّنْيَا
قَلِيلٌ ۚ وَالْاٰخِرَةُ خَيْرٌ لِّمَنِ اتَّقٰى ۗ وَلَا
تُظْلَمُونَ فَتِيلًا ﴿۷۷﴾

77. Have you not observed those who when it was said to them: "Withhold your hands and establish prayer and pay the Zakat (poor-rate)" (these things they readily accepted) but when fighting was enjoined on them, then a party of them began to dread men as with the dread of Allah or even with greater dread and they said: "O our Lord! why have You enjoined fighting on us? Why did You not grant us respite for a short while?" Say to them (O you Interpreter of the Truth!): "The enjoyment of this world is very little; and far

better is the Hereafter for him who adopts righteousness (and fears Allah); and you shall not be wronged the husk of a date-stone."

اَيْنَ مَا تَكُونُوا يُدْرِكْكُّمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي
بُرُوجٍ مُّشَيَّدَةٍ ۚ وَاِنْ تُصِبْهُمْ حَسَنَةٌ
يَّقُولُوا هٰذِهِ مِنْ عِنْدِ اللّٰهِ ۚ وَاِنْ تُصِبْهُمْ
سَيِّئَةٌ يَّقُولُوا هٰذِهِ مِنْ عِنْدِكَ ۚ قُلْ كُلٌّ
مِّنْ عِنْدِ اللّٰهِ ۚ فَمَالِ هٰٓؤُلَآءِ الْقَوْمِ لَا يَكَادُونَ
يَفْقَهُونَ حَدِيثًا ﴿۷۸﴾

78. Wheresoever you maybe, death will overtake you even if you take refuge in strong fortresses. And if there reaches them any good they say: "This is from Allah;" and if there reaches them any ill, they say: "This is just because of you." (O My Apostle!) say to them: "Everything is from Allah." Then what has gone wrong with these people that they do not seem to understand anything?

مَآ اَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللّٰهِ ۚ وَمَآ اَصَابَكَ
مِنْ سَيِّئَةٍ فَمِنْ نَّفْسِكَ ۚ وَاَرْسَلْنٰكَ لِلنَّاسِ
رَسُولًا ۚ وَكَفٰى بِاللّٰهِ شَهِيدًا ﴿۷۹﴾

79. O Listener! whatsoever of good befalls you, it is from Allah; whatever of ill befalls you it is because of yourself. And verily We have sent you as an Apostle to all mankind; and surely Allah is Sufficient as Witness.

مَنْ يُّطِعِ الرَّسُولَ فَقَدْ اَطَاعَ اللّٰهَ ۚ وَمَنْ تَوَلّٰى
فَمَآ اَرْسَلْنٰكَ عَلَيْهِمْ حَفِيظًا ﴿۸۰﴾

80. He who obeys the Apostle, then verily has he obeyed Allah and whosoever turns away (well!) We have not sent you over them as a keeper.

وَيَقُولُونَ طَاعَةٌ ۚ فَاِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ
طَآئِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي تَقُولُ ۚ وَاللّٰهُ
يَكْتُبُ مَا يُبَيِّتُونَ ۚ فَاَعْرِضْ عَنْهُمْ وَتَوَكَّلْ
عَلَى اللّٰهِ ۚ وَكَفٰى بِاللّٰهِ وَكِيلًا ﴿۸۱﴾

81. And they say (by word of mouth): "We obey you;" but when they leave you, a party of them plans secretly through the night quite contrary to what they were committed to. And Allah is recording what they plan by night. So you turn your face from them and trust in Allah. And surely Allah is Sufficent as Disposer of Affairs.

اَفَلَا يَتَدَبَّرُونَ الْقُرْاٰنَ ۚ وَلَوْ كَانَ مِنْ
عِنْدِ غَيْرِ اللّٰهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿۸۲﴾

82. Do they not then ponder in the Qur'an? And do they not realize (even this much) that had it been from other than Allah, they would surely have discovered in it much contradiction.

83. And when there comes to them any news of security or alarm, they at once spread it around, whereas had they referred it to the Holy Apostle and those in authority among them, those of them who can draw conclusions would have known the reality of that news. And had it not been for the Grace of Allah and His Mercy upon you, you would have certainly followed Satan– all except a few of you.

وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهٖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلٰٓى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهٗ مِنْهُمْ وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ لَاتَّبَعْتُمُ الشَّيْطٰنَ إِلَّا قَلِيلًا ﴿٨٣﴾

84. Therefore (O My Apostle) fight in the Way of Allah. You will not at all be accountable except for yourself and urge the believers to fight for the Cause of Allah. Perhaps Allah may withhold the might of those who indulge in disbelief. And Allah is Strongest in might and Most Severe in inflicting punishment.

فَقٰتِلْ فِي سَبِيلِ اللّٰهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ عَسَى اللّٰهُ أَنْ يَّكُفَّ بَأْسَ الَّذِينَ كَفَرُوا وَاللّٰهُ أَشَدُّ بَأْسًا وَّأَشَدُّ تَنْكِيلًا ﴿٨٤﴾

85. And whoso mediates in a good cause shall have a share of it; and he who mediates in an evil cause shall share the burden of its responsibility. And verily Allah is Potent over all things.

مَنْ يَّشْفَعْ شَفَاعَةً حَسَنَةً يَّكُنْ لَّهٗ نَصِيبٌ مِّنْهَا وَمَنْ يَّشْفَعْ شَفَاعَةً سَيِّئَةً يَّكُنْ لَّهٗ كِفْلٌ مِّنْهَا وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ مُّقِيتًا ﴿٨٥﴾

86. When you are greeted with a word of kind greeting, greet back with a word better than that, or at least return that very word of greeting. Verily Allah is Reckoner of every-thing.

وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَا إِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾

النصف

87. Allah! there is none worthy of worship but He. He will certainly gather you togther on the Day of Resurrection in the advent of which there is not the least doubt. And who is there more truthful in his word than Allah?

اللّٰهُ لَآ إِلٰهَ إِلَّا هُوَ لَيَجْمَعَنَّكُمْ إِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللّٰهِ حَدِيثًا ﴿٨٧﴾

Section 12

88. What is wrong with you then that you are split into two groups about the hypocrites; whereas Allah has overthrown them because of what they did. Would you seek to lead aright him whom Allah has sent astray? And he whom Allah sends astray, for him you cannot find a way (of guidance).

فَمَا لَكُمْ فِي الْمُنٰفِقِينَ فِئَتَيْنِ وَاللّٰهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللّٰهُ وَمَنْ يُّضْلِلِ اللّٰهُ فَلَنْ تَجِدَ لَهٗ سَبِيلًا ﴿٨٨﴾

89. They would be friends with you, if you also disbelieve just as they have disbelieved, so that you may all be the same. So do not make friends from among them unless they emigrate in the Way of Allah. And if they turn away (from emigration) seize them and slay them wherever you find them; and do not take any from among them as friends or helpers–

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَآءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَآءَ حَتّٰى يُهَاجِرُوا فِي سَبِيلِ اللّٰهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُّمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَّلَا نَصِيرًا ﴿٨٩﴾

90. But (do not fight) those who have an alliance with you, or who come to you in such a plight that their hearts are shrinking in their breasts whether to fight you or fight their own people. And had Allah so willed He would have given them dominance over you and then they would have certainly fought you. If then they withdraw from you and do not fight you and send you an offer of peace, then Allah has not opened any way for you to transgress against them.

إِلَّا الَّذِينَ يَصِلُونَ إِلٰى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِّيثَاقٌ أَوْ جَآءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُّقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَآءَ اللّٰهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقٰتَلُوكُمْ فَإِنِ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَمَ فَمَا جَعَلَ اللّٰهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾

91. Surely you will find some others who desire to live in security from you as well as in peace from their own people. But whenever they are called to temptation they fall head-long into it. So if they do not keep aloof from you or they do not send you an offer of peace and do not

سَتَجِدُونَ اٰخَرِينَ يُرِيدُونَ أَنْ يَّأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلَّمَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا فَإِنْ لَّمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَمَ وَيَكُفُّوا أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأُولٰٓئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطٰنًا مُّبِينًا ﴿٩١﴾

withhold their hands, then seize them and slay them wherever you find them. And it is these against whom We have given you a manifest authority.

Section 13

92. And it is not (lawful) for a believer to shed the blood of a fellow-believer except by mistake, and he who has killed a believer by mistake, on him is the (penalty of) setting free of a believing slave and blood-money to be paid to the victim's family except that they forego (the blood-money) of their own accord. And if the deceased belongs to a tribe hostile to you but he is a believer, the penalty (for the killer) is only the setting free of a believing slave; and if (the victim) belongs to a people who have a pact with you, (the killer) should pay blood-compensation to the (victim's) family and set free a believing slave. Then whoso cannot find a slave, on him is fasting for two successive months. Such is the penance of his sin (as prescribed) by Allah. And verily Allah is the All-Knowing, the All-Wise.

وَمَا كَانَ لِمُؤْمِنٍ اَنْ يَّقْتُلَ مُؤْمِنًا اِلَّا
خَطَـًٔا ۚ وَمَنْ قَتَلَ مُؤْمِنًا خَطَـًٔا فَتَحْرِيْرُ رَقَبَةٍ
مُّؤْمِنَةٍ وَّدِيَةٌ مُّسَلَّمَةٌ اِلٰٓى اَهْلِهٖٓ اِلَّآ اَنْ يَّصَّدَّقُوْا ؕ
فَاِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ
فَتَحْرِيْرُ رَقَبَةٍ مُّؤْمِنَةٍ ؕ وَاِنْ كَانَ مِنْ قَوْمٍ
بَيْنَكُمْ وَبَيْنَهُمْ مِّيْثَاقٌ فَدِيَةٌ مُّسَلَّمَةٌ
اِلٰٓى اَهْلِهٖ وَتَحْرِيْرُ رَقَبَةٍ مُّؤْمِنَةٍ ۚ فَمَنْ لَّمْ
يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ ۫ تَوْبَةً
مِّنَ اللّٰهِ ؕ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿٩٢﴾

93. And whoso kills a believer intentionally, then his punishment is Hell; therein shall he abide for ever, he shall incur the Wrath of Allah and He will reject him from His Mercy, and He has prepared for him a grievous torment.

وَمَنْ يَّقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهٗ جَهَنَّمُ
خٰلِدًا فِيْهَا وَغَضِبَ اللّٰهُ عَلَيْهِ وَلَعَنَهٗ وَاَعَدَّ
لَهٗ عَذَابًا عَظِيْمًا ﴿٩٣﴾

94. O you who believe! when you set out to fight in the Way of Allah, make thorough investigations and do not say to one who offers you a greeting: "You are not a believer. You seek the goods of wordly life–whereas with Allah are abundant spoils (He shall

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا ضَرَبْتُمْ فِيْ سَبِيْلِ
اللّٰهِ فَتَبَيَّنُوْا وَلَا تَقُوْلُوْا لِمَنْ اَلْقٰٓى
اِلَيْكُمُ السَّلٰمَ لَسْتَ مُؤْمِنًا ۚ تَبْتَغُوْنَ
عَرَضَ الْحَيٰوةِ الدُّنْيَا ۫ فَعِنْدَ اللّٰهِ مَغَانِمُ كَثِيْرَةٌ ؕ

lavish them on you)." In the past you too were (infidels) like them. Then Allah conferred on you the favour. So you must investigate fully. Verily Allah is ever Aware of whatever you do.

كَذٰلِكَ كُنْتُمْ مِّنْ قَبْلُ فَمَنَّ اللّٰهُ عَلَيْكُمْ فَتَبَيَّنُوْا ؕ
اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿٩٤﴾

95. The believers who stay at home aloof from fighting (except those disabled with some excuse) and those who strive in the Way of Allah with their properties and their lives are not equal. Allah has preferred in rank those, who strive in the Way of Allah with their wealth and lives, to the holders-back. And Allah has promised good to all. And Allah has preferred those who strive over those who remain behind, with a mighty reward–

لَا يَسْتَوِى الْقٰعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ غَيْرُ اُولِى
الضَّرَرِ وَالْمُجٰهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ
وَاَنْفُسِهِمْ ؕ فَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ بِاَمْوَالِهِمْ
وَاَنْفُسِهِمْ عَلَى الْقٰعِدِيْنَ دَرَجَةً ؕ وَكُلًّا وَّعَدَ
اللّٰهُ الْحُسْنٰى ؕ وَفَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ عَلَى
الْقٰعِدِيْنَ اَجْرًا عَظِيْمًا ﴿٩٥﴾

96. (For them are) high ranks from Allah and (glad-tidings of) forgiveness and mercy–and surely Allah is the Most-Forgiving, the Ever-Merciful.

دَرَجٰتٍ مِّنْهُ وَمَغْفِرَةً وَّرَحْمَةً ؕ وَكَانَ
اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿٩٦﴾

ع ١٥

Section 14

97. (As to) those (whose souls) the angels carry off at death while yet they were wronging themselves, the angels will ask: "What were you doing?" They will say (apologetically): "We were but weak and helpless in the land." The angels will say: "Was not Allah's earth vast enough so that you could have emigrated therein?" So these are the ones whose resort is Hell–and it is a most woeful place indeed–

اِنَّ الَّذِيْنَ تَوَفّٰىهُمُ الْمَلٰٓئِكَةُ ظَالِمِيْٓ اَنْفُسِهِمْ
قَالُوْا فِيْمَ كُنْتُمْ ؕ قَالُوْا كُنَّا مُسْتَضْعَفِيْنَ
فِى الْاَرْضِ ؕ قَالُوْٓا اَلَمْ تَكُنْ اَرْضُ اللّٰهِ
وَاسِعَةً فَتُهَاجِرُوْا فِيْهَا ؕ فَاُولٰٓئِكَ مَاْوٰىهُمْ
جَهَنَّمُ ؕ وَسَآءَتْ مَصِيْرًا ﴿٩٧﴾

98. Except those who were really weak and helpless among men, women and children who could not devise any scheme and were not guided to any way of escape therefrom–

اِلَّا الْمُسْتَضْعَفِيْنَ مِنَ الرِّجَالِ وَالنِّسَآءِ
وَالْوِلْدَانِ لَا يَسْتَطِيْعُوْنَ حِيْلَةً وَّلَا يَهْتَدُوْنَ
سَبِيْلًا ﴿٩٨﴾

99. These are the ones about whom it is to be hoped that Allah will pardon; and verily Allah is the Most-Pardoning, the Most-Merciful.

فَاُولٰٓئِكَ عَسَى اللّٰهُ اَنْ يَّعْفُوَ عَنْهُمْ ۭ وَكَانَ
اللّٰهُ عَفُوًّا غَفُوْرًا ﴿٩٩﴾

100. And he who emigrates in the Way of Allah, shall find in the earth plenty of refuge and vast resources. And he who leaves his home emigrating towards Allah and His Apostle and then death overtakes him (in the way), his reward surely lies with Allah–and verily Allah is the Most-Forgiving, the Ever-Merciful.

وَمَنْ يُّهَاجِرْ فِيْ سَبِيْلِ اللّٰهِ يَجِدْ فِي الْاَرْضِ
مُرٰغَمًا كَثِيْرًا وَّسَعَةً ۭ وَمَنْ يَّخْرُجْ مِنْ بَيْتِهٖ
مُهَاجِرًا اِلَى اللّٰهِ وَرَسُوْلِهٖ ثُمَّ يُدْرِكْهُ الْمَوْتُ
فَقَدْ وَقَعَ اَجْرُهٗ عَلَى اللّٰهِ ۭ وَكَانَ اللّٰهُ غَفُوْرًا
رَّحِيْمًا ﴿١٠٠﴾ ع

Section 15

101. And when you travel in the land, it is no sin for you that you shorten your prayer if you fear that the infidels will cause you trouble. Indeed the infidels are open enemies to you.

وَاِذَا ضَرَبْتُمْ فِي الْاَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ
اَنْ تَقْصُرُوْا مِنَ الصَّلٰوةِ ڰ اِنْ خِفْتُمْ اَنْ
يَّفْتِنَكُمُ الَّذِيْنَ كَفَرُوْا ۭ اِنَّ الْكٰفِرِيْنَ كَانُوْا
لَكُمْ عَدُوًّا مُّبِيْنًا ﴿١٠١﴾

102. And (O My Apostle!) when you are present in their midst and lead the prayer for them let a party of them stand with you armed with their weapons and when they have performed their prostrations let them withdraw to your rear and let another party who have not yet prayed now come and pray with you; and let them also be on their guard with their means of defence and their weapons. The infidels wish that you neglected your weapons and your baggage so that they might pounce upon you with a sudden united swoop. There is no blame on you if you are troubled on account of rain or you are stricken with an illness that you take off your weapons, but you must be alert (against the movements of the enemy). Verily Allah has prepared a most humiliating torment for the infidels.

وَاِذَا كُنْتَ فِيْهِمْ فَاَقَمْتَ لَهُمُ الصَّلٰوةَ فَلْتَقُمْ
طَاۗىِٕفَةٌ مِّنْهُمْ مَّعَكَ وَلْيَاْخُذُوْٓا اَسْلِحَتَهُمْ ۣ فَاِذَا
سَجَدُوْا فَلْيَكُوْنُوْا مِنْ وَّرَاۗىِٕكُمْ ۠ وَلْتَاْتِ
طَاۗىِٕفَةٌ اُخْرٰى لَمْ يُصَلُّوْا فَلْيُصَلُّوْا مَعَكَ
وَلْيَاْخُذُوْا حِذْرَهُمْ وَاَسْلِحَتَهُمْ ۚ وَدَّ الَّذِيْنَ
كَفَرُوْا لَوْ تَغْفُلُوْنَ عَنْ اَسْلِحَتِكُمْ وَ
اَمْتِعَتِكُمْ فَيَمِيْلُوْنَ عَلَيْكُمْ مَّيْلَةً وَّاحِدَةً ۭ وَلَا
جُنَاحَ عَلَيْكُمْ اِنْ كَانَ بِكُمْ اَذًى مِّنْ مَّطَرٍ اَوْ
كُنْتُمْ مَّرْضٰٓى اَنْ تَضَعُوْٓا اَسْلِحَتَكُمْ ۚ وَخُذُوْا
حِذْرَكُمْ ۭ اِنَّ اللّٰهَ اَعَدَّ لِلْكٰفِرِيْنَ عَذَابًا
مُّهِيْنًا ﴿١٠٢﴾

103. Then when you have finished your prayer, remember Allah standing and sitting and lying on your sides. Then when you feel secure, offer your prayer as usual. No doubt, prayer is enjoined upon the Muslims at different fixed timings.

فَاِذَا قَضَيْتُمُ الصَّلٰوةَ فَاذْكُرُوا اللّٰهَ قِيٰمًا وَّقُعُوْدًا
وَّعَلٰي جُنُوْبِكُمْ ۚ فَاِذَا اطْمَاْنَنْتُمْ فَاَقِيْمُوا
الصَّلٰوةَ ۚ اِنَّ الصَّلٰوةَ كَانَتْ عَلَي الْمُؤْمِنِيْنَ
كِتٰبًا مَّوْقُوْتًا ﴿١٠٣﴾

104. And do not show any slackness in pursuit of the enemy. If you suffer hardship then they also suffer hardship in their turn even as you suffer. And as for you, you hope from Allah of which they have no hope. And verily Allah is the All-Knowing, the All-Wise.

وَلَا تَهِنُوْا فِي ابْتِغَاۗءِ الْقَوْمِ ۭ اِنْ تَكُوْنُوْا تَاْلَمُوْنَ
فَاِنَّهُمْ يَاْلَمُوْنَ كَمَا تَاْلَمُوْنَ ۚ وَتَرْجُوْنَ مِنَ
اللّٰهِ مَا لَا يَرْجُوْنَ ۭ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿١٠٤﴾ ع

Section 16

105. Surely it is We Who have sent down to you the Book with truth, in order that you may judge between the people in accordance with that which Allah has shown you. And do not plead with Allah on behalf of the deceivers–

اِنَّآ اَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ
النَّاسِ بِمَآ اَرٰىكَ اللّٰهُ ۭ وَلَا تَكُنْ لِّلْخَاۗىِٕنِيْنَ
خَصِيْمًا ﴿١٠٥﴾

106. And ask forgiveness of Allah. Verily Allah is the Most-Forgiving, the Ever-Merciful.

وَّاسْتَغْفِرِ اللّٰهَ ۭ اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ﴿١٠٦﴾ ۚ

107. And do not contend on behalf of those who deceive their souls. Verily Allah does not love him who is a deceitful and wicked sinner–

وَلَا تُجَادِلْ عَنِ الَّذِيْنَ يَخْتَانُوْنَ اَنْفُسَهُمْ ۭ
اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا
اَثِيْمًا ﴿١٠٧﴾

108. They can conceal their intentions from the people but they cannot conceal them from Allah. And He is Ever-Present with them even at the time when they hold their meetings at nights about things which do not please Allah. And verily Allah always encompasses what they do.

يَّسْتَخْفُوْنَ مِنَ النَّاسِ وَلَا يَسْتَخْفُوْنَ
مِنَ اللّٰهِ وَهُوَ مَعَهُمْ اِذْ يُبَيِّتُوْنَ مَا لَا
يَرْضٰى مِنَ الْقَوْلِ ۭ وَكَانَ اللّٰهُ بِمَا يَعْمَلُوْنَ
مُحِيْطًا ﴿١٠٨﴾

109. Listen! it is you who dispute on their behalf in the life of this world; who will then contend with Allah on their behalf on the Day of Judgement or

هٰٓاَنْتُمْ هٰٓؤُلَاۗءِ جٰدَلْتُمْ عَنْهُمْ فِي الْحَيٰوةِ الدُّنْيَا ۣ
فَمَنْ يُّجَادِلُ اللّٰهَ عَنْهُمْ يَوْمَ الْقِيٰمَةِ اَمْ مَّنْ

who will be the champion of their cause that Day?

يَّكُوْنُ عَلَيْهِمْ وَكِيْلًا ﴿١٠٩﴾

110.And whoso commits an evil or wrongs his own soul and thereafter begs forgiveness of Allah, shall find Allah Most-Forgiving, Ever-Merciful.

وَمَنْ يَّعْمَلْ سُوْٓءًا اَوْ يَظْلِمْ نَفْسَهٗ ثُمَّ يَسْتَغْفِرِ اللّٰهَ يَجِدِ اللّٰهَ غَفُوْرًا رَّحِيْمًا ﴿١١٠﴾

111.And whosoever earns a sin, earns it against his own soul. And Allah is the All-Knowing, the All-Wise.

وَمَنْ يَّكْسِبْ اِثْمًا فَاِنَّمَا يَكْسِبُهٗ عَلٰى نَفْسِهٖ ؕ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿١١١﴾

112.And a person who commits an evil or sin and then casts it on an innocent person, indeed takes upon himself the burden of a false allegation (calumny) and a manifest sin.

وَمَنْ يَّكْسِبْ خَطِيْٓـَٔةً اَوْ اِثْمًا ثُمَّ يَرْمِ بِهٖ بَرِيْٓـًٔا فَقَدِ احْتَمَلَ بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ﴿١١٢﴾

ع ١٦

Section 17

113.And had it not been for the Grace and Mercy of Allah on you, a party of them had certainly resolved to mislead you into error and they cannot mislead but themselves, and they cannot harm you in the least. And Allah has sent down to you the Book and Wisdom and taught you what you did not know. And mighty is the Grace of Allah upon you .

وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكَ وَ رَحْمَتُهٗ لَهَمَّتْ طَّآئِفَةٌ مِّنْهُمْ اَنْ يُّضِلُّوْكَ ؕ وَمَا يُضِلُّوْنَ اِلَّآ اَنْفُسَهُمْ وَمَا يَضُرُّوْنَكَ مِنْ شَيْءٍ ؕ وَ اَنْزَلَ اللّٰهُ عَلَيْكَ الْكِتٰبَ وَ الْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ؕ وَكَانَ فَضْلُ اللّٰهِ عَلَيْكَ عَظِيْمًا ﴿١١٣﴾

الثلثة

114.No good is there in most of their secret counsels, but whoso enjoins charity or good works or peace-making amongst people and whosoever performs this office of seeking the goodwill of Allah, him We shall soon grant a mighty reward.

لَا خَيْرَ فِيْ كَثِيْرٍ مِّنْ نَّجْوٰىهُمْ اِلَّا مَنْ اَمَرَ بِصَدَقَةٍ اَوْ مَعْرُوْفٍ اَوْ اِصْلَاحٍۭ بَيْنَ النَّاسِ ؕ وَمَنْ يَّفْعَلْ ذٰلِكَ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ فَسَوْفَ نُؤْتِيْهِ اَجْرًا عَظِيْمًا ﴿١١٤﴾

115.And whoso opposes the Apostle of Allah after the path of guidance has become clear to him and follows a way that is different from the way of the believers, then We shall let him follow that to which he himself has turned, him We shall cast into Hell. And it is a most woeful retreat.

وَمَنْ يُّشَاقِقِ الرَّسُوْلَ مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰى وَ يَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ نُوَلِّهٖ مَا تَوَلّٰى وَنُصْلِهٖ جَهَنَّمَ ؕ وَسَآءَتْ مَصِيْرًا ﴿١١٥﴾

ع ١٧

Section 18

116.Surely Allah shall not forgive the grievous sin of setting up partners with Him; and He shall forgive all else except this whom He will. And he who associates any partner with Allah, is certainly misguided and has strayed far into error.

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَ يَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ؕ وَمَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ ضَلَّ ضَلٰلًاۢ بَعِيْدًا ﴿١١٦﴾

117.These polytheists worship not beside Allah but female goddesses and they worship not but a Satan rebellious–

اِنْ يَّدْعُوْنَ مِنْ دُوْنِهٖۤ اِلَّآ اِنٰثًا ۚ وَ اِنْ يَّدْعُوْنَ اِلَّا شَيْطٰنًا مَّرِيْدًا ﴿١١٧﴾

118.Allah has laid His Curse on him, and he said: "I will most certainly claim of Your creatures an allotted portion.

لَّعَنَهُ اللّٰهُ ۘ وَقَالَ لَاَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيْبًا مَّفْرُوْضًا ﴿١١٨﴾

وقف لازم

119."And I will certainly lead them astray and I will excite in them false hopes and I will bid them so that they will certainly slit the ears of the cattle, and I will bid them so that they will alter the creation of Allah." And whosoever takes this Satan instead of Allah for his patron then he has surely incurred a manifest loss.

وَّلَاُضِلَّنَّهُمْ وَلَاُمَنِّيَنَّهُمْ وَلَاٰمُرَنَّهُمْ فَلَيُبَتِّكُنَّ اٰذَانَ الْاَنْعَامِ وَلَاٰمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللّٰهِ ؕ وَمَنْ يَّتَّخِذِ الشَّيْطٰنَ وَلِيًّا مِّنْ دُوْنِ اللّٰهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِيْنًا ﴿١١٩﴾

120.Satan makes to them only false promises and gives them only false assurances–and Satan promises them nothing but deception and vain desires.

يَعِدُهُمْ وَيُمَنِّيْهِمْ ؕ وَمَا يَعِدُهُمُ الشَّيْطٰنُ اِلَّا غُرُوْرًا ﴿١٢٠﴾

121.These are the people whose resort shall be Hell, and they shall not find any escape therefrom.

اُولٰٓئِكَ مَاْوٰىهُمْ جَهَنَّمُ ۡ وَلَا يَجِدُوْنَ عَنْهَا مَحِيْصًا ﴿١٢١﴾

122.And those who believe and do righteous deeds, soon We shall admit them to Gardens watered by running streams beneath; therein they shall abide for ever. This is the true Promise of Allah. And whose word is truer than the Word of Allah in discourse?

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَنُدْخِلُهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ وَعْدَ اللّٰهِ حَقًّا ۭ وَمَنْ اَصْدَقُ مِنَ اللّٰهِ قِيْلًا ﴿١٢٢﴾

123.(Salvation depends) neither on your

لَيْسَ بِاَمَانِيِّكُمْ وَلَآ اَمَانِيِّ اَهْلِ الْكِتٰبِ ؕ مَنْ

false hopes nor on the false hopes of the People of the Book. But whosoever commits evil deeds shall be requited for it–and he will not find for himself beside Allah any friend or helper.

يَّعْمَلْ سُوْٓءًا يُّجْزَ بِهٖ ۙ وَلَا يَجِدْ لَهٗ مِنْ دُوْنِ اللّٰهِ وَلِيًّا وَّلَا نَصِيْرًا ﴿١٢٣﴾

124.And whoever performs righteous deeds, whether man or woman, provided he or she be a believer–it is those who shall enter Paradise and they shall not be wronged a speck.

وَمَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ مِنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ وَلَا يُظْلَمُوْنَ نَقِيْرًا ﴿١٢٤﴾

125.And who is better in respect of religion than one who has submitted himself to Allah and is righteous and follows the religion of Abraham while turning away from every falsehood? And Allah Himself has taken Abraham for a close friend.

وَمَنْ اَحْسَنُ دِيْنًا مِّمَّنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَهُوَ مُحْسِنٌ وَّاتَّبَعَ مِلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ؕ وَاتَّخَذَ اللّٰهُ اِبْرٰهِيْمَ خَلِيْلًا ﴿١٢٥﴾

126. And to Allah belongs whatsoever is in the heavens and whatsoever is in the earth. And verily Allah encompasses all things.

وَلِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ؕ وَكَانَ اللّٰهُ بِكُلِّ شَىْءٍ مُّحِيْطًا ﴿١٢٦﴾

Section 19

127.And they ask you about your verdict concerning women. Say you: "Allah gives His verdict to you about them and so do His Revelations that are recited to you in the Book (Qur'an), wherein are clear injunctions about orphan-girls to whom you do not give what has been prescribed for them, and yet you desire to marry them (in order to grab their wealth); and there are injunctions (in the Qur'an) about weak children (that) you should deal with the orphans justly. And whatever good works you do verily Allah is fully Aware of it."

وَيَسْتَفْتُوْنَكَ فِى النِّسَآءِ ؕ قُلِ اللّٰهُ يُفْتِيْكُمْ فِيْهِنَّ ۙ وَمَا يُتْلٰى عَلَيْكُمْ فِى الْكِتٰبِ فِىْ يَتٰمَى النِّسَآءِ الّٰتِىْ لَا تُؤْتُوْنَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُوْنَ اَنْ تَنْكِحُوْهُنَّ وَالْمُسْتَضْعَفِيْنَ مِنَ الْوِلْدَانِ ۙ وَاَنْ تَقُوْمُوْا لِلْيَتٰمٰى بِالْقِسْطِ ؕ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ كَانَ بِهٖ عَلِيْمًا ﴿١٢٧﴾

128.And if a woman fears ill-treatment or desertion on the part of her husband, it shall be no offence for both of them if they patch up between themselves by mutual consent and verily a reconciliation is good (for both of them). And human souls are ingrained with greed. And if you do good and show kindness and are God-fearing, then Allah is fully Aware of what you do.

وَاِنِ امْرَاَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوْزًا اَوْ اِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَآ اَنْ يُّصْلِحَا بَيْنَهُمَا صُلْحًا ؕ وَالصُّلْحُ خَيْرٌ ؕ وَاُحْضِرَتِ الْاَنْفُسُ الشُّحَّ ؕ وَاِنْ تُحْسِنُوْا وَتَتَّقُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿١٢٨﴾

129.And you would not at all be able to deal with your wives with full justice on equal footing although you may keenly desire it, let it not be that you incline towards one wife entirely and leave the other suspended as it were. And if you rectify (your behaviour) and become righteous fearing God, then Allah is the Most-Forgiving, the Ever-Merciful.

وَلَنْ تَسْتَطِيْعُوْٓا اَنْ تَعْدِلُوْا بَيْنَ النِّسَآءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيْلُوْا كُلَّ الْمَيْلِ فَتَذَرُوْهَا كَالْمُعَلَّقَةِ ؕ وَاِنْ تُصْلِحُوْا وَتَتَّقُوْا فَاِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ﴿١٢٩﴾

130.And if the pair (husband and wife) separate, Allah shall render both of them free from want out of His Vast Bounty, and Allah is the Ever-Bountiful, the All-Wise.

وَاِنْ يَّتَفَرَّقَا يُغْنِ اللّٰهُ كُلًّا مِّنْ سَعَتِهٖ ؕ وَكَانَ اللّٰهُ وَاسِعًا حَكِيْمًا ﴿١٣٠﴾

131.And to Allah alone belongs whatever is in the heavens and whatever is in the earth. And We enjoined upon those who were given the Book before you and We enjoined upon you too: fear Allah and if you deny, then to Allah belongs whatsoever is in the heavens and whatsoever is in the earth. And Allah is the Self-Sufficient, the All-Praiseworthy.

وَلِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ؕ وَلَقَدْ وَصَّيْنَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَاِيَّاكُمْ اَنِ اتَّقُوا اللّٰهَ ؕ وَاِنْ تَكْفُرُوْا فَاِنَّ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ؕ وَكَانَ اللّٰهُ غَنِيًّا حَمِيْدًا ﴿١٣١﴾

132.And to Allah belongs whatsoever is in the heavens and whatsoever is in the earth. And Allah is Sufficient as Disposer of all affairs.

وَلِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ؕ وَكَفٰى بِاللّٰهِ وَكِيْلًا ﴿١٣٢﴾

133.If He will He can take you away O people! and bring in others in your place. And verily Allah is Ever-Potent over it.

اِنْ يَّشَاْ يُذْهِبْكُمْ اَيُّهَا النَّاسُ وَيَاْتِ بِاٰخَرِيْنَ ؕ وَكَانَ اللّٰهُ عَلٰى ذٰلِكَ قَدِيْرًا ﴿١٣٣﴾

مَنْ كَانَ يُرِيْدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللّٰهِ
ثَوَابُ الدُّنْيَا وَالْاٰخِرَةِ ۚ وَكَانَ اللّٰهُ سَمِيْعًا
بَصِيْرًا ﴿۱۳۴﴾

134. He who seeks only the reward of the present world, (then it is his own short-sightedness); as with Allah is the reward of both the present world and the Hereafter. And Allah is the All-Hearing, the All-Seeing.

Section 20

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ
شُهَدَآءَ لِلّٰهِ وَلَوْ عَلٰۤى اَنْفُسِكُمْ اَوِ الْوَالِدَيْنِ
وَالْاَقْرَبِيْنَ ۚ اِنْ يَّكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاللّٰهُ
اَوْلٰى بِهِمَا ۟ فَلَا تَتَّبِعُوا الْهَوٰۤى اَنْ تَعْدِلُوْا ۚ
وَاِنْ تَلْوٗۤا اَوْ تُعْرِضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ
خَبِيْرًا ﴿۱۳۵﴾

135. And O you who believe! be firm in bearing testimony with equity just for the sake of Allah, even if it be against yourselves or against your parents or near relatives (irrespective of the fact that the person concerned), be rich or poor, Allah is a greater Well-Wisher of both (the parties). So do not be led by the caprice of your soul in doing injustice or deviating from truth. And if you incline or turn away, then verily Allah is fully Aware of what you do.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ
وَالْكِتٰبِ الَّذِيْ نَزَّلَ عَلٰى رَسُوْلِهٖ وَالْكِتٰبِ
الَّذِيْۤ اَنْزَلَ مِنْ قَبْلُ ؕ وَمَنْ يَّكْفُرْ بِاللّٰهِ
وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ
فَقَدْ ضَلَّ ضَلٰلًاۢ بَعِيْدًا ﴿۱۳۶﴾

136. O you who believe! believe in Allah and His Apostle and the Book that Allah has sent down to His Apostle, and the Book that He sent down before. And he who denies Allah and His Angels, and His Books and His Apostles and the Last Day, then he is misguided and has strayed far away in error.

اِنَّ الَّذِيْنَ اٰمَنُوْا ثُمَّ كَفَرُوْا ثُمَّ اٰمَنُوْا ثُمَّ
كَفَرُوْا ثُمَّ ازْدَادُوْا كُفْرًا لَّمْ يَكُنِ اللّٰهُ
لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيْلًا ﴿۱۳۷﴾

137. Verily those who believed and then disbelieved, then believed again and then again turned disbelievers and thereafter kept increasing in disbelief– it is not the Way of Allah to forgive such people or to guide them in the right path.

بَشِّرِ الْمُنٰفِقِيْنَ بِاَنَّ لَهُمْ عَذَابًا اَلِيْمًا ﴿۱۳۸﴾

138. Proclaim glad-tidings to the hypocrites that for them is a painful torment–

الَّذِيْنَ يَتَّخِذُوْنَ الْكٰفِرِيْنَ اَوْلِيَآءَ

مِنْ دُوْنِ الْمُؤْمِنِيْنَ ؕ اَيَبْتَغُوْنَ عِنْدَهُمُ الْعِزَّةَ
فَاِنَّ الْعِزَّةَ لِلّٰهِ جَمِيْعًا ﴿۱۳۹﴾

139. Those who take infidels for their friends instead of the believers– do they seek honour at their hands? Then (let them know that) all honour is with Allah alone.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتٰبِ اَنْ اِذَا سَمِعْتُمْ
اٰيٰتِ اللّٰهِ يُكْفَرُ بِهَا وَيُسْتَهْزَاُ بِهَا فَلَا تَقْعُدُوْا
مَعَهُمْ حَتّٰى يَخُوْضُوْا فِيْ حَدِيْثٍ غَيْرِهٖۤ ۖ اِنَّكُمْ
اِذًا مِّثْلُهُمْ ؕ اِنَّ اللّٰهَ جَامِعُ الْمُنٰفِقِيْنَ وَ
الْكٰفِرِيْنَ فِيْ جَهَنَّمَ جَمِيْعًا ﴿۱۴۰﴾

140. And indeed Allah has sent down to you this injunction in the Book that when you hear Allah's Revelations being denied or being scoffed at, do not sit and listen to those guilty of denial and mockery unless they engage in some other discourse; otherwise you would be like them too. Verily Allah will gather together hypocrites and disbelievers all in Hell–

الَّذِيْنَ يَتَرَبَّصُوْنَ بِكُمْ ۚ فَاِنْ كَانَ لَكُمْ
فَتْحٌ مِّنَ اللّٰهِ قَالُوْۤا اَلَمْ نَكُنْ مَّعَكُمْ ۖ
وَاِنْ كَانَ لِلْكٰفِرِيْنَ نَصِيْبٌ ۙ
قَالُوْۤا اَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُمْ
مِّنَ الْمُؤْمِنِيْنَ ؕ فَاللّٰهُ يَحْكُمُ بَيْنَكُمْ
يَوْمَ الْقِيٰمَةِ ؕ وَلَنْ يَّجْعَلَ اللّٰهُ لِلْكٰفِرِيْنَ
عَلَى الْمُؤْمِنِيْنَ سَبِيْلًا ﴿۱۴۱﴾

141. Those who wait watching your position– if there is victory for you from Allah they say: were we too not with you? And if it be the infidels who have some portion (of success) they say to them: did we not gain the upper hand over you, and despite this did we not defend you against the believers? So (O you hypocrites!) Allah will judge between you on the Day of Resurrection and indeed Allah shall never open a way for the infidels to overcome the believers.

Section 21

اِنَّ الْمُنٰفِقِيْنَ يُخٰدِعُوْنَ اللّٰهَ وَهُوَ
خَادِعُهُمْ ۚ وَاِذَا قَامُوْۤا اِلَى الصَّلٰوةِ قَامُوْا
كُسَالٰى ۙ يُرَآءُوْنَ النَّاسَ وَلَا يَذْكُرُوْنَ اللّٰهَ
اِلَّا قَلِيْلًا ﴿۱۴۲﴾

142. Verily the hypocrites (by their own conjecture) seek to deceive Allah, and Allah is to punish them for this (deception). And when they stand up to prayer, they stand up sluggishly (that too not with the intention to pray but merely) to show off to the people; and they remember Allah but little–

مُّذَبْذَبِيْنَ بَيْنَ ذٰلِكَ ۖ لَاۤ اِلٰى هٰۤؤُلَآءِ وَلَاۤ
اِلٰى هٰۤؤُلَآءِ ؕ وَمَنْ يُّضْلِلِ اللّٰهُ فَلَنْ تَجِدَ
لَهٗ سَبِيْلًا ﴿۱۴۳﴾

143. Wavering between disbelief and belief, they are neither on this side nor on that. And he whom Allah sends astray, you shall not find a way of guidance for him.

144.O you who believe! do not take the disbelievers for friends instead of the believers. Do you intend to present Allah with a tangible proof against yourselves?

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْكٰفِرِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ۚ اَتُرِيْدُوْنَ اَنْ تَجْعَلُوْا لِلّٰهِ عَلَيْكُمْ سُلْطٰنًا مُّبِيْنًا ﴿۱۴۴﴾

145.Verily the hypocrites will be in the lowest region of Hell; and by no means will you find a helper for them–

اِنَّ الْمُنٰفِقِيْنَ فِى الدَّرْكِ الْاَسْفَلِ مِنَ النَّارِ ۚ وَلَنْ تَجِدَ لَهُمْ نَصِيْرًا ﴿۱۴۵﴾

146.But those who repent and amend themselves and hold fast to Allah's Mercy and make their religion pure for Allah–then these are with the believers. And soon shall Allah bestow upon the believers a mighty reward.

اِلَّا الَّذِيْنَ تَابُوْا وَاَصْلَحُوْا وَاعْتَصَمُوْا بِاللّٰهِ وَاَخْلَصُوْا دِيْنَهُمْ لِلّٰهِ فَاُولٰٓئِكَ مَعَ الْمُؤْمِنِيْنَ ۭ وَسَوْفَ يُؤْتِ اللّٰهُ الْمُؤْمِنِيْنَ اَجْرًا عَظِيْمًا ﴿۱۴۶﴾

147.And what will Allah get by tormenting you if you render thanks and come to believe? And Allah is the Most-Appreciative, the All-Knowing.

مَا يَفْعَلُ اللّٰهُ بِعَذَابِكُمْ اِنْ شَكَرْتُمْ وَاٰمَنْتُمْ ۭ وَكَانَ اللّٰهُ شَاكِرًا عَلِيْمًا ﴿۱۴۷﴾

148.Allah does not approve the public uttering of foul words except by one who is wronged. And Allah is the All-Hearing, the All-Knowing.

لَا يُحِبُّ اللّٰهُ الْجَهْرَ بِالسُّوْٓءِ مِنَ الْقَوْلِ اِلَّا مَنْ ظُلِمَ ۭ وَكَانَ اللّٰهُ سَمِيْعًا عَلِيْمًا ﴿۱۴۸﴾

149.If you do any good openly or keep it secret or pardon (any one's) evil, then surely Allah is the Most-Pardoning, the All-Powerful.

اِنْ تُبْدُوْا خَيْرًا اَوْ تُخْفُوْهُ اَوْ تَعْفُوْا عَنْ سُوْٓءٍ فَاِنَّ اللّٰهَ كَانَ عَفُوًّا قَدِيْرًا ﴿۱۴۹﴾

150.Indeed those who deny Allah and His Apostles, desire to draw a line of distinction between Allah and His Apostles, and say: "Some of the Apostles we believe in, and some others we deny;" and desire to take a (third) midway course between faith and infidelity–

اِنَّ الَّذِيْنَ يَكْفُرُوْنَ بِاللّٰهِ وَرُسُلِهٖ وَيُرِيْدُوْنَ اَنْ يُّفَرِّقُوْا بَيْنَ اللّٰهِ وَرُسُلِهٖ وَيَقُوْلُوْنَ نُؤْمِنُ بِبَعْضٍ وَّنَكْفُرُ بِبَعْضٍ ۙ وَّيُرِيْدُوْنَ اَنْ يَّتَّخِذُوْا بَيْنَ ذٰلِكَ سَبِيْلًا ﴿۱۵۰﴾

151.These are disbelievers in true sense and We have kept prepared a degrading torment for the disbelievers.

اُولٰٓئِكَ هُمُ الْكٰفِرُوْنَ حَقًّا ۚ وَاَعْتَدْنَا لِلْكٰفِرِيْنَ عَذَابًا مُّهِيْنًا ﴿۱۵۱﴾

152.And as for those who believe in Allah and in all His Apostles and do not discriminate against any of them–these it is whom presently Allah shall grant their rewards. And Allah is the Most-Forgiving, the Ever-Merciful.

وَالَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرُسُلِهٖ وَلَمْ يُفَرِّقُوْا بَيْنَ اَحَدٍ مِّنْهُمْ اُولٰٓئِكَ سَوْفَ يُؤْتِيْهِمْ اُجُوْرَهُمْ ۭ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۱۵۲﴾ ع

Section 22

153.The People of the Book demand of you to bring down to them a Book from heaven; but surely they have demanded of Moses (upon him be peace) a thing even greater than that, for they said: "O Moses! show us Allah openly," thereupon a thunderbolt struck them all of a sudden because of their wrongdoing. Then they took the Calf (as God) for worship after Clear Signs had come to them. Even then We pardoned them this (grave) offence; and We gave Moses a clear authority.

يَسْـَٔلُكَ اَهْلُ الْكِتٰبِ اَنْ تُنَزِّلَ عَلَيْهِمْ كِتٰبًا مِّنَ السَّمَآءِ فَقَدْ سَاَلُوْا مُوْسٰٓى اَكْبَرَ مِنْ ذٰلِكَ فَقَالُوْٓا اَرِنَا اللّٰهَ جَهْرَةً فَاَخَذَتْهُمُ الصّٰعِقَةُ بِظُلْمِهِمْ ۚ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنٰتُ فَعَفَوْنَا عَنْ ذٰلِكَ ۚ وَاٰتَيْنَا مُوْسٰى سُلْطٰنًا مُّبِيْنًا ﴿۱۵۳﴾

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْكٰفِرِيْنَ
اَوْلِيَآءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ؕ اَتُرِيْدُوْنَ
اَنْ تَجْعَلُوْا لِلّٰهِ عَلَيْكُمْ سُلْطٰنًا مُّبِيْنًا ﴿۱۴۴﴾

144.O you who believe! do not take the disbelievers for friends instead of the believers. Do you intend to present Allah with a tangible proof against yourselves?

اِنَّ الْمُنٰفِقِيْنَ فِى الدَّرْكِ الْاَسْفَلِ مِنَ
النَّارِ ۚ وَلَنْ تَجِدَ لَهُمْ نَصِيْرًا ﴿۱۴۵﴾

145.Verily the hypocrites will be in the lowest region of Hell; and by no means will you find a helper for them–

اِلَّا الَّذِيْنَ تَابُوْا وَاَصْلَحُوْا وَاعْتَصَمُوْا
بِاللّٰهِ وَاَخْلَصُوْا دِيْنَهُمْ لِلّٰهِ فَاُولٰٓئِكَ مَعَ
الْمُؤْمِنِيْنَ ؕ وَسَوْفَ يُؤْتِ اللّٰهُ الْمُؤْمِنِيْنَ
اَجْرًا عَظِيْمًا ﴿۱۴۶﴾

146.But those who repent and amend themselves and hold fast to Allah's Mercy and make their religion pure for Allah–then these are with the believers. And soon shall Allah bestow upon the believers a mighty reward.

مَا يَفْعَلُ اللّٰهُ بِعَذَابِكُمْ اِنْ شَكَرْتُمْ
وَاٰمَنْتُمْ ؕ وَكَانَ اللّٰهُ شَاكِرًا عَلِيْمًا ﴿۱۴۷﴾

147.And what will Allah get by tormenting you if you render thanks and come to believe? And Allah is the Most-Appreciative, the All-Knowing.

الجزء ۶

لَا يُحِبُّ اللّٰهُ الْجَهْرَ بِالسُّوْٓءِ مِنَ الْقَوْلِ
اِلَّا مَنْ ظُلِمَ ؕ وَكَانَ اللّٰهُ سَمِيْعًا عَلِيْمًا ﴿۱۴۸﴾

148.Allah does not approve the public uttering of foul words except by one who is wronged. And Allah is the All-Hearing, the All-Knowing.

اِنْ تُبْدُوْا خَيْرًا اَوْ تُخْفُوْهُ اَوْ تَعْفُوْا عَنْ سُوْٓءٍ
فَاِنَّ اللّٰهَ كَانَ عَفُوًّا قَدِيْرًا ﴿۱۴۹﴾

149.If you do any good openly or keep it secret or pardon (any one's) evil, then surely Allah is the Most-Pardoning, the All-Powerful.

اِنَّ الَّذِيْنَ يَكْفُرُوْنَ بِاللّٰهِ وَرُسُلِهٖ وَيُرِيْدُوْنَ
اَنْ يُّفَرِّقُوْا بَيْنَ اللّٰهِ وَرُسُلِهٖ وَيَقُوْلُوْنَ نُؤْمِنُ
بِبَعْضٍ وَّنَكْفُرُ بِبَعْضٍ ۙ وَّيُرِيْدُوْنَ اَنْ يَّتَّخِذُوْا
بَيْنَ ذٰلِكَ سَبِيْلًا ﴿۱۵۰﴾

150.Indeed those who deny Allah and His Apostles, desire to draw a line of distinction between Allah and His Apostles, and say: "Some of the Apostles we believe in, and some others we deny;" and desire to take a (third) midway course between faith and infidelity–

اُولٰٓئِكَ هُمُ الْكٰفِرُوْنَ حَقًّا ۚ وَاَعْتَدْنَا لِلْكٰفِرِيْنَ
عَذَابًا مُّهِيْنًا ﴿۱۵۱﴾

151.These are disbelievers in true sense and We have kept prepared a degrading torment for the disbelievers.

وَالَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرُسُلِهٖ وَلَمْ يُفَرِّقُوْا
بَيْنَ اَحَدٍ مِّنْهُمْ اُولٰٓئِكَ سَوْفَ يُؤْتِيْهِمْ اُجُوْرَهُمْ ؕ
وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۱۵۲﴾ ع ۲۱

152.And as for those who believe in Allah and in all His Apostles and do not discriminate against any of them–these it is whom presently Allah shall grant their rewards. And Allah is the Most-Forgiving, the Ever-Merciful.

Section 22

يَسْـَٔلُكَ اَهْلُ الْكِتٰبِ اَنْ تُنَزِّلَ عَلَيْهِمْ كِتٰبًا
مِّنَ السَّمَآءِ فَقَدْ سَاَلُوْا مُوْسٰٓى اَكْبَرَ مِنْ
ذٰلِكَ فَقَالُوْٓا اَرِنَا اللّٰهَ جَهْرَةً فَاَخَذَتْهُمُ
الصّٰعِقَةُ بِظُلْمِهِمْ ۚ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ
بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنٰتُ فَعَفَوْنَا عَنْ
ذٰلِكَ ۚ وَاٰتَيْنَا مُوْسٰى سُلْطٰنًا مُّبِيْنًا ﴿۱۵۳﴾

153.The People of the Book demand of you to bring down to them a Book from heaven; but surely they have demanded of Moses (upon him be peace) a thing even greater than that, for they said: "O Moses! show us Allah openly," thereupon a thunder-bolt struck them all of a sudden because of their wrongdoing. Then they took the Calf (as God) for worship after Clear Signs had come to them. Even then We pardoned them this (grave) offence; and We gave Moses a clear authority.

154.And We raised the (Mount) Tur over them for taking a firm covenant from them and We said to them: "Enter the gate prostrating," and We said to them: "Do not transgress in the matter of Sabbath (Saturday of the Jews)," and We took from them a firm covenant to that effect.

وَرَفَعْنَا فَوْقَهُمُ الطُّوْرَ بِمِيْثَاقِهِمْ وَقُلْنَا لَهُمُ ادْخُلُوا الْبَابَ سُجَّدًا وَّقُلْنَا لَهُمْ لَا تَعْدُوْا فِي السَّبْتِ وَاَخَذْنَا مِنْهُمْ مِّيْثَاقًا غَلِيْظًا ﴿١٥٤﴾

155.Accursed were they for violation of their covenant and denial of the Revelations of Allah, and their slaying of the Prophets unjustly, and their (insolently) remarking: "There are covers on our hearts." Nay! it is Allah Who has sealed their hearts because of their disbelief, so they will not accept faith except a few of them–

فَبِمَا نَقْضِهِمْ مِّيْثَاقَهُمْ وَكُفْرِهِمْ بِاٰيٰتِ اللّٰهِ وَقَتْلِهِمُ الْاَنْۢبِيَآءَ بِغَيْرِ حَقٍّ وَّقَوْلِهِمْ قُلُوْبُنَا غُلْفٌ ؕ بَلْ طَبَعَ اللّٰهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُوْنَ اِلَّا قَلِيْلًا ﴿١٥٥﴾

156.And because of their disbelief and because of raising a monstrous calumny against Mary–

وَّبِكُفْرِهِمْ وَقَوْلِهِمْ عَلٰى مَرْيَمَ بُهْتَانًا عَظِيْمًا ﴿١٥٦﴾

157.And because of their saying: "We have put to death the Messiah, Jesus son of Mary, the Apostle of Allah;" whereas they neither slew him nor could they crucify him, but (the truth) became dubious to them. And verily those who differed therein are also in doubt about him. They have no precise knowledge about it except that they follow a mere conjecture; and they did not slay Jesus for certain–

وَّقَوْلِهِمْ اِنَّا قَتَلْنَا الْمَسِيْحَ عِيْسَى ابْنَ مَرْيَمَ رَسُوْلَ اللّٰهِ ۚ وَمَا قَتَلُوْهُ وَمَا صَلَبُوْهُ وَلٰكِنْ شُبِّهَ لَهُمْ ؕ وَاِنَّ الَّذِيْنَ اخْتَلَفُوْا فِيْهِ لَفِيْ شَكٍّ مِّنْهُ ؕ مَا لَهُمْ بِهٖ مِنْ عِلْمٍ اِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوْهُ يَقِيْنًا ﴿١٥٧﴾

158.But Allah raised him up towards Himself. And Allah is the All-Powerful, the All-Wise.

بَلْ رَّفَعَهُ اللّٰهُ اِلَيْهِ ؕ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ﴿١٥٨﴾

159.And there is not any one of the People of the Book who will not believe in the Messiah before his death. And on the Day of Resurrection he will be a witness against them.

وَاِنْ مِّنْ اَهْلِ الْكِتٰبِ اِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ ۚ وَيَوْمَ الْقِيٰمَةِ يَكُوْنُ عَلَيْهِمْ شَهِيْدًا ﴿١٥٩﴾

160.Then because of the great injustice of the Jews We forbade them the clean things which had been made lawful to them (before) and because of their preventing many people from the Way of Allah–

فَبِظُلْمٍ مِّنَ الَّذِيْنَ هَادُوْا حَرَّمْنَا عَلَيْهِمْ طَيِّبٰتٍ اُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيْلِ اللّٰهِ كَثِيْرًا ﴿١٦٠﴾

161.And also because of their taking usury whereas they were prohibited from it, and because of their devouring people's wealth unjustly. And as for the disbelievers among them We have kept ready a painful torment.

وَّاَخْذِهِمُ الرِّبٰوا وَقَدْ نُهُوْا عَنْهُ وَاَكْلِهِمْ اَمْوَالَ النَّاسِ بِالْبَاطِلِ ؕ وَاَعْتَدْنَا لِلْكٰفِرِيْنَ مِنْهُمْ عَذَابًا اَلِيْمًا ﴿١٦١﴾

162.But those of them who are firm in the knowledge, as well as the believers, believe in that which was sent down to you and that which was sent down before you and who keep up prayer and pay the Zakat (poor-rate) and believe in Allah and the Last Day–these it is to whom We shall soon grant a mighty reward.

لٰكِنِ الرّٰسِخُوْنَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُوْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ وَالْمُقِيْمِيْنَ الصَّلٰوةَ وَالْمُؤْتُوْنَ الزَّكٰوةَ وَالْمُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ اُولٰٓئِكَ سَنُؤْتِيْهِمْ اَجْرًا عَظِيْمًا ﴿١٦٢﴾

Section 23

163.Verily (O My Apostle) We have sent down to you the revelation even as We sent down the revelation to Noah, and to the Prophets who came after Noah, and (just as) We sent down the revelation to Abraham, Ishmael, Isaaq, Jacob and the tribes, and to Jesus, and Job and Jonah and Aaron and Solomon, and We bestowed upon David the Book Zabur (Psalms).

اِنَّآ اَوْحَيْنَآ اِلَيْكَ كَمَآ اَوْحَيْنَآ اِلٰى نُوْحٍ وَّالنَّبِيّٖنَ مِنْۢ بَعْدِهٖ ۚ وَاَوْحَيْنَآ اِلٰٓى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَعِيْسٰى وَاَيُّوْبَ وَيُوْنُسَ وَهٰرُوْنَ وَسُلَيْمٰنَ ۚ وَاٰتَيْنَا دَاوٗدَ زَبُوْرًا ﴿١٦٣﴾

164.As well as to other Apostles whose account We have mentioned to you before, and to those others whose account We have not mentioned to you so far–and Allah even spoke to Moses directly, a word special.

وَرُسُلًا قَدْ قَصَصْنٰهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ؕ وَكَلَّمَ اللّٰهُ مُوْسٰى تَكْلِيْمًا ﴿١٦٤﴾

165.We sent all these Apostles to convey glad-tidings as well as to warn so that people are left with no plea against

رُسُلًا مُّبَشِّرِيْنَ وَمُنْذِرِيْنَ لِئَلَّا يَكُوْنَ لِلنَّاسِ عَلَى اللّٰهِ حُجَّةٌۢ بَعْدَ الرُّسُلِ ؕ وَكَانَ اللّٰهُ

Allah after the advent of the Apostles; and verily Allah is the All-Powerful, the All-Wise.

عَزِيزًا حَكِيمًا ﴿١٦٥﴾

166.(Anyone may or may not admit it even as he chooses) but Allah bears witness by means of this Book which He has sent down to you, that He has sent it down with His own Knowledge, and the angels are witnesses. And verily Allah is Sufficient as a Witness.

لٰكِنِ اللّٰهُ يَشْهَدُ بِمَآ اَنْزَلَ اِلَيْكَ اَنْزَلَهٗ بِعِلْمِهٖ ۚ وَالْمَلٰٓئِكَةُ يَشْهَدُوْنَ ۚ وَكَفٰى بِاللّٰهِ شَهِيْدًا ﴿١٦٦﴾

167.Verily those who disbelieve and prevent (others) from the Way of Allah–they are truly misguided and have strayed far away in error.

اِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ قَدْ ضَلُّوْا ضَلٰلًاۢ بَعِيْدًا ﴿١٦٧﴾

168.Verily those who have disblieved and done wrong, Allah will never forgive them nor guide them to a (right) path–

اِنَّ الَّذِيْنَ كَفَرُوْا وَظَلَمُوْا لَمْ يَكُنِ اللّٰهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيْقًا ﴿١٦٨﴾

169.Except the path of Hell wherein they shall abide for ever; and this is ever so easy with Allah.

اِلَّا طَرِيْقَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۚ وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ﴿١٦٩﴾

170.O mankind! there has indeed come to you the Apostle with truth from your Lord, so believe in Him, that is best for you and if you deny, then surely to Allah belongs whatever is in the heavens and in the earth. And Allah is the All-Knowing, the All-Wise.

يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَكُمُ الرَّسُوْلُ بِالْحَقِّ مِنْ رَّبِّكُمْ فَاٰمِنُوْا خَيْرًا لَّكُمْ ۚ وَاِنْ تَكْفُرُوْا فَاِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿١٧٠﴾

171.O People of the Book! do not exceed the limits in your religion and do not say of Allah anything but the truth. No doubt, the Messiah, Jesus son of Mary, is but an Apostle of Allah and His Word; which Allah cast towards Mary–and a spirit from Him. So believe in Allah and His Apostles; and do not say: Three (Gods). Forbear from saying so; it is best for you. Verily Allah is only one God. Far be it from His Supreme Holiness to have a son. To Him belongs

يٰٓاَهْلَ الْكِتٰبِ لَا تَغْلُوْا فِيْ دِيْنِكُمْ وَلَا تَقُوْلُوْا عَلَى اللّٰهِ اِلَّا الْحَقَّ ۚ اِنَّمَا الْمَسِيْحُ عِيْسَى ابْنُ مَرْيَمَ رَسُوْلُ اللّٰهِ وَكَلِمَتُهٗ ۚ اَلْقٰهَآ اِلٰى مَرْيَمَ وَرُوْحٌ مِّنْهُ ۫ فَاٰمِنُوْا بِاللّٰهِ وَرُسُلِهٖ ۚ وَلَا تَقُوْلُوْا ثَلٰثَةٌ ۚ اِنْتَهُوْا خَيْرًا لَّكُمْ ۚ اِنَّمَا اللّٰهُ اِلٰهٌ وَّاحِدٌ ۚ سُبْحٰنَهٗٓ اَنْ يَّكُوْنَ لَهٗ وَلَدٌ ۘ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَكَفٰى بِاللّٰهِ وَكِيْلًا ﴿١٧١﴾ ع

وقف لازم

۲۳ ع ۲

whatever is in the heavens and whatever is in the earth. And Allah suffices as Disposer of all Affairs.

Section 24

172.The Messiah (on him be peace) would never disdain that he should be a servant of Allah, nor would the angels who are close to Him. And whoso disdains His service (and bondage) and is arrogant–then soon Allah shall gather them all to Himself.

لَنْ يَّسْتَنْكِفَ الْمَسِيْحُ اَنْ يَّكُوْنَ عَبْدًا لِّلّٰهِ وَلَا الْمَلٰٓئِكَةُ الْمُقَرَّبُوْنَ ۚ وَمَنْ يَّسْتَنْكِفْ عَنْ عِبَادَتِهٖ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ اِلَيْهِ جَمِيْعًا ﴿١٧٢﴾

173.Then as for those who believe and do good deeds, Allah will repay them their wages in full, and will grant them more out of His vast Bounty (and Grace). But those who disdain to serve Him and are arrogant, them He will punish with a painful torment–and they shall not find for themselves beside Allah any protector or any helper.

فَاَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَيُوَفِّيْهِمْ اُجُوْرَهُمْ وَيَزِيْدُهُمْ مِّنْ فَضْلِهٖ ۚ وَاَمَّا الَّذِيْنَ اسْتَنْكَفُوْا وَاسْتَكْبَرُوْا فَيُعَذِّبُهُمْ عَذَابًا اَلِيْمًا ۙ وَّلَا يَجِدُوْنَ لَهُمْ مِّنْ دُوْنِ اللّٰهِ وَلِيًّا وَّلَا نَصِيْرًا ﴿١٧٣﴾

174.O mankind! there assuredly has come to you a clear proof from your Lord and We have sent down to you a light manifest that guides you to the straight path.

يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَكُمْ بُرْهَانٌ مِّنْ رَّبِّكُمْ وَاَنْزَلْنَآ اِلَيْكُمْ نُوْرًا مُّبِيْنًا ﴿١٧٤﴾

175.Verily those who believe in Allah, and hold fast to His Rope, very soon Allah shall cause them to enter His Mercy and Grace and shall guide them to a straight path towards Himself.

فَاَمَّا الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَاعْتَصَمُوْا بِهٖ فَسَيُدْخِلُهُمْ فِيْ رَحْمَةٍ مِّنْهُ وَفَضْلٍ ۙ وَّيَهْدِيْهِمْ اِلَيْهِ صِرَاطًا مُّسْتَقِيْمًا ﴿١٧٥﴾

176.(O My Apostle!) they ask you for a decree. Say you: "Allah gives His decree to you concerning the heritage of a person who has neither parents nor children; if any such person dies who has no issue and has a sister, then the sister gets half the share in the legacy he leaves; and if a woman dies childless, her brother

يَسْتَفْتُوْنَكَ ۚ قُلِ اللّٰهُ يُفْتِيْكُمْ فِي الْكَلٰلَةِ ۚ اِنِ امْرُؤٌا هَلَكَ لَيْسَ لَهٗ وَلَدٌ وَّلَهٗٓ اُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَهُوَ يَرِثُهَآ اِنْ لَّمْ يَكُنْ لَّهَا وَلَدٌ ۚ فَاِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثٰنِ مِمَّا تَرَكَ ۚ وَاِنْ كَانُوْٓا اِخْوَةً رِّجَالًا وَّنِسَآءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْاُنْثَيَيْنِ ۚ

يُبَيِّنُ اللّٰهُ لَكُمْ اَنْ تَضِلُّوْا ۭ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿١٧٦﴾ ع

٢٤ ع ٢٤

will be the heir of his sister. Then if there are two sisters, then the twain will get two-thirds of what he has left; and if the heirs comprise brother and sister, males and females, then the share of the male (brother) is equal to that of the two females (sisters)." Thus does Allah clearly explain to you His Commandments so that you may not err and go astray. And verily Allah is Best Knower of everything.

Introduction to Sûrah Al-Ma'idah

Sûrah Al-Ma'idah, The Table Spread, is a Madinese Sûrah. It is comprised of one hundred and twenty verses divided into sixteen sections. The subjects treated in the Sûrah suggest that its revelation began at the time of the Peace Accord at Hudaibia and ended at the occasion of the Prophet's Farewell Pilgrimage in 10 A.H..

The period of the revelation of Sûrah Ma'idah is that period of early Muslim history when the Muslim community, after long years of abuse and persecution was emerging as a strong force. Now it faced the challenge of organising itself on enduring principles. Some of these principles were given in Sûrah Al-Nisa. Certain other fundamental principles that should govern Islamic society are enunciated in this Sûrah.

The first of these principles is the fulfilment of personal and collective promises and obligations by all members and sections of the society, for a social group cannot live in an atmosphere of peace and harmony unless its members know that they can trust one another's word. Allah commands Muslims to keep their word even if it is given to an enemy in order to attain to a high and unique place of prominence in the family of nations.

The second principle is strict adherence to justice which is absolutely necessary to ensure peace in society. Those who are entrusted with dispensation of justice should not be swayed by any consideration but justice in deciding matters brought to them.

The third principle of organising an egalitarian society, as defined in the Sûrah, is that every individual should willingly co-operate with others in matters of good but refuse to join in matters of evil.

The Sûrah narrates the story of Adam's sons, Abel and Cain, to illustrate how the evil of jealousy leads one to transgress Allah's limits.

This Sûrah also reiterates that the Torah and the Injil were, in their original form, sources of Divine guidance, and they provided the highest moral standards and complete codes of Shariah, laws of conduct in all fields of human life, as required in the times in which they were revealed. The Qur'an, the Sûrah declares, is the continuation of Divine revelation; it not only attests to the truth of earlier revelation but also preserves the whole tradition of genuine and valid revelation.

The Sûrah also counsels the Muslim ummah against following the example of the Jews and the Christians who brought on themselves Allah's wrath by disregarding with impudence the Divine guidance sent to them, and following their vain and carnal desires; and warns them that if they did so and submitted to the lusts of the self in defiance of the guidance of the Qur'an brought to them by the Prophet, they would meet the same fate. The

Muslims are also advised to be on their guard against the machinations of the Jews and the Christians who would try every trick to lure them away from the straight path of truth.

Allah also makes it clear that the Shariah prescribed in the Qur'an is the only code of acceptable and righteous behaviour, and that every other system of beliefs and conduct is the system of ignorance which cannot but lead to physical and spiritual disaster. Some of the elements of the Islamic Shariah are mentioned in the Sûrah: the customs of Hajj; the prohibition of drinking and gambling; the ritual purification with water, wudu, or with sand or dust, tayammum; the lawful and unlawful foods; and punishment for theft and robbery.

This Sûrah reiterates that the concept of trinity assigns partners to Allah, and is therefore false: Jesus is the servant and prophet of Allah, not His son.

This Sûrah contains the famous verse revealed at Arafat on the 9th Zul-Hijjah 10 A.H. which declared "This day I have perfected your religion for you and have completed My favour on you and have chosen for you Islam as religion." [5:3]. Who can imagine the extent of the ecstatic happiness the multitude of Muslims gathered at Arafat must have felt on hearing this part of the verse.

Surah 5. Al-Ma'idah (The Table Spread)

اٰيَاتُهَا ١٢٠ ۵ سُوْرَةُ الْمَآئِدَةِ مَدَنِيَّةٌ ١١٢ رُكُوْعَاتُهَا ١٦

Revealed at Madinah, 16 Sections, 120 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. O you who believe! fulfil (your) obligations. Made lawful to you are all dumb cattle except those the command about which will be recited to you further. Do not consider hunting being lawful when you are in pilgrim-garb. Verily Allah decrees what He wills.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَوْفُوْا بِالْعُقُوْدِ ۭ اُحِلَّتْ لَكُمْ بَهِيْمَةُ الْاَنْعَامِ اِلَّا مَا يُتْلٰى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَاَنْتُمْ حُرُمٌ ۭ اِنَّ اللّٰهَ يَحْكُمُ مَا يُرِيْدُ ①

2. O you who believe! do not violate the sanctity of the symbols of Allah, nor the sacred month, nor the sacrifices sent to the Sacred House, nor those sacrificial animals with collars in their necks (as a mark of dedication) nor profane (the honour and property of) those who repair to the Sacred House seeking the Grace of their Lord and His Goodwill. And when you take off your pilgrim-garb, you are free to hunt. And let not spite against any people–because they had barred you from entering the Sacred Mosque–incite you to transgress against them. And help one another in (matters of) virtue and piety and do not mutually cooperate in what is sinful and wicked, and keep fearing Allah. Verily Allah is Most-Severe in inflicting torment.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحِلُّوْا شَعَاۗىِٕرَ اللّٰهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَاۗىِٕدَ وَلَآ اٰۗمِّيْنَ الْبَيْتَ الْحَرَامَ يَبْتَغُوْنَ فَضْلًا مِّنْ رَّبِّهِمْ وَرِضْوَانًا ۭ وَاِذَا حَلَلْتُمْ فَاصْطَادُوْا ۭ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا ۘ وَتَعَاوَنُوْا عَلَي الْبِرِّ وَالتَّقْوٰى ۠ وَلَا تَعَاوَنُوْا عَلَي الْاِثْمِ وَالْعُدْوَانِ ۠ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ②

3. Forbidden to you for food are carrion (dead meat) and blood and flesh of swine and that on which a name other than that of Allah has been invoked, and that which dies by strangling, or is dead because of injury, or by falling from a height, or is gored to death, or eaten by a wild beast unless you find it still alive and slaughter it yourselves; and (forbidden is that) which was slaughtered at the altars, and the division by casting lots with arrows. All these are acts of disobedience. This day are utterly despaired those who had denied your religion. So fear them not but fear Me alone. This day have I perfected for you your religion, and have completed My Favour to you and I have approved ISLAM as the religion for you. Then whoso is driven by extreme hunger (to eat of what is forbidden) not inclining wilfully to sin, then surely Allah is the Most-Forgiving, the Ever-Merciful.

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيْرِ وَمَآ اُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ وَالْمُنْخَنِقَةُ وَالْمَوْقُوْذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيْحَةُ وَمَآ اَكَلَ السَّبُعُ اِلَّا مَا ذَكَّيْتُمْ ۣ وَمَا ذُبِحَ عَلَي النُّصُبِ وَاَنْ تَسْتَقْسِمُوْا بِالْاَزْلَامِ ۭ ذٰلِكُمْ فِسْقٌ ۭ اَلْيَوْمَ يَىِٕسَ الَّذِيْنَ كَفَرُوْا مِنْ دِيْنِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ۭ اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ۭ فَمَنِ اضْطُرَّ فِيْ مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّاِثْمٍ ۙ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ③

4. They ask you (O My Apostle) as to what is made lawful to them. Say you: "Made lawful to you are the good and pure things as well as that game of which you have taught the birds and beasts of prey to catch, teaching them of the way which Allah has taught you. Then eat of what they catch for you and pronounce over it the name of Allah. And keep fearing Allah. Verily Allah is Swift in calling to account.

يَسْـَٔلُوْنَكَ مَاذَآ اُحِلَّ لَهُمْ قُلْ اُحِلَّ لَكُمُ الطَّيِّبٰتُ وَمَا عَلَّمْتُمْ مِّنَ الْجَوَارِحِ مُكَلِّبِيْنَ تُعَلِّمُوْنَهُنَّ مِمَّا عَلَّمَكُمُ اللّٰهُ فَكُلُوْا مِمَّآ اَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللّٰهِ عَلَيْهِ وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ④

5. This day are made lawful to you all good and pure things. And the food of those to whom the Book was given is lawful to you and your food is lawful to them. And lawful are the chaste believing women and chaste women from among those who were given the Book before you; after you have given them their dowries in chaste conduct as properly-wedded women and not in fornication, nor taking them as mistresses in secret. And whoso denies faith after being a Muslim, surely his work is all wasted; and in the Hereafter he will be of the losers.

اَلْيَوْمَ اُحِلَّ لَكُمُ الطَّيِّبٰتُ وَطَعَامُ الَّذِيْنَ اُوْتُوا الْكِتٰبَ حِلٌّ لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَّهُمْ وَالْمُحْصَنٰتُ مِنَ الْمُؤْمِنٰتِ وَالْمُحْصَنٰتُ مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ اِذَآ اٰتَيْتُمُوْهُنَّ اُجُوْرَهُنَّ مُحْصِنِيْنَ غَيْرَ مُسٰفِحِيْنَ وَلَا مُتَّخِذِيْٓ اَخْدَانٍ وَمَنْ يَّكْفُرْ بِالْاِيْمَانِ فَقَدْ حَبِطَ عَمَلُهٗ وَهُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ⑤

Section 2

6. O you who believe! when you wish to stand for prayer, first wash your faces and your arms as far as the elbows, and wipe your heads with wet hands and wash your feet upto the ankles. And if you are polluted, then cleanse your entire body with a full bath. And if you are ill, or on a journey, or if any of you comes from the privy, or you have had contact with women, then if you do not find water, perform Tayammam with clean earth i.e. wipe your faces and your arms with it. Allah does not desire to lay upon you any hardship, but He means only to purify you and to perfect His favour to you, that haply you may give thanks.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ وَاَيْدِيَكُمْ اِلَى الْمَرَافِقِ وَامْسَحُوْا بِرُءُوْسِكُمْ وَاَرْجُلَكُمْ اِلَى الْكَعْبَيْنِ وَاِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوْا وَاِنْ كُنْتُمْ مَّرْضٰٓى اَوْ عَلٰى سَفَرٍ اَوْ جَآءَ اَحَدٌ مِّنْكُمْ مِّنَ الْغَآئِطِ اَوْ لٰمَسْتُمُ النِّسَآءَ فَلَمْ تَجِدُوْا مَآءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا فَامْسَحُوْا بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ مِّنْهُ مَا يُرِيْدُ اللّٰهُ لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ وَّلٰكِنْ يُّرِيْدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهٗ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ⑥

7. And keep remembering Allah's favour upon you, and His Covenant with which He bound you when you said: "We have heard, and we obey." And keep fearing Allah. Verily Allah is Best Knower of what is in your breasts.

وَاذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ وَمِيْثَاقَهُ الَّذِيْ وَاثَقَكُمْ بِهٖٓ اِذْ قُلْتُمْ سَمِعْنَا وَاَطَعْنَا وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ⑦

8. O you who believe! be upright for Allah in all firmness, bearers of witness with justice. And let not the enmity of a people incite you not to do justice. So act fairly as it is nearest to true piety. And keep fearing Allah. Verily Allah is fully Aware of what you do.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا اِعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ⑧

9. Allah has promised to those who believe and do righteous deeds that for them is forgiveness and a mighty recompense in store.

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ عَظِيْمٌ ⑨

10. And those who commit infidelity and deny Our Revelations, verily they are the inmates of Blazing Hell.

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ⑩

11. O you who believe! remember the favour of Allah to you when a people had firmly resolved to stretch forth their hands against you; then did Allah withhold their hands from you. And keep fearing Allah. And in Allah alone let the believers put their trust.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ هَمَّ قَوْمٌ اَنْ يَّبْسُطُوْٓا اِلَيْكُمْ اَيْدِيَهُمْ فَكَفَّ اَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللّٰهَ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ⑪

Section 3

12. And certainly Allah took a solemn covenant from the Children of Israel and We appointed from among them twelve chieftains. And Allah said: "Surely I am with you. If you establish prayer and pay the Zakat (poor-rate) and believe in My Apos-

وَلَقَدْ اَخَذَ اللّٰهُ مِيْثَاقَ بَنِيْٓ اِسْرَآءِيْلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيْبًا وَقَالَ اللّٰهُ اِنِّيْ مَعَكُمْ لَئِنْ اَقَمْتُمُ الصَّلٰوةَ وَاٰتَيْتُمُ الزَّكٰوةَ وَاٰمَنْتُمْ بِرُسُلِيْ وَعَزَّرْتُمُوْهُمْ وَاَقْرَضْتُمُ اللّٰهَ قَرْضًا حَسَنًا لَّاُكَفِّرَنَّ عَنْكُمْ سَيِّاٰتِكُمْ

tles and keep assisting them and lend to Allah a handsome loan, I shall certainly forgive your sins and admit you to Gardens watered by running streams beneath. Then whoso commits infidelity thereafter from among you has surely strayed away from the right path."

وَلَاُدْخِلَنَّكُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ
فَمَنْ كَفَرَ بَعْدَ ذٰلِكَ مِنْكُمْ فَقَدْ ضَلَّ
سَوَآءَ السَّبِيْلِ ﴿١٢﴾

13. So for their breach of the covenant We removed them from Our Mercy and hardened their hearts. They change the Words of Allah from their original places and have forgotten a good portion of that with which they were admonished, and you will continue to discover one act or the other of their treachery excepting a few of them, yet keep pardoning them and overlook them. Surely Allah loves the doers of good.

فَبِمَا نَقْضِهِمْ مِّيْثَاقَهُمْ لَعَنّٰهُمْ وَجَعَلْنَا قُلُوْبَهُمْ
قٰسِيَةً ۚ يُحَرِّفُوْنَ الْكَلِمَ عَنْ مَّوَاضِعِهٖ ۙ
وَنَسُوْا حَظًّا مِّمَّا ذُكِّرُوْا بِهٖ ۚ وَلَا تَزَالُ تَطَّلِعُ
عَلٰى خَآئِنَةٍ مِّنْهُمْ اِلَّا قَلِيْلًا مِّنْهُمْ فَاعْفُ
عَنْهُمْ وَاصْفَحْ ۭ اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ﴿١٣﴾

14. And those who say: "We are Nazarenes (Christians)," from them too We took a covenant; but they too have forgotten a good portion of what they were admonished with. So We have stirred up between them (the fire of) enmity and hatred to endure till the Day of Judgement and soon will Allah declare to them what they used to do.

وَمِنَ الَّذِيْنَ قَالُوْٓا اِنَّا نَصٰرٰٓى اَخَذْنَا
مِيْثَاقَهُمْ فَنَسُوْا حَظًّا مِّمَّا ذُكِّرُوْا بِهٖ ۠
فَاَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ اِلٰى
يَوْمِ الْقِيٰمَةِ ۭ وَسَوْفَ يُنَبِّئُهُمُ اللّٰهُ بِمَا
كَانُوْا يَصْنَعُوْنَ ﴿١٤﴾

15. O People of the Book! verily there has come to you Our Apostle explaining clearly to you much of that which you used to conceal of the Book, and much he passes over. To be sure, there has come to you from Allah a Light and a Book, Luminous–

يٰٓاَهْلَ الْكِتٰبِ قَدْ جَآءَكُمْ رَسُوْلُنَا يُبَيِّنُ لَكُمْ
كَثِيْرًا مِّمَّا كُنْتُمْ تُخْفُوْنَ مِنَ الْكِتٰبِ
وَيَعْفُوْا عَنْ كَثِيْرٍ ۥ قَدْ جَآءَكُمْ مِّنَ اللّٰهِ نُوْرٌ
وَّكِتٰبٌ مُّبِيْنٌ ۙ ﴿١٥﴾

16. By means of this Allah guides such people as follow His Goodwill, to the ways of peace, and He brings them forth out of the depths of darkness into light by His Command and guides them to the straight path.

يَّهْدِيْ بِهِ اللّٰهُ مَنِ اتَّبَعَ رِضْوَانَهٗ سُبُلَ
السَّلٰمِ وَيُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ
بِاِذْنِهٖ وَيَهْدِيْهِمْ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿١٦﴾

17. Certainly those are guilty of blasphemy who say: "Surely Allah is but the Messiah, son of Mary." Say you (O My Apostle): "Who has the power in anything against the Command of Allah if He willed to destroy the Messiah, son of Mary, and his mother as well as whoever is on the earth, altogether? And to Allah belongs the Kingdom of the heavens and the earth and whatever is in-between. He creates what He pleases and Allah is Potent over everything."

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ هُوَ الْمَسِيْحُ ابْنُ
مَرْيَمَ ۭ قُلْ فَمَنْ يَّمْلِكُ مِنَ اللّٰهِ شَيْـًٔا اِنْ
اَرَادَ اَنْ يُّهْلِكَ الْمَسِيْحَ ابْنَ مَرْيَمَ وَاُمَّهٗ
وَمَنْ فِي الْاَرْضِ جَمِيْعًا ۭ وَلِلّٰهِ مُلْكُ
السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا ۭ يَخْلُقُ مَا
يَشَآءُ ۭ وَاللّٰهُ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٧﴾

18. And the Jews and the Nazarenes said: "We are the sons of Allah and His loved ones." Say to them: (O My Apostle!): "Then why does He torment you for your sins (if you are truthful)? Nay, you are but human beings, part of His creation. He forgives whom He wills and He punishes whom He wills. And to Allah belongs the Kingdom of the heavens and the earth and what is in-between; and to Him is the eventual return (of all)."

وَقَالَتِ الْيَهُوْدُ وَالنَّصٰرٰى نَحْنُ اَبْنٰۗؤُا اللّٰهِ
وَاَحِبَّآؤُهٗ ۭ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوْبِكُمْ ۭ
بَلْ اَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ ۭ يَغْفِرُ لِمَنْ يَّشَآءُ
وَيُعَذِّبُ مَنْ يَّشَآءُ ۭ وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ
وَالْاَرْضِ وَمَا بَيْنَهُمَا ۡ وَاِلَيْهِ الْمَصِيْرُ ﴿١٨﴾

19. O People of the Book! surely there has come to you Our Apostle explaining to you (the Divine Commandments) after a long (period of) cessation of the Apostles lest you say: "There did not come to us any Bearer of glad-tidings nor any Warner." So now a bearer of glad-tidings and warner has actually come to you. And Allah is Potent over everything.

يٰٓاَهْلَ الْكِتٰبِ قَدْ جَآءَكُمْ رَسُوْلُنَا يُبَيِّنُ لَكُمْ
عَلٰي فَتْرَةٍ مِّنَ الرُّسُلِ اَنْ تَقُوْلُوْا مَا جَآءَنَا
مِنْ بَشِيْرٍ وَّلَا نَذِيْرٍ ۡ فَقَدْ جَآءَكُمْ بَشِيْرٌ
وَّنَذِيْرٌ ۭ وَاللّٰهُ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٩﴾

ع ٤ ٨

Section 4

20. And recall, when Moses (on him be peace) said to his people: "O my people! remember the Favour of

وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ اذْكُرُوْا نِعْمَةَ اللّٰهِ
عَلَيْكُمْ اِذْ جَعَلَ فِيْكُمْ اَنْۢبِيَاۗءَ وَجَعَلَكُمْ مُّلُوْكًا ۤ

وَاٰتٰىكُمْ مَّا لَمْ يُؤْتِ اَحَدًا مِّنَ الْعٰلَمِيْنَ ﴿۲۰﴾

Allah upon you when He raised Prophets from among you and made you rulers, and gave you that which He had not given to any in all the worlds.

يٰقَوْمِ ادْخُلُوا الْاَرْضَ الْمُقَدَّسَةَ الَّتِيْ كَتَبَ اللّٰهُ لَكُمْ وَلَا تَرْتَدُّوْا عَلٰٓى اَدْبَارِكُمْ فَتَنْقَلِبُوْا خٰسِرِيْنَ ﴿۲۱﴾

21. "O my people! enter the Holy Land which Allah has decreed for you and do not turn back or you will turn back losers."

قَالُوْا يٰمُوْسٰٓى اِنَّ فِيْهَا قَوْمًا جَبَّارِيْنَ ۖ وَاِنَّا لَنْ نَّدْخُلَهَا حَتّٰى يَخْرُجُوْا مِنْهَا ۚ فَاِنْ يَّخْرُجُوْا مِنْهَا فَاِنَّا دٰخِلُوْنَ ﴿۲۲﴾

22. They said: "O Moses! verily there dwells a race of strong and powerful people in this land. We shall never enter it until they are gone therefrom. And once they go away from there, then we shall certainly enter it."

قَالَ رَجُلٰنِ مِنَ الَّذِيْنَ يَخَافُوْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمَا ادْخُلُوْا عَلَيْهِمُ الْبَابَ ۚ فَاِذَا دَخَلْتُمُوْهُ فَاِنَّكُمْ غٰلِبُوْنَ ۚ وَعَلَى اللّٰهِ فَتَوَكَّلُوْٓا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿۲۳﴾

23. (Thereupon) two men of those who feared Allah and on whom Allah had bestowed a favour said: "Enter upon them (fearlessly) by the gate and when you enter it you shall certainly be victorious, and put your trust in Allah, if you are believers."

قَالُوْا يٰمُوْسٰٓى اِنَّا لَنْ نَّدْخُلَهَآ اَبَدًا مَّا دَامُوْا فِيْهَا فَاذْهَبْ اَنْتَ وَرَبُّكَ فَقَاتِلَآ اِنَّا هٰهُنَا قٰعِدُوْنَ ﴿۲۴﴾

24. They said. "O Moses! we will never enter it till eternity so long as they are there, so go forth you and your Lord, and fight against them, but we are going to sit here."

قَالَ رَبِّ اِنِّيْ لَآ اَمْلِكُ اِلَّا نَفْسِيْ وَاَخِيْ فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفٰسِقِيْنَ ﴿۲۵﴾

25. Moses said: "O my Lord! I have no control on any but myself and my brother; so You separate us and these wicked people."

قَالَ فَاِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ اَرْبَعِيْنَ سَنَةً ۚ يَتِيْهُوْنَ فِي الْاَرْضِ ۚ فَلَا تَاْسَ عَلَى الْقَوْمِ الْفٰسِقِيْنَ ﴿۲۶﴾

26. Allah said: "Then verily this land is forbidden to them for forty years during which they shall keep wandering about in the land. So grieve not over (the fate of) the disobedient people."

ع ۷/٤

Section 5

وَاتْلُ عَلَيْهِمْ نَبَاَ ابْنَيْ اٰدَمَ بِالْحَقِّ ۘ اِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ اَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْاٰخَرِ ۗ

وقف لازم

27. And relate you to them the true story of Adam's two sons when they each made an offering. Then it was accepted from one of them, while it was not accepted from the other. He said to the other one: "I swear that I shall kill you." The first one said: "(You are offended for nothing), Allah accepts only from the God-fearing.

قَالَ لَاَقْتُلَنَّكَ ۗ قَالَ اِنَّمَا يَتَقَبَّلُ اللّٰهُ مِنَ الْمُتَّقِيْنَ ﴿۲۷﴾

النصف

لَئِنْ بَسَطْتَّ اِلَيَّ يَدَكَ لِتَقْتُلَنِيْ مَآ اَنَا بِبَاسِطٍ يَّدِيَ اِلَيْكَ لِاَقْتُلَكَ ۚ اِنِّيْٓ اَخَافُ اللّٰهَ رَبَّ الْعٰلَمِيْنَ ﴿۲۸﴾

28. "If you stretch forth your hand to kill me (even then) I shall not lift my hand against you to slay you. I but fear Allah, the Lord of all the Worlds.

اِنِّيْٓ اُرِيْدُ اَنْ تَبُوْٓاَ بِاِثْمِيْ وَاِثْمِكَ فَتَكُوْنَ مِنْ اَصْحٰبِ النَّارِ ۚ وَذٰلِكَ جَزٰٓؤُا الظّٰلِمِيْنَ ﴿۲۹﴾

29. "I would rather that you bear my sin as well as your own and then you be of the inmate of the Fire, and that is a just punishment of the wrongdoers."

فَطَوَّعَتْ لَهٗ نَفْسُهٗ قَتْلَ اَخِيْهِ فَقَتَلَهٗ فَاَصْبَحَ مِنَ الْخٰسِرِيْنَ ﴿۳۰﴾

30. Thus his evil self made it easy for him to slay his own brother; so he killed him and became of the losers.

فَبَعَثَ اللّٰهُ غُرَابًا يَّبْحَثُ فِي الْاَرْضِ لِيُرِيَهٗ كَيْفَ يُوَارِيْ سَوْءَةَ اَخِيْهِ ۚ قَالَ يٰوَيْلَتٰٓى اَعَجَزْتُ اَنْ اَكُوْنَ مِثْلَ هٰذَا الْغُرَابِ فَاُوَارِيَ سَوْءَةَ اَخِيْ ۚ فَاَصْبَحَ مِنَ النّٰدِمِيْنَ ﴿۳۱﴾

معانقة ٥

31. Then Allah sent a raven scratching in the earth to show him how to cover (and hide) the corpse of his brother. He said: "Woe is me! I was not able to be even like this raven so that I might hide the corpse of my brother!" In short, he was filled with intense remorse.

مِنْ اَجْلِ ذٰلِكَ ۚ كَتَبْنَا عَلٰى بَنِيْٓ اِسْرَآءِيْلَ اَنَّهٗ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ اَوْ فَسَادٍ فِي الْاَرْضِ فَكَاَنَّمَا قَتَلَ النَّاسَ جَمِيْعًا ۗ وَمَنْ اَحْيَاهَا فَكَاَنَّمَآ اَحْيَا النَّاسَ جَمِيْعًا ۗ وَلَقَدْ جَآءَتْهُمْ رُسُلُنَا بِالْبَيِّنٰتِ ثُمَّ اِنَّ كَثِيْرًا مِّنْهُمْ بَعْدَ ذٰلِكَ فِي الْاَرْضِ لَمُسْرِفُوْنَ ﴿۳۲﴾

وقف النبي صلى الله عليه وسلم

32. On account of that We prescribed (the decree) for the Children of Israel: whoever kills a human being except in retaliation for murder or for creating mischief in the land, it shall be as if he had killed all mankind. And that whoever saved any human life, it shall be as though he had given life to all mankind. And verily there came to them Our Apostles with clear arguments; even then many of the people continued to commit excesses in the land thereafter.

33. Verily, the only punishment of those who wage war against Allah and His Apostle and strive to spread mischief in the land is that they should be put to death (one and all), or be crucified, or have their hands and feet cut off on the opposite sides; or be banished from the land. Such shall be their disgrace in this world, and in the Hereafter for them there shall be a torment (still more) severe–

اِنَّمَا جَزٰٓؤُا الَّذِيْنَ يُحَارِبُوْنَ اللّٰهَ وَرَسُوْلَهٗ
وَيَسْعَوْنَ فِى الْاَرْضِ فَسَادًا اَنْ يُّقَتَّلُوْٓا اَوْ
يُصَلَّبُوْٓا اَوْ تُقَطَّعَ اَيْدِيْهِمْ وَاَرْجُلُهُمْ مِّنْ خِلَافٍ
اَوْ يُنْفَوْا مِنَ الْاَرْضِ ذٰلِكَ لَهُمْ خِزْيٌ فِى الدُّنْيَا
وَلَهُمْ فِى الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ﴿٣٣﴾

34. Except those who repent before you overpower them (they will be forgiven) and bear it well in mind that verily Allah is the Most-Forgiving, the Ever-Merciful.

اِلَّا الَّذِيْنَ تَابُوْا مِنْ قَبْلِ اَنْ تَقْدِرُوْا عَلَيْهِمْ
فَاعْلَمُوْٓا اَنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٣٤﴾

٥ع٨ ٩

Section 6

35. O you who believe! fear Allah, and seek means of approach to Him; and strive hard in His Way so that you may prosper.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَابْتَغُوْٓا اِلَيْهِ
الْوَسِيْلَةَ وَجَاهِدُوْا فِىْ سَبِيْلِهٖ لَعَلَّكُمْ
تُفْلِحُوْنَ ﴿٣٥﴾

36. Surely those who have disbelieved, even if they possessed all that is in the earth, and with it as much more, to offer it as ransom against the torment on the Day of Resurrection, it shall not be accepted of them and for them shall be a painful torment.

اِنَّ الَّذِيْنَ كَفَرُوْا لَوْ اَنَّ لَهُمْ مَّا فِى الْاَرْضِ
جَمِيْعًا وَّمِثْلَهٗ مَعَهٗ لِيَفْتَدُوْا بِهٖ مِنْ
عَذَابِ يَوْمِ الْقِيٰمَةِ مَا تُقُبِّلَ مِنْهُمْ
وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿٣٦﴾

37. They will long to get out of the Fire but they will not be able to get out of it and theirs shall be a torment everlasting.

يُرِيْدُوْنَ اَنْ يَّخْرُجُوْا مِنَ النَّارِ وَمَا هُمْ بِخٰرِجِيْنَ
مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيْمٌ ﴿٣٧﴾

38. And (the punishment) for the male thief and the female thief is the cutting off their hands as a requital for what they have done; and this is an exemplary punishment from Allah and verily Allah is the All-Powerful, the All-Wise.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوْٓا اَيْدِيَهُمَا جَزَآءًۢ
بِمَا كَسَبَا نَكَالًا مِّنَ اللّٰهِ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿٣٨﴾

39. Then whoso repents after (this) wrongdoing and reforms himself, Allah will surely relent towards him. And verily Allah is the Most-Forgiving, the Ever-Merciful.

فَمَنْ تَابَ مِنْۢ بَعْدِ ظُلْمِهٖ وَاَصْلَحَ فَاِنَّ اللّٰهَ
يَتُوْبُ عَلَيْهِ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٣٩﴾

40. Do you not know that for Allah is the Sovereignty of the heavens and the earth? He punishes whom He pleases and He forgives whom He pleases; and Allah is Potent over everything.

اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ
يُعَذِّبُ مَنْ يَّشَآءُ وَيَغْفِرُ لِمَنْ يَّشَآءُ وَاللّٰهُ
عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٤٠﴾

41. O My Apostle! let not those grieve you who hasten towards infidelity from among the people who profess (only) with their mouths: "We believe," whereas their hearts have not believed. And from among those who are Jews–they listen for the sake of telling lies and they listen for another people who do not come to you. They change the Words of Allah from their places and say: "If you are given such a command, accept it; and if you are not given this command, then be on your guard." And he whom Allah intends to put to temptation, for him you have no power against Allah for any-thing. These are the people whose hearts Allah does not intend to purify. For them there is disgrace in the present world, and for them is in store a mighty torment in the Hereafter.

يٰٓاَيُّهَا الرَّسُوْلُ لَا يَحْزُنْكَ الَّذِيْنَ يُسَارِعُوْنَ
فِى الْكُفْرِ مِنَ الَّذِيْنَ قَالُوْٓا اٰمَنَّا بِاَفْوَاهِهِمْ
وَلَمْ تُؤْمِنْ قُلُوْبُهُمْ وَمِنَ الَّذِيْنَ هَادُوْا
سَمّٰعُوْنَ لِلْكَذِبِ سَمّٰعُوْنَ لِقَوْمٍ اٰخَرِيْنَ
لَمْ يَاْتُوْكَ يُحَرِّفُوْنَ الْكَلِمَ مِنْۢ بَعْدِ مَوَاضِعِهٖ
يَقُوْلُوْنَ اِنْ اُوْتِيْتُمْ هٰذَا فَخُذُوْهُ وَاِنْ
لَّمْ تُؤْتَوْهُ فَاحْذَرُوْا وَمَنْ يُّرِدِ اللّٰهُ فِتْنَتَهٗ
فَلَنْ تَمْلِكَ لَهٗ مِنَ اللّٰهِ شَيْـًٔا اُولٰٓئِكَ الَّذِيْنَ
لَمْ يُرِدِ اللّٰهُ اَنْ يُّطَهِّرَ قُلُوْبَهُمْ لَهُمْ فِى الدُّنْيَا
خِزْيٌ وَّلَهُمْ فِى الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ﴿٤١﴾

مع ٢ الوقف على الاول اجوز

42. They are ready listeners for the sake of lies, and greedy devourers of things forbidden. So if they come to you (you are at liberty to) judge between them or turn away from them. And if you turn away from them, they will not be able to do you any harm at all. And if you judge, then judge between them with equity. Verily Allah loves the just.

سَمّٰعُوْنَ لِلْكَذِبِ اَكّٰلُوْنَ لِلسُّحْتِ فَاِنْ جَآءُوْكَ
فَاحْكُمْ بَيْنَهُمْ اَوْ اَعْرِضْ عَنْهُمْ وَاِنْ
تُعْرِضْ عَنْهُمْ فَلَنْ يَّضُرُّوْكَ شَيْـًٔا وَاِنْ حَكَمْتَ
فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِ اِنَّ اللّٰهَ يُحِبُّ
الْمُقْسِطِيْنَ ﴿٤٢﴾

43. And yet how will they wish judgement from you whereas they already have with them the Torah wherein is the Judgement of Allah? Yet they turn away (from it) thereafter. And so these are not true believers.

وَكَيْفَ يُحَكِّمُوْنَكَ وَعِنْدَهُمُ التَّوْرٰىةُ فِيْهَا حُكْمُ اللّٰهِ ثُمَّ يَتَوَلَّوْنَ مِنْۢ بَعْدِ ذٰلِكَ ؕ وَمَاۤ اُولٰٓئِكَ بِالْمُؤْمِنِيْنَ ﴿٤٣﴾

ع ٦ ٩ ١٠

Section 7

44. Indeed We sent down the Torah wherein is guidance and light. Thereby did the Prophets who were obedient to Us, keep giving orders to the Jews and so also did the rabbis and the divines because they had been made the guardians of the Book of Allah, and they were witnesses to it. So fear not the people, but fear Me and do not sell My Revelations for a paltry price. And he who does not judge in accordance with that (Book) which Allah has sent down–then it is they who are the infidels.

اِنَّاۤ اَنْزَلْنَا التَّوْرٰىةَ فِيْهَا هُدًى وَّنُوْرٌ ۚ يَحْكُمُ بِهَا النَّبِيُّوْنَ الَّذِيْنَ اَسْلَمُوْا لِلَّذِيْنَ هَادُوْا وَالرَّبّٰنِيُّوْنَ وَالْاَحْبَارُ بِمَا اسْتُحْفِظُوْا مِنْ كِتٰبِ اللّٰهِ وَكَانُوْا عَلَيْهِ شُهَدَآءَ ۚ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِ وَلَا تَشْتَرُوْا بِاٰيٰتِيْ ثَمَنًا قَلِيْلًا ؕ وَمَنْ لَّمْ يَحْكُمْ بِمَاۤ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الْكٰفِرُوْنَ ﴿٤٤﴾

45. And We had prescribed in the Torah (the Commandment) for the Jews: "Life for life, eye for eye, nose for nose, ear for ear, and tooth for tooth, and in case of injuries a just reprisal." Then whoso accepts it, this remission shall atone for his own sins. And whoso does not judge by that (Book) which Allah has sent down, it is those who are the wrongdoers.

وَكَتَبْنَا عَلَيْهِمْ فِيْهَاۤ اَنَّ النَّفْسَ بِالنَّفْسِ ۙ وَالْعَيْنَ بِالْعَيْنِ وَالْاَنْفَ بِالْاَنْفِ وَالْاُذُنَ بِالْاُذُنِ وَالسِّنَّ بِالسِّنِّ ۙ وَالْجُرُوْحَ قِصَاصٌ ؕ فَمَنْ تَصَدَّقَ بِهٖ فَهُوَ كَفَّارَةٌ لَّهٗ ؕ وَمَنْ لَّمْ يَحْكُمْ بِمَاۤ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿٤٥﴾

46. And We sent after them in their wake Jesus, son of Mary, confirming that which was before them, (that is) the Torah, and We gave to him the Gospel in which there was guidance and light, confirming that which went before it of the Torah, and (this Gospel) was a guidance and an admonition to those who keep away from evil following virtue.

وَقَفَّيْنَا عَلٰۤى اٰثَارِهِمْ بِعِيْسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرٰىةِ ۪ وَاٰتَيْنٰهُ الْاِنْجِيْلَ فِيْهِ هُدًى وَّنُوْرٌ ۙ وَّمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرٰىةِ وَهُدًى وَّمَوْعِظَةً لِّلْمُتَّقِيْنَ ﴿٤٦﴾

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47. And let the followers of the Gospel judge positively by it, and what Allah has Revealed therein. And those who do not judge by what Allah has sent down–then it is they who are the transgressors.

وَلْيَحْكُمْ اَهْلُ الْاِنْجِيْلِ بِمَاۤ اَنْزَلَ اللّٰهُ فِيْهِ ؕ وَمَنْ لَّمْ يَحْكُمْ بِمَاۤ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿٤٧﴾

48. And (O My Apostle!) We have sent down to you the Book (Qur'an) with truth confirming the Heavenly Book that is before it, and is a guardian over it. So judge between them by what Allah has Revealed to you, and do not follow their vain desires deviating from the Truth that has come to you. For every one of you, We have prescribed a law and a way. Had Allah willed, He would have made you (all) a single community; but He desired to test you by what He has given to you. So strive to excel one another in good deeds. To Allah is the final return of you all. Then He shall inform you of what you used to dispute–

وَاَنْزَلْنَاۤ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتٰبِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُمْ بَيْنَهُمْ بِمَاۤ اَنْزَلَ اللّٰهُ وَلَا تَتَّبِعْ اَهْوَآءَهُمْ عَمَّا جَآءَكَ مِنَ الْحَقِّ ؕ لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَّمِنْهَاجًا ؕ وَلَوْ شَآءَ اللّٰهُ لَجَعَلَكُمْ اُمَّةً وَّاحِدَةً وَّلٰكِنْ لِّيَبْلُوَكُمْ فِيْ مَاۤ اٰتٰىكُمْ فَاسْتَبِقُوا الْخَيْرٰتِ ؕ اِلَى اللّٰهِ مَرْجِعُكُمْ جَمِيْعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿٤٨﴾

49. And you should judge between them by what Allah has Revealed to you and do not follow their vain desires and be on your guard against them lest they should cause you to deviate from any command of what Allah has sent down to you. And if they turn away, then know that Allah wishes to afflict them for some of their sins. And surely many of the people are disobedient.

وَاَنِ احْكُمْ بَيْنَهُمْ بِمَاۤ اَنْزَلَ اللّٰهُ وَلَا تَتَّبِعْ اَهْوَآءَهُمْ وَاحْذَرْهُمْ اَنْ يَّفْتِنُوْكَ عَنْۢ بَعْضِ مَاۤ اَنْزَلَ اللّٰهُ اِلَيْكَ ؕ فَاِنْ تَوَلَّوْا فَاعْلَمْ اَنَّمَا يُرِيْدُ اللّٰهُ اَنْ يُّصِيْبَهُمْ بِبَعْضِ ذُنُوْبِهِمْ ؕ وَاِنَّ كَثِيْرًا مِّنَ النَّاسِ لَفٰسِقُوْنَ ﴿٤٩﴾

50. Do they desire the judgement of the days of Ignorance? And whose judgement can be better than Allah's for a people who have firm faith?

اَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُوْنَ ؕ وَمَنْ اَحْسَنُ مِنَ اللّٰهِ حُكْمًا لِّقَوْمٍ يُّوْقِنُوْنَ ﴿٥٠﴾

ع ٧

Section 8

51. O you who believe! do not take the Jews and the Nazarenes (Christians) for friends (and helpers). They are

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْيَهُوْدَ وَالنَّصٰرٰۤى اَوْلِيَآءَ ۘ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ؕ وَمَنْ

وقف لازم
وقف منزل عند البعض
وقف غفران

friends to each other and whoso befriends them, then he too is one of them. Surely Allah does not guide a wrongdoing people.

يَّتَوَلَّهُمْ مِّنْكُمْ فَاِنَّهٗ مِنْهُمْ ؕ اِنَّ اللّٰهَ لَا يَهْدِى
الْقَوْمَ الظّٰلِمِيْنَ ﴿۵۱﴾

52. So, now you see these people in whose hearts is the disease (of hypocrisy) go rushing to the Jews and the Christians saying: "We fear lest some calamity should befall us." The time is not far when Allah may grant you a decisive victory, or (make known) some other way (of success) from Himself, then they will regret what they had been concealing in their hearts.

فَتَرَى الَّذِيْنَ فِىْ قُلُوْبِهِمْ مَّرَضٌ يُّسَارِعُوْنَ
فِيْهِمْ يَقُوْلُوْنَ نَخْشٰٓى اَنْ تُصِيْبَنَا دَآئِرَةٌ ؕ
فَعَسَى اللّٰهُ اَنْ يَّاْتِىَ بِالْفَتْحِ اَوْ اَمْرٍ مِّنْ عِنْدِهٖ
فَيُصْبِحُوْا عَلٰى مَآ اَسَرُّوْا فِىْٓ اَنْفُسِهِمْ
نٰدِمِيْنَ ؕ ﴿۵۲﴾

53. And (then) the believers will say: "Are these the same people who swore by Allah with their most forcible oaths that they were certainly with you?" Wasted were all their good works and they were losers (through and through).

وَيَقُوْلُ الَّذِيْنَ اٰمَنُوْٓا اَهٰٓؤُلَآءِ الَّذِيْنَ اَقْسَمُوْا
بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ ۙ اِنَّهُمْ لَمَعَكُمْ ؕ حَبِطَتْ
اَعْمَالُهُمْ فَاَصْبَحُوْا خٰسِرِيْنَ ﴿۵۳﴾

الثلثة

54. O you who believe! whoso of you turns back from his religion (it is his own ill-luck), then Allah will soon bring a people in their place whom He would love and who would love Him; who will be gentle towards the believers and stern towards the infidels; fighting and striving hard in the Way of Allah, not fearing the reproof of any reprover. This is the Grace of Allah. He gives it to whom He pleases and verily Allah is the Most Bountiful, the All-Knowing.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَنْ يَّرْتَدَّ مِنْكُمْ عَنْ دِيْنِهٖ
فَسَوْفَ يَاْتِى اللّٰهُ بِقَوْمٍ يُّحِبُّهُمْ وَيُحِبُّوْنَهٗٓ ۙ اَذِلَّةٍ
عَلَى الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَى الْكٰفِرِيْنَ ۫
يُجَاهِدُوْنَ فِىْ سَبِيْلِ اللّٰهِ وَلَا يَخَافُوْنَ لَوْمَةَ
لَآئِمٍ ؕ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ
وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿۵۴﴾

55. Allah is your only Friend–and His Apostle and the believers as well–who establish prayer, pay the Zakat (poor-rate) and bow down in prayer (under all circumstances) before Allah.

اِنَّمَا وَلِيُّكُمُ اللّٰهُ وَرَسُوْلُهٗ وَالَّذِيْنَ اٰمَنُوا
الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ
وَهُمْ رٰكِعُوْنَ ﴿۵۵﴾

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56. And (remember) whoever takes Allah and His Apostle and the believers for friends (they belong to the party of Allah)–surely the party of Allah is bound to triumph!

وَمَنْ يَّتَوَلَّ اللّٰهَ وَرَسُوْلَهٗ وَالَّذِيْنَ اٰمَنُوْا
فَاِنَّ حِزْبَ اللّٰهِ هُمُ الْغٰلِبُوْنَ ﴿۵۶﴾

ع

Section 9

57. O you who believe! do not take as your friends the people who have made of your religion a mockery and a sport from among those who were given the Book before you, and from the infidels. And keep fearing Allah, if you are true believers.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الَّذِيْنَ اتَّخَذُوْا
دِيْنَكُمْ هُزُوًا وَّلَعِبًا مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ
مِنْ قَبْلِكُمْ وَالْكُفَّارَ اَوْلِيَآءَ ۚ وَاتَّقُوا اللّٰهَ اِنْ
كُنْتُمْ مُّؤْمِنِيْنَ ﴿۵۷﴾

58. And when you proclaim call to prayer, they treat it as a mockery and a sport. This (absurdity) is because they are a people without sense.

وَاِذَا نَادَيْتُمْ اِلَى الصَّلٰوةِ اتَّخَذُوْهَا هُزُوًا
وَّلَعِبًا ؕ ذٰلِكَ بِاَنَّهُمْ قَوْمٌ لَّا يَعْقِلُوْنَ ﴿۵۸﴾

59. Say you: "O People of the Book! what is that you dislike in us except that we believe in Allah and in what was sent down to us and in what had been sent down before? And verily most of you are disobedient and ungodly."

قُلْ يٰٓاَهْلَ الْكِتٰبِ هَلْ تَنْقِمُوْنَ مِنَّآ اِلَّآ اَنْ
اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْنَا وَمَآ اُنْزِلَ مِنْ
قَبْلُ ۙ وَاَنَّ اَكْثَرَكُمْ فٰسِقُوْنَ ﴿۵۹﴾

60. Say you (to them): "Shall I tell you of those the worst in respect of recompense from Allah? They are those on whom Allah has laid His Curse, and cast His Wrath upon them and of whom He made some into apes and some into swine, and those (are the worst) who are worshippers of the Devil. They are the worst in their destination and are farthest astray from the right path."

قُلْ هَلْ اُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذٰلِكَ مَثُوْبَةً
عِنْدَ اللّٰهِ ؕ مَنْ لَّعَنَهُ اللّٰهُ وَغَضِبَ عَلَيْهِ
وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيْرَ وَعَبَدَ
الطَّاغُوْتَ ؕ اُولٰٓئِكَ شَرٌّ مَّكَانًا وَّاَضَلُّ عَنْ
سَوَآءِ السَّبِيْلِ ﴿۶۰﴾

61. And when they come to you they say: "We have believed," whereas as infidels they entered (here) and as infidels they departed. And Allah is Knower of what they have been concealing.

وَاِذَا جَآءُوْكُمْ قَالُوْٓا اٰمَنَّا وَقَدْ دَّخَلُوْا
بِالْكُفْرِ وَهُمْ قَدْ خَرَجُوْا بِهٖ ؕ وَاللّٰهُ اَعْلَمُ
بِمَا كَانُوْا يَكْتُمُوْنَ ﴿۶۱﴾

62. And you see many of them rushing towards sin and wickedness and devouring things forbidden. Most evil indeed are the works they have been doing.

وَتَرٰى كَثِيْرًا مِّنْهُمْ يُسَارِعُوْنَ فِي الْاِثْمِ
وَالْعُدْوَانِ وَاَكْلِهِمُ السُّحْتَ ؕ لَبِئْسَ مَا
كَانُوْا يَعْمَلُوْنَ ﴿۶۲﴾

63. Why do not then their rabbis and their divines prohibit them from uttering blasphemy and devouring things forbidden. Verily most evil are the works they are doing.

لَوْلَا يَنْهٰىهُمُ الرَّبّٰنِيُّوْنَ وَالْاَحْبَارُ عَنْ قَوْلِهِمُ
الْاِثْمَ وَاَكْلِهِمُ السُّحْتَ ؕ لَبِئْسَ مَا كَانُوْا
يَصْنَعُوْنَ ﴿۶۳﴾

64. And the Jews say: "The hand of Allah is fettered." Fettered be their own hands, and cursed be they for the blasphemy they have uttered ! Nay! His both hands are spread out. He gives as He pleases, and surely that which has been sent down to you from your Lord will increase many of them in wickedness to their Lord and unbelief. And We have cast among them enmity and spite to endure till the Day of Resurrection. Whenever they kindle the flame of war, Allah puts it out. And they strive to spread mischief in the land. And Allah does not love the mischief- makers.

وَقَالَتِ الْيَهُوْدُ يَدُ اللّٰهِ مَغْلُوْلَةٌ ؕ غُلَّتْ اَيْدِيْهِمْ
وَلُعِنُوْا بِمَا قَالُوْا ۘ بَلْ يَدٰهُ مَبْسُوْطَتٰنِ ۙ يُنْفِقُ
كَيْفَ يَشَآءُ ؕ وَلَيَزِيْدَنَّ كَثِيْرًا مِّنْهُمْ مَّآ
اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ طُغْيَانًا وَّكُفْرًا ؕ
وَاَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ اِلٰى
يَوْمِ الْقِيٰمَةِ ؕ كُلَّمَآ اَوْقَدُوْا نَارًا لِّلْحَرْبِ
اَطْفَاَهَا اللّٰهُ ۙ وَيَسْعَوْنَ فِي الْاَرْضِ فَسَادًا ؕ
وَاللّٰهُ لَا يُحِبُّ الْمُفْسِدِيْنَ ﴿۶۴﴾

وقف لازم

65. And had the People of the Book believed and kept their duty, then We (too) would surely have removed their sins and would surely have made them enter the Gardens of Bliss.

وَلَوْ اَنَّ اَهْلَ الْكِتٰبِ اٰمَنُوْا وَاتَّقَوْا
لَكَفَّرْنَا عَنْهُمْ سَيِّاٰتِهِمْ وَلَاَدْخَلْنٰهُمْ
جَنّٰتِ النَّعِيْمِ ﴿۶۵﴾

66. And had they established the Torah and the Gospel (in practice) and that which has been sent down to them from their Lord, (their sustenance would have been increased in abundance) they would have received plenty from above and from beneath. There also is a party among them keeping to the balanced course; but many of them–most evil is that which they are doing.

وَلَوْ اَنَّهُمْ اَقَامُوا التَّوْرٰىةَ وَالْاِنْجِيْلَ وَمَآ
اُنْزِلَ اِلَيْهِمْ مِّنْ رَّبِّهِمْ لَاَكَلُوْا مِنْ فَوْقِهِمْ
وَمِنْ تَحْتِ اَرْجُلِهِمْ ؕ مِنْهُمْ اُمَّةٌ مُّقْتَصِدَةٌ ؕ
وَكَثِيْرٌ مِّنْهُمْ سَآءَ مَا يَعْمَلُوْنَ ﴿۶۶﴾ ع

منزل ۲

Section 10

67. O My Apostle! convey to the people that which has been sent down to you from your Lord. And if you do not do so, then you have not fully communicated the Message of Allah. And Allah will protect you from (the mischief of) the people. Verily Allah does not guide a disbelieving folk.

يٰۤاَيُّهَا الرَّسُوْلُ بَلِّغْ مَآ اُنْزِلَ اِلَيْكَ مِنْ
رَّبِّكَ ؕ وَاِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهٗ ؕ وَاللّٰهُ
يَعْصِمُكَ مِنَ النَّاسِ ؕ اِنَّ اللّٰهَ لَا يَهْدِى
الْقَوْمَ الْكٰفِرِيْنَ ﴿۶۷﴾

68. Say you: O People of the Book! you stand on nothing unless you establish the Torah and the Gospel (in practice) and that which has been sent down to you from your Lord. And that which has been sent down to you will certainly increase many of them in wickedness and unbelief; so do not grieve for the sake of these infidels.

قُلْ يٰۤاَهْلَ الْكِتٰبِ لَسْتُمْ عَلٰى شَىْءٍ حَتّٰى
تُقِيْمُوا التَّوْرٰىةَ وَالْاِنْجِيْلَ وَمَآ اُنْزِلَ اِلَيْكُمْ
مِّنْ رَّبِّكُمْ ؕ وَلَيَزِيْدَنَّ كَثِيْرًا مِّنْهُمْ مَّآ اُنْزِلَ
اِلَيْكَ مِنْ رَّبِّكَ طُغْيَانًا وَّكُفْرًا ۚ فَلَا تَاْسَ
عَلَى الْقَوْمِ الْكٰفِرِيْنَ ﴿۶۸﴾

69. Surely (it goes without saying that Muslims) those who believe and those who became Jews, and the Sabeans and the Christians, whosoever (from among them) believes in Allah and the Last Day and works righteous deeds, shall have nothing to fear, nor shall they grieve.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَادُوْا وَالصّٰبِـُٔوْنَ
وَالنَّصٰرٰى مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ
وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُوْنَ ﴿۶۹﴾

70. Certainly We took a covenant from the Children of Israel and We sent to them Apostles. Whenever an Apostle came to them with a command that their souls disliked, then a party (of the Prophets) they denied and a party of them they put to death.

لَقَدْ اَخَذْنَا مِيْثَاقَ بَنِىْۤ اِسْرَآءِيْلَ وَاَرْسَلْنَآ
اِلَيْهِمْ رُسُلًا ؕ كُلَّمَا جَآءَهُمْ رَسُوْلٌۢ بِمَا
لَا تَهْوٰۤى اَنْفُسُهُمْ ۙ فَرِيْقًا كَذَّبُوْا وَفَرِيْقًا
يَّقْتُلُوْنَ ﴿۷۰﴾

71. And they imagined that no torment would ever overtake them; so they turned blind and deaf. Allah again thereafter, accepted their repentance and relented towards them in His Mercy. Yet most of them again became blind and deaf. And Allah is Beholder of all that they do.

وَحَسِبُوْۤا اَلَّا تَكُوْنَ فِتْنَةٌ فَعَمُوْا وَصَمُّوْا
ثُمَّ تَابَ اللّٰهُ عَلَيْهِمْ ثُمَّ عَمُوْا وَصَمُّوْا
كَثِيْرٌ مِّنْهُمْ ؕ وَاللّٰهُ بَصِيْرٌۢ بِمَا يَعْمَلُوْنَ ﴿۷۱﴾

72. Certainly they are infidels who said: "Allah is but the Messiah, son of Mary;" whereas the Messiah had himself proclaimed: "O Children of Israel! worship Allah Who is my Lord and your Lord." Certainly whosoever associates any one with Allah, Allah has forbidden Paradise to him; and his abode is the Fire, and for the wrongdoers there are no helpers.

لقد كفر الذين قالوا ان الله هو المسيح
ابن مريم وقال المسيح يبني اسراءيل
اعبدوا الله ربي وربكم انه من يشرك
بالله فقد حرم الله عليه الجنة وماوىه
النار وما للظلمين من انصار ﴿٧٢﴾

73. Certainly those are infidels who said: "Allah is the third of the three (Gods)," whereas there is no God except the one God. And if they do not desist (from this blasphemy), then a painful torment will surely befall those who disbelieve from among them.

لقد كفر الذين قالوا ان الله ثالث ثلثة
وما من اله الا اله واحد وان لم ينتهوا
عما يقولون ليمسن الذين كفروا منهم
عذاب اليم ﴿٧٣﴾

وقف لازم

74. Why do they not then turn to Allah and seek His forgiveness? And surely Allah is the Most-Forgiving, the Ever-Merciful.

افلا يتوبون الى الله ويستغفرونه والله
غفور رحيم ﴿٧٤﴾

75. The Messiah, son of Mary, was not but an Apostle; and surely there have passed away many Apostles before him. And his mother was a truthful woman. They both used to eat food. See! how clearly We explain Our Signs to them; then see how they are turned away.

ما المسيح ابن مريم الا رسول قد خلت
من قبله الرسل وامه صديقة كانا
ياكلن الطعام انظر كيف نبين لهم
الايت ثم انظر انى يؤفكون ﴿٧٥﴾

76. Say you: "Do you worship beside Allah that which has no power over your loss nor your gain? And Allah is the All-Hearing, the All-Knowing."

قل اتعبدون من دون الله ما لا يملك
لكم ضرا ولا نفعا والله هو السميع العليم ﴿٧٦﴾

77. Say you: "O People of the Book! do not exceed the limits in your religion unjustly, and do not follow the vain desires of a people who went astray before and have led astray many others and have strayed from the right path."

قل ياهل الكتب لا تغلوا في دينكم غير
الحق ولا تتبعوا اهواء قوم قد ضلوا من
قبل واضلوا كثيرا وضلوا عن سواء
السبيل ﴿٧٧﴾

ع ١٠

Section 11

78. Cursed were those who disbelieved from among the Children of Israel, by the tongue of David and by the tongue of Jesus, son of Mary. This is because they disobeyed and used to transgress.

لعن الذين كفروا من بني اسراءيل
على لسان داود وعيسى ابن مريم
ذلك بما عصوا وكانوا يعتدون ﴿٧٨﴾

79. They did not forbid one another the evils they used to commit. Indeed, most vile was that which they used to do.

كانوا لا يتناهون عن منكر فعلوه
لبئس ما كانوا يفعلون ﴿٧٩﴾

80. You will see many of them making friends with the infidels. Most vile is that which their souls have sent forth for them, so that they have incurred the Wrath of Allah and in torment will they abide for ever.

ترى كثيرا منهم يتولون الذين كفروا لبئس
ما قدمت لهم انفسهم ان سخط الله عليهم
وفي العذاب هم خلدون ﴿٨٠﴾

81. And had they believed in Allah and the Prophet and that which has been sent down to him, they would not have taken them for (their) friends, but most of them are transgressors.

ولو كانوا يؤمنون بالله والنبي وما انزل
اليه ما اتخذوهم اولياء ولكن كثيرا منهم
فسقون ﴿٨١﴾

82. Surely you will find of all the people the most bitter in enmity against the Muslims to be the Jews and the polytheists. And surely you will find the nearest in friendship to the believers those who used to say: "We are Nazarenes (Christians)." This, because there are among them men of learning and monks and they are not stiff-necked and proud.

لتجدن اشد الناس عداوة للذين امنوا
اليهود والذين اشركوا ولتجدن
اقربهم مودة للذين امنوا الذين قالوا
انا نصرى ذلك بان منهم قسيسين و
رهبانا وانهم لا يستكبرون ﴿٨٢﴾

83. And when they hear (the Qur'an) that has been sent down to the Apostle, you will see their eyes overflow with tears for they recognise the Truth; they say: "Our Lord! we have believed; so write us down with those who bear witness (to the truthfulness of Islam).

وَاِذَا سَمِعُوْا مَآ اُنْزِلَ اِلَى الرَّسُوْلِ تَرٰٓى اَعْيُنَهُمْ تَفِيْضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوْا مِنَ الْحَقِّ ۚ يَقُوْلُوْنَ رَبَّنَآ اٰمَنَّا فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ ﴿٨٣﴾

84. "And why should we not believe in Allah and in the Truth that has come down to us, whereas we fervently hope that our Lord will admit us to the company of the righteous?"

وَمَا لَنَا لَا نُؤْمِنُ بِاللّٰهِ وَمَا جَآءَنَا مِنَ الْحَقِّ ۙ وَنَطْمَعُ اَنْ يُّدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصّٰلِحِيْنَ ﴿٨٤﴾

85. Then for these words of theirs Allah rewarded them with the Gardens watered by running streams beneath–wherein they will dwell for ever. And such is the recompense of the righteous, the doers of good (to others).

فَاَثَابَهُمُ اللّٰهُ بِمَا قَالُوْا جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۭ وَذٰلِكَ جَزَآءُ الْمُحْسِنِيْنَ ﴿٨٥﴾

86. And those who rejected the true faith and denied Our Revelations– then it is they who are the inmates of Hell.

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ﴿٨٦﴾

ع ٩ ١

Section 12

87. O you who believe! do not forbid for yourselves the pure things which Allah has made lawful for you; and do not exceed the limit. Verily Allah does not love the transgressors.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحَرِّمُوْا طَيِّبٰتِ مَآ اَحَلَّ اللّٰهُ لَكُمْ وَلَا تَعْتَدُوْا ۭ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِيْنَ ﴿٨٧﴾

88. And eat of the lawful and wholesome things which Allah has provided you and keep fearing Allah in Whom you have believed.

وَكُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ حَلٰلًا طَيِّبًا ۠ وَّاتَّقُوا اللّٰهَ الَّذِيْٓ اَنْتُمْ بِهٖ مُؤْمِنُوْنَ ﴿٨٨﴾

89. Allah will not take you to task for your vain oaths, but He will take you to task for those oaths which you have solemnly confirmed. So atonement for (breaking) such an oath is the feeding of ten poor persons with the average food you serve in your families or their clothing or the freeing of a slave. And whoso finds not anything of these, then he should fast for three days. This is the atonement for your oaths when you swear. And guard your oaths. Thus does Allah make plain to you His Commandments so that you may give thanks.

لَا يُؤَاخِذُكُمُ اللّٰهُ بِاللَّغْوِ فِيْٓ اَيْمَانِكُمْ وَلٰكِنْ يُّؤَاخِذُكُمْ بِمَا عَقَّدْتُّمُ الْاَيْمَانَ ۚ فَكَفَّارَتُهٗٓ اِطْعَامُ عَشَرَةِ مَسٰكِيْنَ مِنْ اَوْسَطِ مَا تُطْعِمُوْنَ اَهْلِيْكُمْ اَوْ كِسْوَتُهُمْ اَوْ تَحْرِيْرُ رَقَبَةٍ ۭ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلٰثَةِ اَيَّامٍ ۭ ذٰلِكَ كَفَّارَةُ اَيْمَانِكُمْ اِذَا حَلَفْتُمْ ۭ وَاحْفَظُوْٓا اَيْمَانَكُمْ ۭ

كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٨٩﴾

90. O you who believe! wine and gambling, and idols and divining arrows are all unclean, and of Satan's handiwork. So avoid them in order that you may prosper.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿٩٠﴾

91. That is what Satan wants–to sow enmity and hatred among you by means of wine and gambling, and keep you from the remembrance of Allah and from prayer. Are you not then going to desist?

اِنَّمَا يُرِيْدُ الشَّيْطٰنُ اَنْ يُّوْقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللّٰهِ وَعَنِ الصَّلٰوةِ ۚ فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ ﴿٩١﴾

92. And obey Allah and obey the (Holy) Apostle and beware; but if you turn back then bear well in mind that Our Apostle's responsibility is only to convey (Our Commandments) in clear terms.

وَاَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَاحْذَرُوْا ۚ فَاِنْ تَوَلَّيْتُمْ فَاعْلَمُوْٓا اَنَّمَا عَلٰي رَسُوْلِنَا الْبَلٰغُ الْمُبِيْنُ ﴿٩٢﴾

93. On those who believed and did works of righteousness, there is no sin for what they might have eaten (before this Commandment) while they feared and believed in the past, and used to do righteous deeds, and then fear (even after these Commandments as well)and believe in what was sent down, and fear and work righteous deeds. And Allah loves the doers of good (to others).

لَيْسَ عَلَي الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جُنَاحٌ فِيْمَا طَعِمُوْٓا اِذَا مَا اتَّقَوْا وَّاٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ثُمَّ اتَّقَوْا وَّاٰمَنُوْا ثُمَّ اتَّقَوْا وَّاَحْسَنُوْا ۭ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿٩٣﴾

ع ١٢

Section 13

94. O you who believe! Allah shall surely test you in respect of some game which your hands and lances can reach, in order that Allah may make known as to who fears Him unseen. Then whoso exceeds the limit after this (warning), for him is a

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَيَبْلُوَنَّكُمُ اللّٰهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهٗٓ اَيْدِيْكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللّٰهُ مَنْ يَّخَافُهٗ بِالْغَيْبِ ۚ فَمَنِ اعْتَدٰي بَعْدَ ذٰلِكَ فَلَهٗ عَذَابٌ اَلِيْمٌ ﴿٩٤﴾

painful torment.

95. O you who believe! do not kill game while you are in pilgrim-garb. And whoever from among you kills game intentionally, then the compensation thereof is the offering of a like domestic animal to what he killed, which is to be adjudged by two just persons from among you, as an offering to be brought to the Ka'bah or by way of atonement the feeding of some poor persons, or its equivalent in fasting; so that he may taste the punishment of his deed. Allah has pardoned what is past. *And whoso repeats it (now), Allah will exact the penalty from him. And verily Allah is the Most-Mighty, Lord of Retribution.*

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْتُلُوا الصَّيْدَ وَاَنْتُمْ حُرُمٌ ؕ وَمَنْ
قَتَلَهٗ مِنْكُمْ مُّتَعَمِّدًا فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ
النَّعَمِ يَحْكُمُ بِهٖ ذَوَا عَدْلٍ مِّنْكُمْ هَدْيًاۢ بٰلِغَ الْكَعْبَةِ
اَوْ كَفَّارَةٌ طَعَامُ مَسٰكِيْنَ اَوْ عَدْلُ ذٰلِكَ صِيَامًا
لِّيَذُوْقَ وَبَالَ اَمْرِهٖ ؕ عَفَا اللّٰهُ عَمَّا سَلَفَ ؕ وَمَنْ
عَادَ فَيَنْتَقِمُ اللّٰهُ مِنْهُ ؕ وَاللّٰهُ عَزِيْزٌ
ذُو انْتِقَامٍ ﴿۹۵﴾

96. Made lawful to you is the game of the sea and its eating for the benefit of you and of other travellers; and forbidden to you is the game of the land so long as you are in pilgrim-garb. And fear Allah to Whom you shall all be gathered.

اُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهٗ مَتَاعًا لَّكُمْ وَ
لِلسَّيَّارَةِ ۚ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا ؕ
وَاتَّقُوا اللّٰهَ الَّذِيْۤ اِلَيْهِ تُحْشَرُوْنَ ﴿۹۶﴾

97. Allah has made Ka'bah, the Sacred House, an asylum of security for the people, as also the sacred month, and the sacrificial animals for offering and the animals marked with collars in their necks, so that you may know well that verily Allah knows whatever is in the heavens and whatever is in the earth, and that verily Allah is Knower of everything.

جَعَلَ اللّٰهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيٰمًا لِّلنَّاسِ
وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَآئِدَ ؕ ذٰلِكَ
لِتَعْلَمُوْۤا اَنَّ اللّٰهَ يَعْلَمُ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ
وَاَنَّ اللّٰهَ بِكُلِّ شَىْءٍ عَلِيْمٌ ﴿۹۷﴾

98. Know that Allah is Severe in requital and (at the same time) the Most-Forgiving, the Ever-Merciful (as well).

اِعْلَمُوْۤا اَنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ وَاَنَّ اللّٰهَ غَفُوْرٌ
رَّحِيْمٌ ﴿۹۸﴾

99. No responsibility rests on Our Apostle other than the delivering of

مَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ ؕ وَاللّٰهُ يَعْلَمُ مَا

the message, and Allah is Aware of what you reveal and what you conceal.

تُبْدُوْنَ وَمَا تَكْتُمُوْنَ ﴿۹۹﴾

100. Say you: "Not equal are the foul and the clean, even though the abundance of the foul may astonish you." So keep fearing Allah, O men of understanding! that you may prosper.

قُلْ لَّا يَسْتَوِى الْخَبِيْثُ وَالطَّيِّبُ وَلَوْ اَعْجَبَكَ
كَثْرَةُ الْخَبِيْثِ ۚ فَاتَّقُوا اللّٰهَ يٰۤاُولِى الْاَلْبَابِ لَعَلَّكُمْ
تُفْلِحُوْنَ ﴿۱۰۰﴾ ع

Section 14

101. O you who believe! do not ask about things which if made known to you, would but hurt you, and if you ask about things when the Qur'an is yet being revealed, they would be disclosed to you. Allah has pardoned them so far, and Allah is the Most-Forgiving, the Most-Forbearing.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَسْـَٔلُوْا عَنْ اَشْيَآءَ اِنْ
تُبْدَ لَكُمْ تَسُؤْكُمْ ۚ وَاِنْ تَسْـَٔلُوْا عَنْهَا حِيْنَ يُنَزَّلُ
الْقُرْاٰنُ تُبْدَ لَكُمْ ؕ عَفَا اللّٰهُ عَنْهَا ؕ وَاللّٰهُ
غَفُوْرٌ حَلِيْمٌ ﴿۱۰۱﴾

102. Indeed a people before you had asked such questions and then they became rejecters of those Commandments.

قَدْ سَاَلَهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ اَصْبَحُوْا بِهَا
كٰفِرِيْنَ ﴿۱۰۲﴾

103. Allah has not appointed any BAHIRA nor a SAIBA nor yet a WASILA and a HAM (names of sacred animals given by Pagans); but those who disbelieve fabricate the lie against Allah. And most of them understand nothing.

مَا جَعَلَ اللّٰهُ مِنْۢ بَحِيْرَةٍ وَّلَا سَآئِبَةٍ وَّلَا
وَصِيْلَةٍ وَّلَا حَامٍ ۙ وَّلٰكِنَّ الَّذِيْنَ كَفَرُوْا يَفْتَرُوْنَ
عَلَى اللّٰهِ الْكَذِبَ ؕ وَاَكْثَرُهُمْ لَا يَعْقِلُوْنَ ﴿۱۰۳﴾

104. And when it is said to them: "Come to that which Allah has sent down and (come) to His Apostle," they reply: "Sufficient for us is that on which we found our forefathers." What! even though their forefathers knew nothing nor were they guided (Would they follow them still?).

وَاِذَا قِيْلَ لَهُمْ تَعَالَوْا اِلٰى مَاۤ اَنْزَلَ اللّٰهُ وَاِلَى
الرَّسُوْلِ قَالُوْا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ اٰبَآءَنَا ؕ
اَوَلَوْ كَانَ اٰبَآؤُهُمْ لَا يَعْلَمُوْنَ شَيْـًٔا وَّلَا
يَهْتَدُوْنَ ﴿۱۰۴﴾

105. O you who believe! it is incumbent on you to look after your souls. He who has gone astray can do you no harm, while you are truly guided. To Allah alone is the return of you all,

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ ۚ لَا يَضُرُّكُمْ
مَّنْ ضَلَّ اِذَا اهْتَدَيْتُمْ ؕ اِلَى اللّٰهِ مَرْجِعُكُمْ
جَمِيْعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿۱۰۵﴾

then He will inform you of what you were wont to do (in this world).

106.O you who believe! the testimony among you, when death approaches any of you, at the time of making a will, is that of two just persons from among you, or two of the others not of you, if the calamity of death overtakes you while you are travelling in the land, detain these two witnesses after the prayer and let them swear by Allah if you are in any doubt, that: "We shall not sell the oath at any price even though the beneficiary be a close relative, and we shall not conceal the testimony before Allah; for then surely we shall be of the sinners."

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا شَهَادَةُ بَيْنِكُمْ اِذَا حَضَرَ اَحَدَكُمُ
الْمَوْتُ حِيْنَ الْوَصِيَّةِ اثْنٰنِ ذَوَا عَدْلٍ مِّنْكُمْ اَوْ
اٰخَرٰنِ مِنْ غَيْرِكُمْ اِنْ اَنْتُمْ ضَرَبْتُمْ فِي الْاَرْضِ
فَاَصَابَتْكُمْ مُّصِيْبَةُ الْمَوْتِ ۭ تَحْبِسُوْنَهُمَا مِنْۢ بَعْدِ
الصَّلٰوةِ فَيُقْسِمٰنِ بِاللّٰهِ اِنِ ارْتَبْتُمْ لَا نَشْتَرِيْ
بِهٖ ثَمَنًا وَّلَوْ كَانَ ذَا قُرْبٰى ۙ وَلَا نَكْتُمُ شَهَادَةَ ۙ اللّٰهِ
اِنَّآ اِذًا لَّمِنَ الْاٰثِمِيْنَ ﴿۱۰۶﴾

107.Then if it is discovered that the two witnesses have been guilty of a sin, let two other witnesses stand up in their place–from among those whose right has been injured by the former witnesses, and the new pair of witnesses shall swear by Allah (that): "Our testimony is more true than the testimony of those two and we have not trespassed the limit; for (if we do so) then surely we should be of the wrongdoers."

فَاِنْ عُثِرَ عَلٰٓى اَنَّهُمَا اسْتَحَقَّآ اِثْمًا فَاٰخَرٰنِ يَقُوْمٰنِ
مَقَامَهُمَا مِنَ الَّذِيْنَ اسْتَحَقَّ عَلَيْهِمُ الْاَوْلَيٰنِ
فَيُقْسِمٰنِ بِاللّٰهِ لَشَهَادَتُنَآ اَحَقُّ مِنْ شَهَادَتِهِمَا
وَمَا اعْتَدَيْنَآ ۡ اِنَّآ اِذًا لَّمِنَ الظّٰلِمِيْنَ ﴿۱۰۷﴾

108.This way it is more likely that the witnesses would give evidence as it should be or fear that some other oaths may be taken after their oaths (in favour of the heirs of the deceased). And keep fearing Allah and listen to His Command. And Allah guides not a wrongdoing people.

ذٰلِكَ اَدْنٰٓى اَنْ يَّاْتُوْا بِالشَّهَادَةِ عَلٰى وَجْهِهَآ
اَوْ يَخَافُوْٓا اَنْ تُرَدَّ اَيْمَانٌۢ بَعْدَ اَيْمَانِهِمْ ۭ
وَاتَّقُوا اللّٰهَ وَاسْمَعُوْا ۭ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ
الْفٰسِقِيْنَ ﴿۱۰۸﴾ ع

Section 15

109.The Day when Allah will gather together all the Apostles, and ask them: "What was the response to you?" They will say: "We have no knowledge: verily You, only You are Best Knower of all things unseen."

يَوْمَ يَجْمَعُ اللّٰهُ الرُّسُلَ فَيَقُوْلُ مَاذَآ اُجِبْتُمْ ۭ قَالُوْا
لَا عِلْمَ لَنَا ۭ اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ ﴿۱۰۹﴾

110.When Allah will say: "O Jesus, son of Mary! remember My favour to you and your mother when I strengthened you with the Holy Spirit, you spoke to people when (yet) in the cradle and when you attained the age of maturity; and when I taught you the Book and Wisdom, and the Torah and the Gospel; and when you formed out of clay a thing like the form of a bird by My leave, and then did you breathe into it and that lifeless image of clay became a living bird by My leave, and when you did heal the born blind and the leper by My leave, and when you did raise the dead by My leave; and when I restrained the Children of Israel from you when you came to them with the Clear Signs–then of those who disbelieved said: 'All these are but open magic (not miracles).' "

اِذْ قَالَ اللّٰهُ يٰعِيْسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِيْ
عَلَيْكَ وَعَلٰي وَالِدَتِكَ ۘ اِذْ اَيَّدْتُّكَ بِرُوْحِ
الْقُدُسِ ۣ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۚ وَاِذْ
عَلَّمْتُكَ الْكِتٰبَ وَالْحِكْمَةَ وَالتَّوْرٰىةَ وَالْاِنْجِيْلَ ۚ
وَاِذْ تَخْلُقُ مِنَ الطِّيْنِ كَهَيْـــَٔةِ الطَّيْرِ بِاِذْنِيْ
فَتَنْفُخُ فِيْهَا فَتَكُوْنُ طَيْرًۢا بِاِذْنِيْ وَتُبْرِئُ
الْاَكْمَهَ وَالْاَبْرَصَ بِاِذْنِيْ ۚ وَاِذْ تُخْرِجُ الْمَوْتٰى بِاِذْنِيْ ۚ
وَاِذْ كَفَفْتُ بَنِيْٓ اِسْرَاۗءِيْلَ عَنْكَ اِذْ جِئْتَهُمْ
بِالْبَيِّنٰتِ فَقَالَ الَّذِيْنَ كَفَرُوْا مِنْهُمْ اِنْ هٰذَآ
اِلَّا سِحْرٌ مُّبِيْنٌ ﴿۱۱۰﴾

111."And when I inspired the Disciples to believe in Me and in My Apostle, they said: 'We have believed, and bear You witness (O Lord!) that we are Muslims.' "

وَاِذْ اَوْحَيْتُ اِلَى الْحَوَارِيّٖنَ اَنْ اٰمِنُوْا بِيْ
وَبِرَسُوْلِيْ ۚ قَالُوْٓا اٰمَنَّا وَاشْهَدْ بِاَنَّنَا
مُسْلِمُوْنَ ﴿۱۱۱﴾

112.When the Disciples said: "O Jesus, son of Mary, is your Lord able to send down to us a tray of food from heaven?" (At this suggestion of theirs) Jesus said: "Fear Allah, if you are Believers."

اِذْ قَالَ الْحَوَارِيُّوْنَ يٰعِيْسَى ابْنَ مَرْيَمَ هَلْ
يَسْتَطِيْعُ رَبُّكَ اَنْ يُّنَزِّلَ عَلَيْنَا مَاۗىِٕدَةً مِّنَ
السَّمَاۗءِ ۭ قَالَ اتَّقُوا اللّٰهَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿۱۱۲﴾

113.The Disciples said: "We mean (but) to eat of it and that our hearts maybe at rest; and that we may know that you have spoken the truth and we may be witnesses thereof."

قَالُوْا نُرِيْدُ اَنْ نَّاْكُلَ مِنْهَا وَتَطْمَىِٕنَّ قُلُوْبُنَا
وَنَعْلَمَ اَنْ قَدْ صَدَقْتَنَا وَنَكُوْنَ عَلَيْهَا
مِنَ الشّٰهِدِيْنَ ﴿۱۱۳﴾

114.Jesus, son of Mary, submitted: "O Allah: Lord and Cherisher of us all! send down to us a tray of food from heaven, that it may become a day of rejoicing for all of us—the first (as well as) the last of us—and (let it be) a Sign from You; and grant us sustenance and indeed You are Best Provider of all."

قَالَ عِيسَى ابْنُ مَرْيَمَ اللّٰهُمَّ رَبَّنَآ اَنْزِلْ عَلَيْنَا
مَآئِدَةً مِّنَ السَّمَآءِ تَكُوْنُ لَنَا عِيْدًا لِّاَوَّلِنَا وَ
اٰخِرِنَا وَ اٰيَةً مِّنْكَ ۚ وَارْزُقْنَا وَ اَنْتَ خَيْرُ
الرّٰزِقِيْنَ ﴿۱۱۴﴾

115.Allah said: "I will send it down to you. Then whoever of you disbelieves thereafter, him I shall punish with a torment such as I shall not inflict on any one in all the worlds."

قَالَ اللّٰهُ اِنِّيْ مُنَزِّلُهَا عَلَيْكُمْ ۚ فَمَنْ يَّكْفُرْ
بَعْدُ مِنْكُمْ فَاِنِّيْٓ اُعَذِّبُهٗ عَذَابًا لَّآ اُعَذِّبُهٗٓ اَحَدًا
مِّنَ الْعٰلَمِيْنَ ﴿۱۱۵﴾

ع ۱۵

Section 16

116.And when Allah will ask: "O Jesus, son of Mary! was it you who said to the people: take me and my mother for two gods beside Allah?" He will submit: "Hallowed be You! How dare I say that to which I had no right. If I had said such a thing, You would indeed have known it. Verily You know what is in my mind, whereas I do not know what is in Your knowledge. Verily You alone are Best Knower of all things unseen.

وَاِذْ قَالَ اللّٰهُ يٰعِيْسَى ابْنَ مَرْيَمَ ءَاَنْتَ قُلْتَ لِلنَّاسِ
اتَّخِذُوْنِيْ وَاُمِّيَ اِلٰهَيْنِ مِنْ دُوْنِ اللّٰهِ ۚ قَالَ
سُبْحٰنَكَ مَا يَكُوْنُ لِيْٓ اَنْ اَقُوْلَ مَا لَيْسَ لِيْ ۗ بِحَقٍّ ۚ
اِنْ كُنْتُ قُلْتُهٗ فَقَدْ عَلِمْتَهٗ ۚ تَعْلَمُ مَا فِيْ نَفْسِيْ
وَلَآ اَعْلَمُ مَا فِيْ نَفْسِكَ ۚ اِنَّكَ اَنْتَ عَلَّامُ
الْغُيُوْبِ ﴿۱۱۶﴾

وقف النبی صلی اللہ علیہ وسلم

117."I said to them nothing except what You had commanded me to say: 'Worship Allah Who is my Lord and your Lord.' And I was a witness over them as long as I remained among them. Then when You lifted me (towards Yourself), You alone have been the Watcher over them, and verily You are Witness of all hidden things.

مَا قُلْتُ لَهُمْ اِلَّا مَآ اَمَرْتَنِيْ بِهٖٓ اَنِ اعْبُدُوا اللّٰهَ
رَبِّيْ وَرَبَّكُمْ ۚ وَكُنْتُ عَلَيْهِمْ شَهِيْدًا مَّا دُمْتُ
فِيْهِمْ ۚ فَلَمَّا تَوَفَّيْتَنِيْ كُنْتَ اَنْتَ الرَّقِيْبَ عَلَيْهِمْ ۗ
وَاَنْتَ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ﴿۱۱۷﴾

118."Should You torment them, they are Your servants; and should You forgive them, then verily it is You Who are the All-Powerful, the All-Wise."

اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ ۚ وَاِنْ تَغْفِرْ لَهُمْ فَاِنَّكَ
اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ﴿۱۱۸﴾

119.Allah said: "This is a Day when their truthfulness will benefit the truthful. For them are Gardens watered by running streams beneath; therein they shall abide for ever. Well-pleased is Allah with them and well-pleased are they with Allah. This indeed is the achievement supreme."

قَالَ اللّٰهُ هٰذَا يَوْمُ يَنْفَعُ الصّٰدِقِيْنَ صِدْقُهُمْ ۚ
لَهُمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ
اَبَدًا ۚ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ۚ ذٰلِكَ
الْفَوْزُ الْعَظِيْمُ ﴿۱۱۹﴾

120.For Allah alone is the Sovereignty of the heavens and the earth and whatever is therein. And He is Potent over everything.

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا فِيْهِنَّ ۚ
وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۱۲۰﴾

ع ۱۶

Introduction to Sûrah Al-An'am

Sûrah Al-An'am, The Cattle, was revealed at Makkah some time before the Prophet's migration to Madinah. It comprises one hundred and sixty-five verses divided into twenty sections.

The main theme of Sûrah Al-An'am is the absurdity of idolatry and the truth of the absolute unity of Allah.

The people of Makkah were idolaters. They sculptured idols with their own hands and worshipped them as gods, prostrated before them, asked them favours and sought their help in adversity. Idolatry had taken such a strong hold on them that they had lost their powers of reasoning and comprehension. When the Prophet of Allah told them that the idols, the creation of their own hands, could not be gods, and that God is the exalted being who created the universe and governs it, they found it unacceptable and said, "This belief in one God in place of thousands of Gods is a strange creed."

This Sûrah exposes the falsehood of idolatry by forceful arguments. The Makkans are invited to think and realise the irrationality of deifying inanimate things: How can the idols hear the supplications of their worshippers and grant their requests when they are not aware of even their own existence and are not capable of speaking and hearing?

The Qur'an does not resort to abstruse arguments and philosophical hair-splitting to prove the unity of Allah, but invites people to observe the various phenomena of the universe which everyone can easily see and feel and recognise in them signs of Allah's unity and omnipotence.

This Sûrah declares that the idolaters and associators' response to the Prophet's call to accept the unity of Allah lacks dignity and earnestness, and in their frustration to find valid reasons to dispute the Qur'anic arguments regarding Allah's unity resort to obstinacy and lame excuses in defence of their adherence to polytheistic creed.

The Prophet's kind heart grieved over the disbelievers' aberrant attitude and its consequences. Allah consoles him and tells him that he need not feel sorry for them and should continue his mission with patience and dedication, for the conflict between good and evil continues in every age as it is a part of His wise scheme of things in this world.

A number of verses in this Sûrah debunk the disbelievers' ideas about the sacredness of certain animals.

The 162nd verse of the Sûrah, "Say 'verily my Prayer (salat), my sacrifice, my living and my dying are for Allah, the Lord of the universe'" is the statement of true, firm faith in the unity of Allah, and this is the ideal to which every Muslim aspires.

Sûrah 6. Al-An'am (The Cattle)

اٰيَاتُهَا ۱۶۵ ۶ سُوْرَةُ الْاَنْعَامِ مَكِّيَّةٌ ۵۵ رُكُوْعَاتُهَا ۲۰

Revealed at Makkah, 20 Sections, 165 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. All Praise is to Allah, Who created the heavens and the earth; and made darkness and light; yet those who disbelieve ascribe equals to their Lord.

اَلْحَمْدُ لِلّٰهِ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَ
جَعَلَ الظُّلُمٰتِ وَالنُّوْرَ ۬ ثُمَّ الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ
يَعْدِلُوْنَ ①

2. It is Allah Who created you from clay; then He decreed for you a term, and there is a term determined with Allah, yet you are still wavering in doubt!

هُوَ الَّذِيْ خَلَقَكُمْ مِّنْ طِيْنٍ ثُمَّ قَضٰۤى اَجَلًا ؕ
وَاَجَلٌ مُّسَمًّى عِنْدَهٗ ثُمَّ اَنْتُمْ تَمْتَرُوْنَ ②

3. And He is Allah in the heavens and in the earth. He knows your secrets and your open things, and He knows what you are earning (of good and of evil).

وَهُوَ اللّٰهُ فِي السَّمٰوٰتِ وَفِي الْاَرْضِ ؕ يَعْلَمُ سِرَّكُمْ
وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُوْنَ ③

4. And not a Sign there comes to them of the Signs of their Lord, but they turn away from it.

وَمَا تَاْتِيْهِمْ مِّنْ اٰيَةٍ مِّنْ اٰيٰتِ رَبِّهِمْ اِلَّا كَانُوْا
عَنْهَا مُعْرِضِيْنَ ④

5. Certainly they denied the Truth when it came to them, so now there will come to them the tidings of that which they used to mock at.

فَقَدْ كَذَّبُوْا بِالْحَقِّ لَمَّا جَآءَهُمْ ؕ فَسَوْفَ يَاْتِيْهِمْ
اَنْۢبٰٓؤُا مَا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ⑤

6. Have they not observed how many a generation We destroyed before them, whom We had given (such) dominance in the earth as We have not given to you? And We sent the clouds pouring abundant rains upon them and We made streams flow beneath them–(their dwellings and gardens), We destroyed them on account of their sins, and raised up after them another generation.

اَلَمْ يَرَوْا كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ
مَّكَّنّٰهُمْ فِي الْاَرْضِ مَا لَمْ نُمَكِّنْ لَّكُمْ وَاَرْسَلْنَا
السَّمَآءَ عَلَيْهِمْ مِّدْرَارًا ۪ وَّجَعَلْنَا الْاَنْهٰرَ تَجْرِيْ
مِنْ تَحْتِهِمْ فَاَهْلَكْنٰهُمْ بِذُنُوْبِهِمْ وَاَنْشَاْنَا مِنْۢ
بَعْدِهِمْ قَرْنًا اٰخَرِيْنَ ⑥

7. And had We sent down to you a Book (inscribed) on paper and had they even touched it with their hands, even then those who have disbelieved would have said: "This is nothing but open magic."

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتٰبًا فِيْ قِرْطَاسٍ فَلَمَسُوْهُ
بِاَيْدِيْهِمْ لَقَالَ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّا
سِحْرٌ مُّبِيْنٌ ۝۷

8. And they said: "Why has not an angel been sent down to him?" Had We sent down an angel, then the affair would have been decided once for all; and then they would not have been given any respite.

وَقَالُوْا لَوْلَآ اُنْزِلَ عَلَيْهِ مَلَكٌ ؕ وَلَوْ اَنْزَلْنَا مَلَكًا
لَّقُضِيَ الْاَمْرُ ثُمَّ لَا يُنْظَرُوْنَ ۝۸

9. And if We had made the Prophet an angel even then We would have made him (in the form of)a man and thus We would have confused them in a matter wherein they are now confused.

وَلَوْ جَعَلْنٰهُ مَلَكًا لَّجَعَلْنٰهُ رَجُلًا وَّلَلَبَسْنَا عَلَيْهِمْ مَّا
يَلْبِسُوْنَ ۝۹

10. And certainly Prophets were laughed at before you(O My Apostle); but those who scoffed at the Prophets were themselves overtaken by that which they used to scoff at.

وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ فَحَاقَ بِالَّذِيْنَ
سَخِرُوْا مِنْهُمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۝۱۰ ع

منزل ۲

Section 2

11. Say you: "Go about in the earth, and see with your own eyes how has been the end of the beliers (of the Apostle)."

قُلْ سِيْرُوْا فِي الْاَرْضِ ثُمَّ انْظُرُوْا كَيْفَ كَانَ
عَاقِبَةُ الْمُكَذِّبِيْنَ ۝۱۱

12. Ask (them): "Whose is all that is in the heavens and in the earth?" Say you: "Everything belongs to Allah. He has ordained Mercy upon Himself and verily He shall gather you altogether on the Day of Resurrection there is no doubt in it." (But) those who have put their souls in loss would not believe.

قُلْ لِّمَنْ مَّا فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ قُلْ لِّلّٰهِ ؕ
كَتَبَ عَلٰى نَفْسِهِ الرَّحْمَةَ ؕ لَيَجْمَعَنَّكُمْ
اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيْهِ ؕ اَلَّذِيْنَ خَسِرُوْٓا
اَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُوْنَ ۝۱۲

13.And to Him belongs whatever dwells in the night and the day. And He alone is the All-Hearing, the All-Knowing.

وَلَهٗ مَا سَكَنَ فِي الَّيْلِ وَالنَّهَارِ ؕ وَهُوَ السَّمِيْعُ
الْعَلِيْمُ ۝۱۳

14. Say you: "Shall I take for a patron any other than Allah- Who is the Creator of the heavens and the earth, the Sustainer, Who nourishes all and is not nourished (Himself)." Say you: "I am commanded to be the first of those who submit and be not of the polytheists."

قُلْ اَغَيْرَ اللّٰهِ اَتَّخِذُ وَلِيًّا فَاطِرِ السَّمٰوٰتِ
وَالْاَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ؕ قُلْ اِنِّيْٓ
اُمِرْتُ اَنْ اَكُوْنَ اَوَّلَ مَنْ اَسْلَمَ وَلَا تَكُوْنَنَّ
مِنَ الْمُشْرِكِيْنَ ۝۱۴

15. Say you: "I fear, in case I disobey my Lord, the torment of a Mighty Day."

قُلْ اِنِّيْٓ اَخَافُ اِنْ عَصَيْتُ رَبِّيْ عَذَابَ
يَوْمٍ عَظِيْمٍ ۝۱۵

16. Any one from whom the torment is averted on that Day, then Allah indeed has had mercy on him. And this is a manifest achievement to be sure.

مَنْ يُّصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهٗ ؕ وَذٰلِكَ
الْفَوْزُ الْمُبِيْنُ ۝۱۶

17. And if Allah touches you with any affliction, there is none to remove the affliction but He. And if He touches you with any good, then He is Potent over all things.

وَاِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗٓ اِلَّا
هُوَ ؕ وَاِنْ يَّمْسَسْكَ بِخَيْرٍ فَهُوَ عَلٰى كُلِّ
شَيْءٍ قَدِيْرٌ ۝۱۷

18. And He is Dominant over all His servants. And He is the All-Wise, the All-Knowing.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهٖ ؕ وَهُوَ الْحَكِيْمُ
الْخَبِيْرُ ۝۱۸

19. Say you: "What thing is the most (reliable) in respect of testimony?" Say you: "Allah. He is Witness between me and you; and this Qur'an has been revealed to me, so that I may warn you with it and (warn) all whomsoever it may reach." Do you give the evidence that there are other gods besides Allah? Say you: "I, for one, would not bear witness (to such a falsehood)." Say you: "Verily He is only One God: and I am averse to (the idols) that you associate with Him."

قُلْ اَيُّ شَيْءٍ اَكْبَرُ شَهَادَةً ؕ قُلِ اللّٰهُ ۙ شَهِيْدٌۢ
بَيْنِيْ وَبَيْنَكُمْ ۙ وَاُوْحِيَ اِلَيَّ هٰذَا الْقُرْاٰنُ
لِاُنْذِرَكُمْ بِهٖ وَمَنْۢ بَلَغَ ؕ اَئِنَّكُمْ لَتَشْهَدُوْنَ
اَنَّ مَعَ اللّٰهِ اٰلِهَةً اُخْرٰى ؕ قُلْ لَّآ اَشْهَدُ ۚ قُلْ
اِنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ وَّاِنَّنِيْ بَرِيْٓءٌ مِّمَّا
تُشْرِكُوْنَ ۝۱۹

وقف لازم

20. Those to whom We have given the Book, recognise this Prophet as they do recognise their own sons. Yet those who have forfeited their souls- they would not believe.

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ كَمَا يَعْرِفُوْنَ
اَبْنَآءَهُمْ ۘ اَلَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ فَهُمْ لَا
يُؤْمِنُوْنَ ۝۲۰ ع

وقف لازم

Section 3

21. And who is a greater wrongdoer than he who fabricates a lie against Allah or denies His Revelations? Verily the wrongdoers shall not prosper.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ
كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿۲۱﴾

22. And (remember) the Day when We will assemble them altogether and We shall say to those who used to associate: “Where are those associates of yours whom you used to assert (as gods)?”

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا
أَيْنَ شُرَكَاؤُكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿۲۲﴾

23. Then they will be left with no excuse but say: “By Allah, our Lord! we were not polytheists.”

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبِّنَا
مَا كُنَّا مُشْرِكِينَ ﴿۲۳﴾

24. See! how they concocted lies against their own souls, and how their own inventions left them in the lurch!

انْظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ
مَا كَانُوا يَفْتَرُونَ ﴿۲۴﴾

25. And of them there are some amongst them who listen to you. And We have cast veils over their hearts so that they do not understand it; and in their ears there is a heaviness and even if they were to see each and every Sign, they will not believe in them. So much so that when they come to you they start disputing with you, (then) those who disbelieve say: “This (Qur'an) is nothing but the fables of the ancients.”

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَىٰ
قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ
يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا حَتَّىٰ إِذَا جَاءُوكَ
يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَٰذَا إِلَّا
أَسَاطِيرُ الْأَوَّلِينَ ﴿۲۵﴾

26. And they prevent others from it and themselves flee away from it; and they destroy not but their own souls and yet they fail to perceive it.

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ
إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿۲۶﴾

27. And if you could but see when they will be made to stand before the Fire! then they will say: “Would that we were (somehow) sent back (to the world) and then we would not deny the Signs of our Lord and would be of the believers!”

وَلَوْ تَرَىٰ إِذْ وُقِفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا
نُرَدُّ وَلَا نُكَذِّبَ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ
الْمُؤْمِنِينَ ﴿۲۷﴾

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28. Nay! but what they used to conceal before has now become manifest to their own eyes. And were they sent back (as they wish) they would revert to those very acts which they had been forbidden; and truly they are liars.

بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ
وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ
لَكَاذِبُونَ ﴿۲۸﴾

29. And they say: “There is no other life except this worldly life of ours, and we shall not be raised (from the graves) alive.”

وَقَالُوا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ
بِمَبْعُوثِينَ ﴿۲۹﴾

30. And if you could but see when they shall be presented before their Lord! Allah will say: “Is this (Resurrection) not the truth?” They will say: “Of course, by our Lord! it is (the truth).” Allah will say: “Taste then the torment because you used to deny the truth.”

وَلَوْ تَرَىٰ إِذْ وُقِفُوا عَلَىٰ رَبِّهِمْ قَالَ أَلَيْسَ
هَٰذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا
الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿۳۰﴾

منزل ۲

Section 4

31. Verily lost are they who deny the (tidings of) Meeting with Allah, so much so that when the Hour (of Doom) overtakes them of a sudden, they will exclaim: “Oh! alas for us, that we were negligent of it in that life,” and they will be bearing their burdens on their backs. Lo! how vile is the burden they are bearing.

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ
إِذَا جَاءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَىٰ
مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ
ظُهُورِهِمْ أَلَا سَاءَ مَا يَزِرُونَ ﴿۳۱﴾

32. And the life of this world is nothing but a play and idle sport. And verily far better is the abode of the Hereafter for those who fear (Allah). Do you not then understand (even such a minor thing)?

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلَلدَّارُ
الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿۳۲﴾

33. (O My Apostle!) We know indeed that what they say grieves you. But then it is not you they deny, it is (in fact) the Revelations of Allah that these wrongdoers tend to deny.

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ
فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ الظَّالِمِينَ
بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿۳۳﴾

34. And certainly the Apostles before you were denied, then they bore this denial and persecution with patience

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ
مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا وَلَا

and constancy until Our Help came to them. And there is none to alter the Decrees of Allah; and verily there has already reached you some of the tidings concerning the Apostles.

مُبَدِّلَ لِكَلِمٰتِ اللّٰهِ ۚ وَلَقَدْ جَآءَكَ مِنْ نَّبَاِی
الْمُرْسَلِيْنَ ﴿٣٤﴾

35. And if their aversion (to the Truth) sits heavy on your mind, then seek out if you can a tunnel in the earth or a ladder to heaven to bring them a Sign(but even then they will not believe).And had Allah willed He would have gathered them all towards right guidance. So (O Listener!) do not be of those who are ignorant (of the Truth).

وَاِنْ كَانَ كَبُرَ عَلَيْكَ اِعْرَاضُهُمْ فَاِنِ اسْتَطَعْتَ
اَنْ تَبْتَغِيَ نَفَقًا فِي الْاَرْضِ اَوْ سُلَّمًا فِي السَّمَآءِ
فَتَاْتِيَهُمْ بِاٰيَةٍ ۚ وَلَوْ شَآءَ اللّٰهُ لَجَمَعَهُمْ عَلَى الْهُدٰى
فَلَا تَكُوْنَنَّ مِنَ الْجٰهِلِيْنَ ﴿٣٥﴾

النصف

36. They alone accept who listen. As for these dead-hearted ones, Allah will raise them and then to Him will they all be brought back.

اِنَّمَا يَسْتَجِيْبُ الَّذِيْنَ يَسْمَعُوْنَ ۚ وَالْمَوْتٰى
يَبْعَثُهُمُ اللّٰهُ ثُمَّ اِلَيْهِ يُرْجَعُوْنَ ﴿٣٦﴾

وقف غفران وقف منزل
عند البعض من يسمعون

37. And they say: "Why is not a Sign sent down to him from their Lord?" Say you: "Surely Allah is Potent to send down a Sign," but most of them know nothing at all.

وَقَالُوْا لَوْلَا نُزِّلَ عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ ۚ قُلْ اِنَّ اللّٰهَ
قَادِرٌ عَلٰٓى اَنْ يُّنَزِّلَ اٰيَةً وَّلٰكِنَّ اَكْثَرَهُمْ
لَا يَعْلَمُوْنَ ﴿٣٧﴾

38. And there is not a moving animal on the earth, and not a bird that flies on its two wings, but they are communities like yourselves. And We have not omitted anything in the Book. Then they will be raised to their Lord in the end.

وَمَا مِنْ دَآبَّةٍ فِي الْاَرْضِ وَلَا طٰٓئِرٍ يَّطِيْرُ
بِجَنَاحَيْهِ اِلَّآ اُمَمٌ اَمْثَالُكُمْ ۚ مَا فَرَّطْنَا فِي
الْكِتٰبِ مِنْ شَيْءٍ ثُمَّ اِلٰى رَبِّهِمْ يُحْشَرُوْنَ ﴿٣٨﴾

39. And those who deny Our Revelations are but deaf and dumb– (left to wander) in the recesses of darkness. Allah sends astray whom He pleases and He sets on the straight path whom He pleases.

وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا صُمٌّ وَّبُكْمٌ فِي الظُّلُمٰتِ
مَنْ يَّشَاِ اللّٰهُ يُضْلِلْهُ ۚ وَمَنْ يَّشَاْ يَجْعَلْهُ
عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٣٩﴾

40. Say you: "Well! speak out yourselves, if Allah's Torment were to come upon you or the Hour overtook you, would you call upon any other than Allah at that time; if you are truthful?

قُلْ اَرَءَيْتَكُمْ اِنْ اَتٰىكُمْ عَذَابُ اللّٰهِ اَوْ اَتَتْكُمُ
السَّاعَةُ اَغَيْرَ اللّٰهِ تَدْعُوْنَ ۚ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٤٠﴾

41. "Nay, to Him alone would you call; then He would remove the affliction for which you had called to Him if He willed. And you would forget those whom you had associated with Him before."

بَلْ اِيَّاهُ تَدْعُوْنَ فَيَكْشِفُ مَا تَدْعُوْنَ اِلَيْهِ
اِنْ شَآءَ وَتَنْسَوْنَ مَا تُشْرِكُوْنَ ﴿٤١﴾

ع ٤

Section 5

42. And We certainly sent Apostles towards communities before you. Then (when they transgressed) We seized them with hardship and suffering so that they might beseech (Us) in all humility.

وَلَقَدْ اَرْسَلْنَآ اِلٰٓى اُمَمٍ مِّنْ قَبْلِكَ فَاَخَذْنٰهُمْ
بِالْبَاْسَآءِ وَالضَّرَّآءِ لَعَلَّهُمْ يَتَضَرَّعُوْنَ ﴿٤٢﴾

43. Then why did they not, when Our Torment overtook them, (repent and) humble themselves? But instead their hearts were hardened and Satan made fair-seeming to them all that they used to do.

فَلَوْلَآ اِذْ جَآءَهُمْ بَاْسُنَا تَضَرَّعُوْا وَلٰكِنْ قَسَتْ
قُلُوْبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطٰنُ مَا كَانُوْا يَعْمَلُوْنَ ﴿٤٣﴾

44. Then when they forgot the admonitions that they had been given, We threw open to them the gates of every kind of prosperity, so much so that they began to rejoice at what they were given; then We seized them on a sudden and lo! they were left in utter despair.

فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖ فَتَحْنَا عَلَيْهِمْ اَبْوَابَ
كُلِّ شَيْءٍ ۚ حَتّٰٓى اِذَا فَرِحُوْا بِمَآ اُوْتُوْٓا اَخَذْنٰهُمْ
بَغْتَةً فَاِذَا هُمْ مُّبْلِسُوْنَ ﴿٤٤﴾

45. Thus were the roots of the people who had committed wrong cut off. And all Praise is to Allah, the Lord and Cherisher of all the Worlds.

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِيْنَ ظَلَمُوْا ۚ وَالْحَمْدُ لِلّٰهِ
رَبِّ الْعٰلَمِيْنَ ﴿٤٥﴾

46. Say you: "Look you now, if Allah were to take away your ears and your eyes and set a seal upon your hearts, is there any God other than Allah that could restore these gifts to you?" See how variously We explain the arguments (of Divine Unity)? Yet they turn away (from the truth) unheeding.

قُلْ اَرَءَيْتُمْ اِنْ اَخَذَ اللّٰهُ سَمْعَكُمْ وَاَبْصَارَكُمْ
وَخَتَمَ عَلٰى قُلُوْبِكُمْ مَّنْ اِلٰهٌ غَيْرُ اللّٰهِ يَاْتِيْكُمْ
بِهٖ ۚ اُنْظُرْ كَيْفَ نُصَرِّفُ الْاٰيٰتِ ثُمَّ هُمْ
يَصْدِفُوْنَ ﴿٤٦﴾

47. Say you: "Look you now, if the Torment of Allah were to smite you suddenly or openly, then who would be destroyed except the wrong-doing people?"

قُلْ أَرَءَيْتَكُمْ إِنْ أَتٰىكُمْ عَذَابُ اللّٰهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلَّا الْقَوْمُ الظّٰلِمُوْنَ ﴿٤٧﴾

48. And We do not send Apostles but as bearers of glad-tidings and as warners (against the torment of Hell). Then those who believe and amend themselves, shall have nothing to fear nor shall they grieve.

وَمَا نُرْسِلُ الْمُرْسَلِيْنَ إِلَّا مُبَشِّرِيْنَ وَمُنْذِرِيْنَ فَمَنْ اٰمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٤٨﴾

49. And those who denied Our Signs will be afflicted by torment because they used to disobey.

وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوْا يَفْسُقُوْنَ ﴿٤٩﴾

50. Say you: "I do not say to you that with me are the treasures of Allah, nor would I say that I know the unseen by myself, nor do I say to you that I am an angel. I follow only that which has been Revealed to me." Say you: "Can the blind and the seeing be equal? Do you not then reflect?"

قُلْ لَّآ أَقُوْلُ لَكُمْ عِنْدِيْ خَزَآئِنُ اللّٰهِ وَلَآ أَعْلَمُ الْغَيْبَ وَلَآ أَقُوْلُ لَكُمْ إِنِّيْ مَلَكٌ إِنْ أَتَّبِعُ إِلَّا مَا يُوْحٰٓى إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمٰى وَالْبَصِيْرُ أَفَلَا تَتَفَكَّرُوْنَ ﴿٥٠﴾

ع ٥ ١١

Section 6

51. And warn (O Prophet!) with this (Qur'an) those who fear Allah, that they shall be raised towards their Lord one day in such a plight that there will be no patron nor any intercessor for them beside Allah. (Warn them) so that they may become righteous and God-fearing.

وَأَنْذِرْ بِهِ الَّذِيْنَ يَخَافُوْنَ أَنْ يُّحْشَرُوْٓا إِلٰى رَبِّهِمْ لَيْسَ لَهُمْ مِّنْ دُوْنِهٖ وَلِيٌّ وَّلَا شَفِيْعٌ لَّعَلَّهُمْ يَتَّقُوْنَ ﴿٥١﴾

52. And do not drive away those who keep calling their Lord morning and evening seeking (only) His pleasure. Neither are you accountable for them in anything, nor are they accountable for you in anything. If you were to drive them away, then you will be of the unjust.

وَلَا تَطْرُدِ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَّمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِّنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُوْنَ مِنَ الظّٰلِمِيْنَ ﴿٥٢﴾

53. And thus have We put some of them to test by means of others so that the rich infidels at the sight of the poor Muslims should say: "Is it these upon whom Allah has bestowed His Favour from among us?" Well, does not Allah know best His grateful servants?

وَكَذٰلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُوْلُوْٓا أَهٰٓؤُلَآءِ مَنَّ اللّٰهُ عَلَيْهِمْ مِّنْۢ بَيْنِنَا أَلَيْسَ اللّٰهُ بِأَعْلَمَ بِالشّٰكِرِيْنَ ﴿٥٣﴾

54. And when those who believe in Our Revelations come to you, say to them: "Peace be on you! your Lord has ordained Mercy upon Himself (out of His Grace). Then whoso of you commits evil through ignorance, then repents thereafter and reforms (himself), then verily Allah is the Most-Forgiving, the Ever-Merciful."

وَإِذَا جَآءَكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاٰيٰتِنَا فَقُلْ سَلٰمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلٰى نَفْسِهِ الرَّحْمَةَ أَنَّهٗ مَنْ عَمِلَ مِنْكُمْ سُوْٓءًۢا بِجَهَالَةٍ ثُمَّ تَابَ مِنْۢ بَعْدِهٖ وَأَصْلَحَ فَأَنَّهٗ غَفُوْرٌ رَّحِيْمٌ ﴿٥٤﴾

55. And thus do We explain the revelations in detail so that the path of the guilty may be seen clearly.

وَكَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ وَلِتَسْتَبِيْنَ سَبِيْلُ الْمُجْرِمِيْنَ ﴿٥٥﴾

ع ٦ ١٢

Section 7

56. Say you: "I am forbidden to worship those whom you call upon beside Allah." Say you: "I follow not your vain desires for then indeed I would be straying away from the right path and would cease to be of the guided ones."

قُلْ إِنِّيْ نُهِيْتُ أَنْ أَعْبُدَ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ قُلْ لَّآ أَتَّبِعُ أَهْوَآءَكُمْ قَدْ ضَلَلْتُ إِذًا وَّمَآ أَنَا مِنَ الْمُهْتَدِيْنَ ﴿٥٦﴾

57. Say you: "Verily I am on a shining proof from my Lord and you have denied it. I do not have with me that which you are clamouring for to hasten. The Command rests (not with any) but with Allah. He alone declares the truth and He is the Best of Deciders."

قُلْ إِنِّيْ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّيْ وَكَذَّبْتُمْ بِهٖ مَا عِنْدِيْ مَا تَسْتَعْجِلُوْنَ بِهٖ إِنِ الْحُكْمُ إِلَّا لِلّٰهِ يَقُصُّ الْحَقَّ وَهُوَ خَيْرُ الْفٰصِلِيْنَ ﴿٥٧﴾

58. Say you: "Had I with me that which you are clamouring for to hasten, the matter would have been settled between me and you (long ago). And Allah knows best the wrongdoers."

قُلْ لَّوْ أَنَّ عِنْدِيْ مَا تَسْتَعْجِلُوْنَ بِهٖ لَقُضِيَ الْأَمْرُ بَيْنِيْ وَبَيْنَكُمْ وَاللّٰهُ أَعْلَمُ بِالظّٰلِمِيْنَ ﴿٥٨﴾

59. And with Him are the keys of the unseen, none knows them but He. He knows whatever is in the land and the sea, and there falls not a leaf but He knows it. And there is not a grain in the dark recesses of the earth, nor anything wet or dry, but it is written in a Luminous Book.

وَعِنْدَهٗ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَآ اِلَّا هُوَ ؕ وَيَعْلَمُ
مَا فِى الْبَرِّ وَالْبَحْرِ ؕ وَمَا تَسْقُطُ مِنْ وَّرَقَةٍ اِلَّا
يَعْلَمُهَا وَلَا حَبَّةٍ فِىْ ظُلُمٰتِ الْاَرْضِ وَلَا رَطْبٍ
وَّلَا يَابِسٍ اِلَّا فِىْ كِتٰبٍ مُّبِيْنٍ ۝٥٩

60. And He it is Who takes hold of you by night and knows what you earn by day. Then He raises you (from sleep) in the day so that the appointed term (of your life) maybe fulfilled. Thereafter to Him alone are you to return; then He will declare to you that which you used to do.

وَهُوَ الَّذِىْ يَتَوَفّٰىكُمْ بِالَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ
بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيْهِ لِيُقْضٰۤى اَجَلٌ مُّسَمًّى ۚ
ثُمَّ اِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ
تَعْمَلُوْنَ ۝٦٠

Section 8

61. And He alone reigns supreme over His servants and He sends keepers over you, until when death comes to any of you, Our sent ones (angels) take his soul, and they do not fail.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهٖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً ؕ
حَتّٰۤى اِذَا جَآءَ اَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا
وَهُمْ لَا يُفَرِّطُوْنَ ۝٦١

62. Then they shall be brought back to Allah Who is their Real Master. (Do you hear?) His alone is the Command, and He is the Swiftest in reckoning.

ثُمَّ رُدُّوْۤا اِلَى اللّٰهِ مَوْلٰىهُمُ الْحَقِّ ؕ اَلَا لَهُ الْحُكْمُ وَ
هُوَ اَسْرَعُ الْحٰسِبِيْنَ ۝٦٢

63. Say you: "Who is that Who delivers you from the darkness of the land and the sea? Whom do you call upon humbly and slowly (saying): if Allah delivers us from this (calamity) we shall surely become of His grateful servants?"

قُلْ مَنْ يُّنَجِّيْكُمْ مِّنْ ظُلُمٰتِ الْبَرِّ وَالْبَحْرِ تَدْعُوْنَهٗ
تَضَرُّعًا وَّخُفْيَةً ۚ لَئِنْ اَنْجٰىنَا مِنْ هٰذِهٖ لَنَكُوْنَنَّ
مِنَ الشّٰكِرِيْنَ ۝٦٣

64. Say you:"It is Allah Who delivers you from this and from every calamity; yet you ascribe partners to Him!"

قُلِ اللّٰهُ يُنَجِّيْكُمْ مِّنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ
اَنْتُمْ تُشْرِكُوْنَ ۝٦٤

65. Say you: "Allah is Able to visit upon you a torment from above you or from beneath your feet or throw you into confusion by splitting you into different warring groups and make some of you taste the violence of others." See how We explain variously the arguments (of Divine Unity) in order that these people may understand (the reality).

قُلْ هُوَ الْقَادِرُ عَلٰۤى اَنْ يَّبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ
فَوْقِكُمْ اَوْ مِنْ تَحْتِ اَرْجُلِكُمْ اَوْ يَلْبِسَكُمْ شِيَعًا
وَّيُذِيْقَ بَعْضَكُمْ بَاْسَ بَعْضٍ ؕ اُنْظُرْ كَيْفَ نُصَرِّفُ

الْاٰيٰتِ لَعَلَّهُمْ يَفْقَهُوْنَ ۝٦٥

66. And your people have rejected it, whereas it is the Truth. Say you: "Well, I am not a keeper over you.

وَكَذَّبَ بِهٖ قَوْمُكَ وَهُوَ الْحَقُّ ؕ قُلْ لَّسْتُ
عَلَيْكُمْ بِوَكِيْلٍ ۝٦٦

67. "For (the fulfilment of) every tidings is a time appointed; and presently you will come to know."

لِكُلِّ نَبَاٍ مُّسْتَقَرٌّ ؗ وَّسَوْفَ تَعْلَمُوْنَ ۝٦٧

68. And (O Listener!) when you see them engaged in vain discussions about Our Revelations, keep away from them until they enter into some other discussion. And if (by chance) Satan causes you to forget, then after recollection do not sit with the wrongdoing people.

وَاِذَا رَاَيْتَ الَّذِيْنَ يَخُوْضُوْنَ فِىْۤ اٰيٰتِنَا فَاَعْرِضْ
عَنْهُمْ حَتّٰى يَخُوْضُوْا فِىْ حَدِيْثٍ غَيْرِهٖ ؕ وَاِمَّا
يُنْسِيَنَّكَ الشَّيْطٰنُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرٰى
مَعَ الْقَوْمِ الظّٰلِمِيْنَ ۝٦٨

69. And those who follow righteousness are not at all accountable for these infidels in anything. But it is binding on the righteous to admonish them, that haply they may desist (from evil).

وَمَا عَلَى الَّذِيْنَ يَتَّقُوْنَ مِنْ حِسَابِهِمْ مِّنْ
شَىْءٍ وَّلٰكِنْ ذِكْرٰى لَعَلَّهُمْ يَتَّقُوْنَ ۝٦٩

70. And leave those alone who have taken their religion as a play and idle sport and whom worldly life has thrown into delusion; and admonish (others) with the Qur'an lest any person may perish on account of his acts. There will be except Allah no protector or intercessor for him, and if he offers every compensation it shall not be accepted of him. These are the people who are destroyed on account of their misdoings. For them is a drink of boiling water and a painful torment because they used to deny the Truth.

وَذَرِ الَّذِيْنَ اتَّخَذُوْا دِيْنَهُمْ لَعِبًا وَّلَهْوًا وَّغَرَّتْهُمُ
الْحَيٰوةُ الدُّنْيَا وَذَكِّرْ بِهٖۤ اَنْ تُبْسَلَ نَفْسٌۢ بِمَا كَسَبَتْ ۖ
لَيْسَ لَهَا مِنْ دُوْنِ اللّٰهِ وَلِىٌّ وَّلَا شَفِيْعٌ ۚ وَاِنْ
تَعْدِلْ كُلَّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَا ؕ اُولٰٓئِكَ الَّذِيْنَ
اُبْسِلُوْا بِمَا كَسَبُوْا ۚ لَهُمْ شَرَابٌ مِّنْ حَمِيْمٍ وَّعَذَابٌ
اَلِيْمٌۢ بِمَا كَانُوْا يَكْفُرُوْنَ ۝٧٠

Section 9

71. Say you: "Shall we worship beside Allah that which can neither benefit us nor harm us, and shall we turn back on our heels after Allah has guided us, like one who is misled by the devils and is driven to lose his way in the earth. He has companions who keep calling him to the right way shouting: 'Come to us.'" Say you: "Surely the Guidance of Allah is the only true guidance, and we are bidden to surrender ourselves to the Lord of all the Worlds–"

قُلْ اَنَدْعُوْا مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُنَا وَلَا
يَضُرُّنَا وَنُرَدُّ عَلٰٓى اَعْقَابِنَا بَعْدَ اِذْ هَدٰىنَا اللّٰهُ
كَالَّذِى اسْتَهْوَتْهُ الشَّيٰطِيْنُ فِى الْاَرْضِ
حَيْرَانَ لَهٗۤ اَصْحٰبٌ يَّدْعُوْنَهٗۤ اِلَى الْهُدَى ائْتِنَا ؕ
قُلْ اِنَّ هُدَى اللّٰهِ هُوَ الْهُدٰى ؕ وَاُمِرْنَا لِنُسْلِمَ
لِرَبِّ الْعٰلَمِيْنَ ﴿۷۱﴾

72. And (say) that: "Establish prayer, and fear Him and He it is to Whom you all shall be gathered.

وَاَنْ اَقِيْمُوا الصَّلٰوةَ وَاتَّقُوْهُ ؕ وَهُوَ الَّذِىْۤ اِلَيْهِ
تُحْشَرُوْنَ ﴿۷۲﴾

73. "And He it is Who has created the heavens and the earth with truth. And the Day He will say: 'Be' ; then it will become .His Word is the truth, and His shall be the Sovereignty the Day the Trumpet is blown. He is Knower of the unseen and the seen. And He is the All-Wise, the All-Aware."

وَهُوَ الَّذِىْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ؕ وَيَوْمَ
يَقُوْلُ كُنْ فَيَكُوْنُ ؕ قَوْلُهُ الْحَقُّ ؕ وَلَهُ الْمُلْكُ
يَوْمَ يُنْفَخُ فِى الصُّوْرِ ؕ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ ؕ وَهُوَ
الْحَكِيْمُ الْخَبِيْرُ ﴿۷۳﴾

الثلثة

74. And recall, when Abraham said to his father, Azar: "Do you take idols for gods? Surely I see you and your people to be in open error."

وَاِذْ قَالَ اِبْرٰهِيْمُ لِاَبِيْهِ اٰزَرَ اَتَتَّخِذُ اَصْنَامًا اٰلِهَةً ۚ
اِنِّىْۤ اَرٰىكَ وَقَوْمَكَ فِىْ ضَلٰلٍ مُّبِيْنٍ ﴿۷۴﴾

75. And thus did We show Abraham the Kingdoms of the heavens and the earth so that he might become of the firmly convinced.

وَكَذٰلِكَ نُرِىْۤ اِبْرٰهِيْمَ مَلَكُوْتَ السَّمٰوٰتِ وَالْاَرْضِ
وَلِيَكُوْنَ مِنَ الْمُوْقِنِيْنَ ﴿۷۵﴾

76. Then when the night fell on him, he saw a star. He said: "Is this my Lord?" Then when it set, he said: "I do not like the setting ones."

فَلَمَّا جَنَّ عَلَيْهِ الَّيْلُ رَاٰ كَوْكَبًا ۚ قَالَ هٰذَا رَبِّىْ ۚ
فَلَمَّاۤ اَفَلَ قَالَ لَاۤ اُحِبُّ الْاٰفِلِيْنَ ﴿۷۶﴾

77. Then when he saw the moon shining, he said: "Is this my Lord?" But when it (also) set, he said; "Had my Lord

فَلَمَّا رَاَ الْقَمَرَ بَازِغًا قَالَ هٰذَا رَبِّىْ ۚ فَلَمَّاۤ
اَفَلَ قَالَ لَئِنْ لَّمْ يَهْدِنِىْ رَبِّىْ لَاَكُوْنَنَّ مِنَ

Not guided me, I too would have been of this misguided people."

الْقَوْمِ الضَّآلِّيْنَ ﴿۷۷﴾

78. Then when he saw the sun shining brightly he said: "Is this my Lord? This is the biggest of them all." But when it also set, he said: "O my people! I am quit of all those things which you associate (with Allah).

فَلَمَّا رَاَ الشَّمْسَ بَازِغَةً قَالَ هٰذَا رَبِّىْ هٰذَاۤ اَكْبَرُ ۚ
فَلَمَّاۤ اَفَلَتْ قَالَ يٰقَوْمِ اِنِّىْ بَرِىْٓءٌ مِّمَّا
تُشْرِكُوْنَ ﴿۷۸﴾

79. "Surely I have set My face to Him Who has created the heavens and the earth, and I am not of the polytheists."

اِنِّىْ وَجَّهْتُ وَجْهِىَ لِلَّذِىْ فَطَرَ السَّمٰوٰتِ وَ
الْاَرْضَ حَنِيْفًا وَّمَاۤ اَنَا مِنَ الْمُشْرِكِيْنَ ﴿۷۹﴾

80. And his people started disputing with him. He said: "Do you dispute with me in respect of Allah whereas He has already guided me? And I do not fear those, whom you set up with Him, for any harm but that my Lord may will. My Lord comprehends everything in His Knowledge. Will you not then accept the admonition?

وَحَآجَّهٗ قَوْمُهٗ ؕ قَالَ اَتُحَآجُّوْٓنِّىْ فِى اللّٰهِ وَقَدْ
هَدٰىنِ ؕ وَلَاۤ اَخَافُ مَا تُشْرِكُوْنَ بِهٖۤ اِلَّاۤ اَنْ يَّشَآءَ
رَبِّىْ شَيْـًٔا ؕ وَسِعَ رَبِّىْ كُلَّ شَىْءٍ عِلْمًا ؕ اَفَلَا
تَتَذَكَّرُوْنَ ﴿۸۰﴾

81. "And how should I fear those whom you have set up with Allah, whereas you on your part do not fear to set up with Allah that for which He has not sent down to you any authority." Which then of the two parties is more deserving of peace (and security) if you know?

وَكَيْفَ اَخَافُ مَاۤ اَشْرَكْتُمْ وَلَا تَخَافُوْنَ اَنَّكُمْ
اَشْرَكْتُمْ بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ عَلَيْكُمْ سُلْطٰنًا ؕ
فَاَىُّ الْفَرِيْقَيْنِ اَحَقُّ بِالْاَمْنِ ۚ اِنْ كُنْتُمْ
تَعْلَمُوْنَ ﴿۸۱﴾

وقف لازم

82. Those who believe and do not mix up their belief with injustice, for them is security, and they are the ones who are guided aright.

اَلَّذِيْنَ اٰمَنُوْا وَلَمْ يَلْبِسُوْۤا اِيْمَانَهُمْ بِظُلْمٍ اُولٰٓئِكَ
لَهُمُ الْاَمْنُ وَهُمْ مُّهْتَدُوْنَ ﴿۸۲﴾

ع

Section 10

83. And this was Our argument which We gave to Abraham against his people. We exalt in degrees whom We please. Verily your Lord is the All-Wise, the All-Knowing.

وَتِلْكَ حُجَّتُنَاۤ اٰتَيْنٰهَاۤ اِبْرٰهِيْمَ عَلٰى قَوْمِهٖ ؕ نَرْفَعُ
دَرَجٰتٍ مَّنْ نَّشَآءُ ؕ اِنَّ رَبَّكَ حَكِيْمٌ عَلِيْمٌ ﴿۸۳﴾

84. And We gave him Isaaq and Jacob, each one We guided; and Noah We had guided before; and of his offspring David and Solomon, and Job and Joseph, and Moses and Aaron, (We showed them all the right path) and thus do We reward the doers of good (to others)–

وَوَهَبْنَا لَهٗۤ اِسْحٰقَ وَيَعْقُوْبَ ؕ كُلًّا هَدَيْنَا ۚ وَ
نُوْحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهٖ دَاوٗدَ وَ
سُلَيْمٰنَ وَ اَيُّوْبَ وَيُوْسُفَ وَمُوْسٰى وَهٰرُوْنَ ؕ
وَكَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ﴿۸۴﴾

85. And (We guided) Zacharias, and John, and Jesus and each one of them was of the righteous.

وَ زَكَرِيَّا وَيَحْيٰى وَعِيْسٰى وَاِلْيَاسَ ؕ كُلٌّ مِّنَ
الصّٰلِحِيْنَ ﴿۸۵﴾

86. And (We guided) Ishmael, and Elisha, and Jonnah and Lot–and each one of them We caused to excel all people of the world (in his time)–

وَاِسْمٰعِيْلَ وَالْيَسَعَ وَيُوْنُسَ وَلُوْطًا ؕ وَكُلًّا
فَضَّلْنَا عَلَى الْعٰلَمِيْنَ ﴿۸۶﴾

87. And We Guided some of their forefathers and their offspring, and their brothers. And We chose them for service and guided them to the straight path.

وَمِنْ اٰبَآئِهِمْ وَذُرِّيّٰتِهِمْ وَ اِخْوَانِهِمْ ۚ وَ
اجْتَبَيْنٰهُمْ وَهَدَيْنٰهُمْ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۸۷﴾

88. This is the Guidance of Allah with which He guides whom He pleases of His servants. And if they had associated anything with Allah, surely all that they had already done would have gone to waste.

ذٰلِكَ هُدَى اللّٰهِ يَهْدِىْ بِهٖ مَنْ يَّشَآءُ مِنْ
عِبَادِهٖ ؕ وَلَوْ اَشْرَكُوْا لَحَبِطَ عَنْهُمْ مَّا كَانُوْا
يَعْمَلُوْنَ ﴿۸۸﴾

89. Those were they whom We had given the Book and Wisdom and Prophethood, so if these (Makkans) reject it, then We have appointed for it a people who are not likely to disbelieve in it.

اُولٰٓئِكَ الَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ وَالْحُكْمَ وَالنُّبُوَّةَ ۚ فَاِنْ
يَّكْفُرْ بِهَا هٰۤؤُلَآءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوْا بِهَا
بِكٰفِرِيْنَ ﴿۸۹﴾

90. Those are they whom Allah had guided so you had better followed their path. Say you: "I do not ask of you any wage for this (preaching of the Qur'an). That (Qur'an) is not but an admonition to all the people of the world."

اُولٰٓئِكَ الَّذِيْنَ هَدَى اللّٰهُ فَبِهُدٰىهُمُ اقْتَدِهْ ؕ قُلْ
لَّاۤ اَسْـَٔلُكُمْ عَلَيْهِ اَجْرًا ؕ اِنْ هُوَ اِلَّا ذِكْرٰى
لِلْعٰلَمِيْنَ ﴿۹۰﴾

Section 11

91. And they did not have a true estimation of Allah's Glory when they said: "Allah has not sent down anything to any man by way of Revelation." Say you: "Who has sent down the Book which was brought by Moses as a light and a guidance to mankind. You have made it into separate sheets of paper. Some of it you show and a major part of it you conceal. And you were taught that which neither you knew nor did your forefathers before." Say you: "Allah!"–and then leave them sporting in their absurd talk.

وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖۤ اِذْ قَالُوْا مَاۤ اَنْزَلَ
اللّٰهُ عَلٰى بَشَرٍ مِّنْ شَىْءٍ ؕ قُلْ مَنْ اَنْزَلَ الْكِتٰبَ
الَّذِىْ جَآءَ بِهٖ مُوْسٰى نُوْرًا وَّهُدًى لِّلنَّاسِ
تَجْعَلُوْنَهٗ قَرَاطِيْسَ تُبْدُوْنَهَا وَتُخْفُوْنَ كَثِيْرًا ۚ
وَعُلِّمْتُمْ مَّا لَمْ تَعْلَمُوْۤا اَنْتُمْ وَلَاۤ اٰبَآؤُكُمْ ؕ قُلِ اللّٰهُ ۙ
ثُمَّ ذَرْهُمْ فِىْ خَوْضِهِمْ يَلْعَبُوْنَ ﴿۹۱﴾

92. And this Qur'an is a Book which We have sent down; it is greatly blessed, confirming those (Books) sent down before it so that you may warn therewith the people of (Makkah), the Mother of all cities, and those dwelling around it. And will those who believe in the Hereafter, believe in this (as well), and they guard well their prayer.

وَهٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبٰرَكٌ مُّصَدِّقُ الَّذِىْ بَيْنَ
يَدَيْهِ وَلِتُنْذِرَ اُمَّ الْقُرٰى وَمَنْ حَوْلَهَا ؕ وَ
الَّذِيْنَ يُؤْمِنُوْنَ بِالْاٰخِرَةِ يُؤْمِنُوْنَ بِهٖ وَهُمْ
عَلٰى صَلَاتِهِمْ يُحَافِظُوْنَ ﴿۹۲﴾

93. And who is more unjust than one who fabricates a lie against Allah or says: "Revelation has come to me" whereas no revelation has come to him in anything, and he who says: "I (too) will reveal the like of that which Allah has sent down." Would that you could but see the wrongdoers when they are (caught) in the agonies of death, and the angels stretch forth their hands towards them (saying): "Yield up your souls; this day you are to be given a disgraceful punishment because you used to forge lies against Allah unjustly and because you treated the Commandments of Allah in all arrogance."

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ
قَالَ اُوْحِىَ اِلَىَّ وَلَمْ يُوْحَ اِلَيْهِ شَىْءٌ وَّمَنْ قَالَ
سَاُنْزِلُ مِثْلَ مَاۤ اَنْزَلَ اللّٰهُ ؕ وَلَوْ تَرٰۤى اِذِ
الظّٰلِمُوْنَ فِىْ غَمَرٰتِ الْمَوْتِ وَالْمَلٰٓئِكَةُ بَاسِطُوْۤا
اَيْدِيْهِمْ ۚ اَخْرِجُوْۤا اَنْفُسَكُمْ ؕ اَلْيَوْمَ تُجْزَوْنَ عَذَابَ
الْهُوْنِ بِمَا كُنْتُمْ تَقُوْلُوْنَ عَلَى اللّٰهِ غَيْرَ
الْحَقِّ وَكُنْتُمْ عَنْ اٰيٰتِهٖ تَسْتَكْبِرُوْنَ ﴿۹۳﴾

94. And certainly you have come to Us one by one even as We created you for the first time; and you have left behind you that which We had bestowed on you; and We do not see with you those intercessors of yours whom you imagined to be Our partners in your affairs. Surely cut off are all the ties between you–and what you used to assert has failed you.

وَلَقَدْ جِئْتُمُوْنَا فُرَادٰى كَمَا خَلَقْنٰكُمْ اَوَّلَ مَرَّةٍ
وَّتَرَكْتُمْ مَّا خَوَّلْنٰكُمْ وَرَآءَ ظُهُوْرِكُمْ ۚ وَمَا نَرٰى مَعَكُمْ
شُفَعَآءَكُمُ الَّذِيْنَ زَعَمْتُمْ اَنَّهُمْ فِيْكُمْ شُرَكٰٓؤُا ۚ لَقَدْ
تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَّا كُنْتُمْ
تَزْعُمُوْنَ ﴿۹۴﴾

Section 12

95. Verily it is Allah Who causes the grain and the date-stone to split. He brings forth the living from the dead and He is the Bringer forth of the dead from the living. Such is Allah; then whither are you drifting away?

اِنَّ اللّٰهَ فَالِقُ الْحَبِّ وَالنَّوٰى ۚ يُخْرِجُ الْحَيَّ
مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ۚ ذٰلِكُمُ
اللّٰهُ فَاَنّٰى تُؤْفَكُوْنَ ﴿۹۵﴾

96. He brings forth the dawn (from the darkness of the night); and He has made the night for rest and (has made) the sun and the moon for reckoning. That is a measurement of the All-Powerful, the All-Knowing.

فَالِقُ الْاِصْبَاحِ ۚ وَجَعَلَ الَّيْلَ سَكَنًا وَّالشَّمْسَ
وَالْقَمَرَ حُسْبَانًا ۚ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ﴿۹۶﴾

97. And He it is Who has made for you the stars so that you may find the right way in the darkness of the land and the sea. Surely We have made plain in detail the signs for a people who know.

وَهُوَ الَّذِيْ جَعَلَ لَكُمُ النُّجُوْمَ لِتَهْتَدُوْا بِهَا فِيْ
ظُلُمٰتِ الْبَرِّ وَالْبَحْرِ ۚ قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ
يَّعْلَمُوْنَ ﴿۹۷﴾

98. And it is He Who has created you from a single soul. Then (for you) there is a place for resting and a repository. Surely We have explained in detail the signs for a people who understand (the reality).

وَهُوَ الَّذِيْٓ اَنْشَاَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ فَمُسْتَقَرٌّ
وَّمُسْتَوْدَعٌ ۚ قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ يَّفْقَهُوْنَ ﴿۹۸﴾

99. And it is He Who sends down water from the clouds, thereby We bring forth growth of every kind; and out of it We bring forth green stalks from which We produce (clusters of) close-growing seed-grain; and out of

وَهُوَ الَّذِيْٓ اَنْزَلَ مِنَ السَّمَآءِ مَآءً ۚ فَاَخْرَجْنَا بِهٖ
نَبَاتَ كُلِّ شَيْءٍ فَاَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ
حَبًّا مُّتَرَاكِبًا ۚ وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ
دَانِيَةٌ وَّجَنّٰتٍ مِّنْ اَعْنَابٍ وَّالزَّيْتُوْنَ وَالرُّمَّانَ

the date-palm and its sheaths (We produce) clusters (of dates) hanging low and near; and (We produce) gardens of grapes and olives and pomegranates, some of them are similar (in form and taste) and others dissimilar. Look at the fruit of every tree when they bear fruit, and (look at) the ripening of it. Verily there are signs in it (of His Consummate Workmanship) for people who believe.

مُشْتَبِهًا وَّغَيْرَ مُتَشَابِهٍ ۭ اُنْظُرُوْٓا اِلٰى ثَمَرِهٖٓ اِذَآ اَثْمَرَ
وَيَنْعِهٖ ۭ اِنَّ فِيْ ذٰلِكُمْ لَاٰيٰتٍ لِّقَوْمٍ
يُّؤْمِنُوْنَ ﴿۹۹﴾

100. And they have made the jinn as but partners of Allah, whereas Allah has created them, and they falsely ascribe to Allah sons and daughters merely for lack of knowledge. Hallowed be Allah! He is Exalted far above what they ascribe to Him!

وَجَعَلُوْا لِلّٰهِ شُرَكَآءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوْا لَهٗ
بَنِيْنَ وَبَنٰتٍۢ بِغَيْرِ عِلْمٍ ۭ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا
يَصِفُوْنَ ﴿۱۰۰﴾

Section 13

101. Wonderful Originator of the heavens and the earth! How could He have a son whereas there is for Him no wife? And He has created everything and He is Best Knower of all things.

بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ ۭ اَنّٰى يَكُوْنُ لَهٗ وَلَدٌ
وَّلَمْ تَكُنْ لَّهٗ صَاحِبَةٌ ۭ وَخَلَقَ كُلَّ شَيْءٍ ۚ
وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿۱۰۱﴾

102. That is Allah, your Lord and Cherisher. There is no God but He, the Creator of everything: so worship Him (alone) and He is over everything a Guardian.

ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ خَالِقُ كُلِّ شَيْءٍ
فَاعْبُدُوْهُ ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ وَّكِيْلٌ ﴿۱۰۲﴾

103. Vision cannot comprehend Him, and He comprehends all vision and He is the Most-Deep (Subtile), the All-Aware.

لَا تُدْرِكُهُ الْاَبْصَارُ ۡ وَهُوَ يُدْرِكُ الْاَبْصَارَ ۚ وَهُوَ اللَّطِيْفُ
الْخَبِيْرُ ﴿۱۰۳﴾

104. Verily there have come to you eye-opening proofs from your Lord; so he who discerns with his sight will do good to himself and whoso will remain blind, will do so to his own loss, and I am not a keeper over you.

قَدْ جَآءَكُمْ بَصَآئِرُ مِنْ رَّبِّكُمْ ۚ فَمَنْ اَبْصَرَ
فَلِنَفْسِهٖ ۚ وَمَنْ عَمِيَ فَعَلَيْهَا ۭ وَمَآ اَنَا عَلَيْكُمْ
بِحَفِيْظٍ ﴿۱۰۴﴾

105.And thus do We explain variously the arguments (of Divine Unity) so that these infidels may say: "You have studied well, and that We may make it clear to a people who know."

وَكَذٰلِكَ نُصَرِّفُ الْاٰيٰتِ وَلِيَقُوْلُوْا دَرَسْتَ
وَلِنُبَيِّنَهٗ لِقَوْمٍ يَّعْلَمُوْنَ ﴿۱۰۵﴾

106.Follow (O My Apostle!) that which is Revealed to you from your Lord. None is worthy of worship but He-and turn your face from the polytheists.

اِتَّبِعْ مَاۤ اُوْحِیَ اِلَيْكَ مِنْ رَّبِّكَ ۚ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ
وَاَعْرِضْ عَنِ الْمُشْرِكِيْنَ ﴿۱۰۶﴾

107.And had Allah willed, these polytheist would not have associated partners with Allah and We have not made you guardian over them nor are you an advocate over them.

وَلَوْ شَآءَ اللّٰهُ مَاۤ اَشْرَكُوْا ؕ وَمَا جَعَلْنٰكَ عَلَيْهِمْ
حَفِيْظًا ۚ وَمَاۤ اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ﴿۱۰۷﴾

108.And (O Believers) do not you abuse those (false gods) whom they worship beside Allah, lest they should also abuse Allah (out of spite) exceeding the limits in their ignorance. Thus to every community have We made their doings fair-seeming. Then to their Lord is their eventual return, so He will declare to them what they used to do.

وَلَا تَسُبُّوا الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ
فَيَسُبُّوا اللّٰهَ عَدْوًاۢ بِغَيْرِ عِلْمٍ ؕ كَذٰلِكَ زَيَّنَّا
لِكُلِّ اُمَّةٍ عَمَلَهُمْ ثُمَّ اِلٰى رَبِّهِمْ مَّرْجِعُهُمْ
فَيُنَبِّئُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿۱۰۸﴾

109.And they swear by Allah with their strongest oaths that if there comes to them any Sign they would surely believe in it. Say you: Signs are but with Allah alone and how would you know (O Muslims) that even when a Sign did come to them they would not believe therein.

وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَئِنْ جَآءَتْهُمْ اٰيَةٌ
لَّيُؤْمِنُنَّ بِهَا ؕ قُلْ اِنَّمَا الْاٰيٰتُ عِنْدَ اللّٰهِ وَمَا
يُشْعِرُكُمْ ۙ اَنَّهَاۤ اِذَا جَآءَتْ لَا يُؤْمِنُوْنَ ﴿۱۰۹﴾

110.And We will turn aside their hearts and their sights even as they believed not in it in the first instance; and We shall leave them blundering about in their contumacy.

وَنُقَلِّبُ اَفْـِٕدَتَهُمْ وَاَبْصَارَهُمْ كَمَا لَمْ
يُؤْمِنُوْا بِهٖۤ اَوَّلَ مَرَّةٍ وَّنَذَرُهُمْ فِیْ طُغْيَانِهِمْ
يَعْمَهُوْنَ ﴿۱۱۰﴾ ع

Section 14

111.And even if We were to send down to them angels, and the dead were to (rise from their graves and) speak to them, and We were to range all things in front of them, they would not believe unless Allah so willed; but most of them are (totally) ignorant (of this truth).

وَلَوْ اَنَّنَا نَزَّلْنَاۤ اِلَيْهِمُ الْمَلٰٓئِكَةَ وَكَلَّمَهُمُ
الْمَوْتٰى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَیْءٍ قُبُلًا مَّا كَانُوْا
لِيُؤْمِنُوْۤا اِلَّاۤ اَنْ يَّشَآءَ اللّٰهُ وَلٰكِنَّ اَكْثَرَهُمْ
يَجْهَلُوْنَ ﴿۱۱۱﴾

112.And likewise did We make for every Prophet enemies, (namely) the rebellious from among men and jinn, one inspiring the other secretly with gilded speeches to delude (the people). And had your Lord willed they would not have done so. So leave them alone to their fabrications.

وَكَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِیٍّ عَدُوًّا شَيٰطِيْنَ
الْاِنْسِ وَالْجِنِّ يُوْحِیْ بَعْضُهُمْ اِلٰى بَعْضٍ
زُخْرُفَ الْقَوْلِ غُرُوْرًا ؕ وَلَوْ شَآءَ رَبُّكَ مَا فَعَلُوْهُ
فَذَرْهُمْ وَمَا يَفْتَرُوْنَ ﴿۱۱۲﴾

113.And (let them alone) in order that the hearts of those who have no faith in the Hereafter may incline towards this (deceit) and that they may relish it and keep pursuing what sin they are pursuing at present.

وَلِتَصْغٰۤى اِلَيْهِ اَفْـِٕدَةُ الَّذِيْنَ لَا يُؤْمِنُوْنَ
بِالْاٰخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوْا مَا هُمْ
مُّقْتَرِفُوْنَ ﴿۱۱۳﴾

114.Say you: "Shall I then seek a judge other than Allah, whereas it is He Who has sent down to you the detailed Book?" And those whom We have given the Book know that this Qur'an has been Revealed to you from your Lord in truth. So (O Listener!) never be then of the doubters.

اَفَغَيْرَ اللّٰهِ اَبْتَغِیْ حَكَمًا وَّهُوَ الَّذِیْۤ اَنْزَلَ
اِلَيْكُمُ الْكِتٰبَ مُفَصَّلًا ؕ وَالَّذِيْنَ اٰتَيْنٰهُمُ
الْكِتٰبَ يَعْلَمُوْنَ اَنَّهٗ مُنَزَّلٌ مِّنْ رَّبِّكَ بِالْحَقِّ
فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ﴿۱۱۴﴾

115.And complete is the Word of your Lord in truth and justice. There is no one who can change His Words, and He is the All-Hearing, the All-Knowing.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَّعَدْلًا ؕ لَا مُبَدِّلَ
لِكَلِمٰتِهٖ ۚ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ﴿۱۱۵﴾

116.And (O Listener), if you were to obey most of the people in the earth they would lead you astray from the Way of Allah and they follow nothing but fancy, and they do nothing but conjecture.

وَاِنْ تُطِعْ اَكْثَرَ مَنْ فِی الْاَرْضِ يُضِلُّوْكَ
عَنْ سَبِيْلِ اللّٰهِ ؕ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ
وَاِنْ هُمْ اِلَّا يَخْرُصُوْنَ ﴿۱۱۶﴾

117.Surely your Lord–He knows best who goes astray from His path and He knows best the guided ones.

إِنَّ رَبَّكَ هُوَ اَعْلَمُ مَنْ يَّضِلُّ عَنْ سَبِيْلِهٖ ۚ وَهُوَ
اَعْلَمُ بِالْمُهْتَدِيْنَ ﴿١١٧﴾

118.Eat, then, of that (meat) on which the name of Allah has been pronounced, if you are really believers in His Revelations.

فَكُلُوْا مِمَّا ذُكِرَ اسْمُ اللّٰهِ عَلَيْهِ اِنْ كُنْتُمْ بِاٰيٰتِهٖ
مُؤْمِنِيْنَ ﴿١١٨﴾

119.And what is wrong with you that you do not eat of the animal over which the name of Allah has been pronounced, whereas Allah has surely detailed for you what He has forbidden to you except that which you are forced to? And surely most of the people mislead other men by their own desires for lack of knowledge. Surely your Lord–He knows best those who exceed the limits.

وَمَا لَكُمْ اَلَّا تَاْكُلُوْا مِمَّا ذُكِرَ اسْمُ اللّٰهِ عَلَيْهِ وَ
قَدْ فَصَّلَ لَكُمْ مَّا حَرَّمَ عَلَيْكُمْ اِلَّا مَا اضْطُرِرْتُمْ
اِلَيْهِ ۗ وَاِنَّ كَثِيْرًا لَّيُضِلُّوْنَ بِاَهْوَآئِهِمْ بِغَيْرِ
عِلْمٍ ۗ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِالْمُعْتَدِيْنَ ﴿١١٩﴾

120.And discard all sin–open and secret. Surely those who earn sin will soon be punished for what they used to earn.

وَذَرُوْا ظَاهِرَ الْاِثْمِ وَ بَاطِنَهٗ ۗ اِنَّ الَّذِيْنَ
يَكْسِبُوْنَ الْاِثْمَ سَيُجْزَوْنَ بِمَا كَانُوْا يَقْتَرِفُوْنَ ﴿١٢٠﴾

121.And do not eat of the animal over which the name of Allah has not been pronounced and its eating is sinful disobedience. And surely the devils are ever inspiring their friends to contend with you. And if you follow their bidding then verily you would be of the polytheists.

وَلَا تَاْكُلُوْا مِمَّا لَمْ يُذْكَرِ اسْمُ اللّٰهِ عَلَيْهِ وَاِنَّهٗ
لَفِسْقٌ ۗ وَاِنَّ الشَّيٰطِيْنَ لَيُوْحُوْنَ اِلٰٓى اَوْلِيٰٓئِهِمْ
لِيُجَادِلُوْكُمْ ۚ وَ اِنْ اَطَعْتُمُوْهُمْ اِنَّكُمْ
لَمُشْرِكُوْنَ ﴿١٢١﴾

ع١٤

Section 15

122.Can he who was (first) dead, then We gave him life and made for him a Light whereby he walks among the people, be like one who lies sunk in the depths of darkness from which he is unable to come forth? Thus in the sight of the infidels were made fair-seeming the deeds which they used to work.

اَوَمَنْ كَانَ مَيْتًا فَاَحْيَيْنٰهُ وَجَعَلْنَا لَهٗ نُوْرًا
يَّمْشِيْ بِهٖ فِى النَّاسِ كَمَنْ مَّثَلُهٗ فِى الظُّلُمٰتِ
لَيْسَ بِخَارِجٍ مِّنْهَا ۗ كَذٰلِكَ زُيِّنَ لِلْكٰفِرِيْنَ مَا
كَانُوْا يَعْمَلُوْنَ ﴿١٢٢﴾

123.And thus have We made in every town its ringleaders of crime so that they may plot therein. And they plot not but against themselves and they perceive not (this truth).

وَكَذٰلِكَ جَعَلْنَا فِيْ كُلِّ قَرْيَةٍ اَكٰبِرَ مُجْرِمِيْهَا
لِيَمْكُرُوْا فِيْهَا ۗ وَمَا يَمْكُرُوْنَ اِلَّا بِاَنْفُسِهِمْ
وَمَا يَشْعُرُوْنَ ﴿١٢٣﴾

124.And when there comes to them a Sign, they say: "We shall never believe till we too are given the like of what the Apostles of Allah are given." Allah knows best (the heart) wherein to place His Message. Soon will the guilty ones be overtaken by humiliation before Allah and face severe torment on account of what they used to plot.

وَاِذَا جَآءَتْهُمْ اٰيَةٌ قَالُوْا لَنْ نُّؤْمِنَ حَتّٰى نُؤْتٰى
مِثْلَ مَآ اُوْتِيَ رُسُلُ اللّٰهِ ۘ اَللّٰهُ اَعْلَمُ حَيْثُ
يَجْعَلُ رِسَالَتَهٗ ۗ سَيُصِيْبُ الَّذِيْنَ اَجْرَمُوْا
صَغَارٌ عِنْدَ اللّٰهِ وَ عَذَابٌ شَدِيْدٌۢ بِمَا كَانُوْا
يَمْكُرُوْنَ ﴿١٢٤﴾

وقف لازم
وقف منزل

125.And as for the (fortunate) one whom Allah intends to guide, He expands his breast for Islam and the (ill-fated) one whom He intends to leave in error–He makes his breast closed and straitened, as if he were being forced by some one to climb up to the skies. Thus does Allah impose uncleanness on those who do not believe.

فَمَنْ يُّرِدِ اللّٰهُ اَنْ يَّهْدِيَهٗ يَشْرَحْ صَدْرَهٗ لِلْاِسْلَامِ ۚ
وَمَنْ يُّرِدْ اَنْ يُّضِلَّهٗ يَجْعَلْ صَدْرَهٗ ضَيِّقًا حَرَجًا
كَاَنَّمَا يَصَّعَّدُ فِى السَّمَآءِ ۚ كَذٰلِكَ يَجْعَلُ اللّٰهُ
الرِّجْسَ عَلَى الَّذِيْنَ لَا يُؤْمِنُوْنَ ﴿١٢٥﴾

126.And this is the path of your Lord, a path leading straight. Surely We have explained in detail the signs for those who accept admonition.

وَهٰذَا صِرَاطُ رَبِّكَ مُسْتَقِيْمًا ۗ قَدْ فَصَّلْنَا
الْاٰيٰتِ لِقَوْمٍ يَّذَّكَّرُوْنَ ﴿١٢٦﴾

127.For them is the abode of peace with their Lord; and verily He is their Patron because of the good works they used to do.

لَهُمْ دَارُ السَّلٰمِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ
بِمَا كَانُوْا يَعْمَلُوْنَ ﴿١٢٧﴾

128.And the Day when He will assemble them all together (and say): "O company of jinn! you have mis-guided many men." And their friends from among mankind will say: "Our Lord! we profited one from another and now we have reached the term which You had appointed for us." Allah will say: "The Fire is your

وَيَوْمَ يَحْشُرُهُمْ جَمِيْعًا ۚ يٰمَعْشَرَ الْجِنِّ قَدِ
اسْتَكْثَرْتُمْ مِّنَ الْاِنْسِ ۚ وَقَالَ اَوْلِيٰٓؤُهُمْ
مِّنَ الْاِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَّ
بَلَغْنَآ اَجَلَنَا الَّذِيْٓ اَجَّلْتَ لَنَا ۗ قَالَ النَّارُ
مَثْوٰىكُمْ خٰلِدِيْنَ فِيْهَآ اِلَّا مَا شَآءَ اللّٰهُ ۗ اِنَّ
رَبَّكَ حَكِيْمٌ عَلِيْمٌ ﴿١٢٨﴾

abode–you shall abide therein for ever, except him whom Allah would please (to spare)." Verily your Lord- He is the All-Wise the All-Knowing.

129.And thus do We set some of the unjust on some others because of what (evils) they have done.

وَكَذٰلِكَ نُوَلِّيْ بَعْضَ الظّٰلِمِيْنَ بَعْضًا بِمَا كَانُوْا يَكْسِبُوْنَ ﴿١٢٩﴾ ١٥ ع ٩ ٢

Section 16

130.O you company of jinn and men! did there not come to you Apostles from among yourselves reciting to you Our Revelations and warning you of the Meeting of this Day of yours ? They will say: "We bear witness against ourselves." Indeed it was the life of the world that had deluded them, and they will themselves bear witness against their souls that they (rejected Faith and) had disbelieved.

يٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ اَلَمْ يَاْتِكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِيْ وَيُنْذِرُوْنَكُمْ لِقَآءَ يَوْمِكُمْ هٰذَا ؕ قَالُوْا شَهِدْنَا عَلٰٓى اَنْفُسِنَا وَغَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا وَشَهِدُوْا عَلٰٓى اَنْفُسِهِمْ اَنَّهُمْ كَانُوْا كٰفِرِيْنَ ﴿١٣٠﴾

131.This is because your Lord would not destroy townships unjustly while their inhabitants are unaware.

ذٰلِكَ اَنْ لَّمْ يَكُنْ رَّبُّكَ مُهْلِكَ الْقُرٰى بِظُلْمٍ وَّاَهْلُهَا غٰفِلُوْنَ ﴿١٣١﴾

132.And for all are ranks in accordance with their doings. And your Lord is not Unaware of what they do.

وَلِكُلٍّ دَرَجٰتٌ مِّمَّا عَمِلُوْا ؕ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ ﴿١٣٢﴾

133.And (O My Apostle!) your Lord is Self-Sufficient, Lord of Mercy; if He pleases, He may remove you and in your place bring whom He pleases as your successors even as He raised you from the progeny of another people.

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ؕ اِنْ يَّشَاْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَّا يَشَآءُ كَمَآ اَنْشَاَكُمْ مِّنْ ذُرِّيَّةِ قَوْمٍ اٰخَرِيْنَ ﴿١٣٣﴾

134.Surely what has been promised to you is sure to come and you simply cannot frustrate (Allah).

اِنَّ مَا تُوْعَدُوْنَ لَاٰتٍ ۙ وَّمَآ اَنْتُمْ بِمُعْجِزِيْنَ ﴿١٣٤﴾

135.Say you: "O my people! go on acting in your places and I keep doing my work in my place. Then soon will you know whose is the reward of the happy Abode in the Hereafter." And surely the wrong-doers shall not fare well.

قُلْ يٰقَوْمِ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ اِنِّيْ عَامِلٌ ۚ فَسَوْفَ تَعْلَمُوْنَ ۙ مَنْ تَكُوْنُ لَهٗ عَاقِبَةُ الدَّارِ ؕ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ﴿١٣٥﴾

136.And they set aside for Allah a portion of what He Himself has created in tilth and cattle, and say: "This is for Allah," according to their fancy–"and this is for our associates." Then the portion assigned to their associate-gods does not reach Allah, while what (portion) is assigned to Allah reaches their associate-gods. How ill do they judge!

وَجَعَلُوْا لِلّٰهِ مِمَّا ذَرَاَ مِنَ الْحَرْثِ وَالْاَنْعَامِ نَصِيْبًا فَقَالُوْا هٰذَا لِلّٰهِ بِزَعْمِهِمْ وَهٰذَا لِشُرَكَآئِنَا ۚ فَمَا كَانَ لِشُرَكَآئِهِمْ فَلَا يَصِلُ اِلَى اللّٰهِ ۚ وَمَا كَانَ لِلّٰهِ فَهُوَ يَصِلُ اِلٰى شُرَكَآئِهِمْ ؕ سَآءَ مَا يَحْكُمُوْنَ ﴿١٣٦﴾

137.And thus their associate-gods have made fair-seeming the slaying of their own children for many polytheists in order to destroy them, and to confuse them in their religion. And if Allah had so willed they would not have done it. So you leave them alone–them and what they fabricate.

وَكَذٰلِكَ زَيَّنَ لِكَثِيْرٍ مِّنَ الْمُشْرِكِيْنَ قَتْلَ اَوْلَادِهِمْ شُرَكَآؤُهُمْ لِيُرْدُوْهُمْ وَلِيَلْبِسُوْا عَلَيْهِمْ دِيْنَهُمْ ؕ وَلَوْ شَآءَ اللّٰهُ مَا فَعَلُوْهُ فَذَرْهُمْ وَمَا يَفْتَرُوْنَ ﴿١٣٧﴾

138.And they say according to their own false notion: "Such and such cattle and crops are forbidden; none can eat them except those whom we please." There are certain cattle whose backs are forbidden (for riding) and there are cattle over which they would not pronounce the name of Allah (at the time of slaughtering). This is but fabricating a lie against Allah. Soon Allah shall requite them for what they used to fabricate.

وَقَالُوْا هٰذِهٖٓ اَنْعَامٌ وَّحَرْثٌ حِجْرٌ ۖ لَّا يَطْعَمُهَآ اِلَّا مَنْ نَّشَآءُ بِزَعْمِهِمْ وَاَنْعَامٌ حُرِّمَتْ ظُهُوْرُهَا وَاَنْعَامٌ لَّا يَذْكُرُوْنَ اسْمَ اللّٰهِ عَلَيْهَا افْتِرَآءً عَلَيْهِ ؕ سَيَجْزِيْهِمْ بِمَا كَانُوْا يَفْتَرُوْنَ ﴿١٣٨﴾

139.And they say: "What is in the wombs of these cattle is exclusively for our males and is forbidden to our wives; and if it is born dead then all (men and women) are partakers thereof." Allah will soon requite them for this assertion; no doubt He is the All-Wise, the All-Knowing.

وَقَالُوْا مَا فِيْ بُطُوْنِ هٰذِهِ الْاَنْعَامِ خَالِصَةٌ لِّذُكُوْرِنَا وَمُحَرَّمٌ عَلٰٓى اَزْوَاجِنَا ۚ وَاِنْ يَّكُنْ مَّيْتَةً فَهُمْ فِيْهِ شُرَكَآءُ ؕ سَيَجْزِيْهِمْ وَصْفَهُمْ ؕ اِنَّهٗ حَكِيْمٌ عَلِيْمٌ ﴿١٣٩﴾

140.Certainly lost are they who in their folly and ignorance kill their own children and make unlawful what

قَدْ خَسِرَ الَّذِيْنَ قَتَلُوْٓا اَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَّحَرَّمُوْا مَا رَزَقَهُمُ اللّٰهُ افْتِرَآءً عَلَى

Allah has provided them as sustenance, by forging lies against Allah. Surely they have gone astray and are not rightly guided.

اللّٰهِ ؕ قَدۡ ضَلُّوۡا وَمَا كَانُوۡا مُهۡتَدِيۡنَ ﴿١٤٠﴾

Section 17

141.And He it is Who has produced gardens, some trellised and some untrellised, and the date-palms and the tilth with a rich variety of food therein, and olives and pomegranates which are similar (in form) and different (in taste). Eat of the fruit when it ripens, and pay the due thereof on the day it is reaped and do not spend wastefully. Surely Allah does not like the wasters–

وَهُوَ الَّذِیۡۤ اَنۡشَاَ جَنّٰتٍ مَّعۡرُوۡشٰتٍ وَّغَيۡرَ
مَعۡرُوۡشٰتٍ وَّالنَّخۡلَ وَالزَّرۡعَ مُخۡتَلِفًا اُكُلُهٗ
وَالزَّيۡتُوۡنَ وَالرُّمَّانَ مُتَشَابِهًا وَّغَيۡرَ مُتَشَابِهٍ ؕ
كُلُوۡا مِنۡ ثَمَرِهٖۤ اِذَاۤ اَثۡمَرَ وَاٰتُوۡا حَقَّهٗ يَوۡمَ
حَصَادِهٖ ۖ وَلَا تُسۡرِفُوۡا ؕ اِنَّهٗ لَا يُحِبُّ
الۡمُسۡرِفِيۡنَ ﴿١٤١﴾

142.And of the cattle (that He has created), some are for carrying burden, and some for slaughter by laying on earth. Eat then of what Allah has provided for you and do not follow the footsteps of Satan. Surely he is your open enemy–

وَمِنَ الۡاَنۡعَامِ حَمُوۡلَةً وَّفَرۡشًا ؕ كُلُوۡا مِمَّا
رَزَقَكُمُ اللّٰهُ وَلَا تَتَّبِعُوۡا خُطُوٰتِ الشَّيۡطٰنِ ؕ اِنَّهٗ
لَكُمۡ عَدُوٌّ مُّبِيۡنٌ ﴿١٤٢﴾

143.(Allah has created) eight (head of cattle) in (four) pairs, of the sheep a pair (male and female) and of the goats a pair (male and female). Ask them: "Has He forbidden the two males or the two females or that which the wombs of the two females contain? Tell me with knowledge if you are truthful–"

ثَمٰنِيَةَ اَزۡوَاجٍ ۚ مِنَ الضَّاۡنِ اثۡنَيۡنِ وَمِنَ
الۡمَعۡزِ اثۡنَيۡنِ ؕ قُلۡ ءٰٓالذَّكَرَيۡنِ حَرَّمَ اَمِ
الۡاُنۡثَيَيۡنِ اَمَّا اشۡتَمَلَتۡ عَلَيۡهِ اَرۡحَامُ
الۡاُنۡثَيَيۡنِ ؕ نَبِّـُٔوۡنِىۡ بِعِلۡمٍ اِنۡ كُنۡتُمۡ
صٰدِقِيۡنَ ﴿١٤٣﴾

144.And of the camels (He has created) a pair (male and female) and of the cows a pair (male and female); ask them: "Has He forbidden the two males, or the two females or that which the wombs of the two females bear? Were you present when Allah decreed this thing to you?" Then who is a greater wrongdoer than one who forges a lie against Allah in order to mislead the people without

وَمِنَ الۡاِبِلِ اثۡنَيۡنِ وَمِنَ الۡبَقَرِ اثۡنَيۡنِ ؕ قُلۡ
ءٰٓالذَّكَرَيۡنِ حَرَّمَ اَمِ الۡاُنۡثَيَيۡنِ اَمَّا اشۡتَمَلَتۡ
عَلَيۡهِ اَرۡحَامُ الۡاُنۡثَيَيۡنِ ؕ اَمۡ كُنۡتُمۡ شُهَدَآءَ
اِذۡ وَصّٰىكُمُ اللّٰهُ بِهٰذَا ۚ فَمَنۡ اَظۡلَمُ مِمَّنِ افۡتَرٰى
عَلَى اللّٰهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيۡرِ عِلۡمٍ ؕ
اِنَّ اللّٰهَ لَا يَهۡدِى الۡقَوۡمَ الظّٰلِمِيۡنَ ﴿١٤٤﴾

knowledge. Verily Allah does not guide a people who are wrongdoers.

Section 18

145.Say you: "I do not find in that (Book) which has been Revealed to me anything forbidden for eating thereof except carrion (dead meat) or running blood (from veins), or swine flesh for that is certainly unclean–or that which is a disobedience (that is), an animal over which is pronounced a name other than that of Allah. Then who-ever is forced by necessity without wilful disobedience nor exceeding the limit (of necessity), then surely your Lord is the Most-Forgiving, the Ever-Merciful."

قُلۡ لَّاۤ اَجِدُ فِىۡ مَاۤ اُوۡحِىَ اِلَىَّ مُحَرَّمًا عَلٰى طَاعِمٍ
يَّطۡعَمُهٗۤ اِلَّاۤ اَنۡ يَّكُوۡنَ مَيۡتَةً اَوۡ دَمًا مَّسۡفُوۡحًا اَوۡ
لَحۡمَ خِنۡزِيۡرٍ فَاِنَّهٗ رِجۡسٌ اَوۡ فِسۡقًا اُهِلَّ لِغَيۡرِ
اللّٰهِ بِهٖ ۚ فَمَنِ اضۡطُرَّ غَيۡرَ بَاغٍ وَّلَا عَادٍ فَاِنَّ رَبَّكَ
غَفُوۡرٌ رَّحِيۡمٌ ﴿١٤٥﴾

146.And to those who are Jews, We forbade every animal with cloven hoofs and of the cow and the goat We forbade to them the fat thereof, except what is carried by their backs or the entrails or what adheres to the bones. This was a punishment We gave them for their rebellion and surely We are the Truthful.

وَعَلَى الَّذِيۡنَ هَادُوۡا حَرَّمۡنَا كُلَّ ذِىۡ ظُفُرٍ ۚ
وَمِنَ الۡبَقَرِ وَالۡغَنَمِ حَرَّمۡنَا عَلَيۡهِمۡ شُحُوۡمَهُمَاۤ
اِلَّا مَا حَمَلَتۡ ظُهُوۡرُهُمَاۤ اَوِ الۡحَوَايَاۤ اَوۡ مَا اخۡتَلَطَ
بِعَظۡمٍ ؕ ذٰلِكَ جَزَيۡنٰهُمۡ بِبَغۡيِهِمۡ ۖ وَاِنَّا
لَصٰدِقُوۡنَ ﴿١٤٦﴾

147.Then if they deny you, say you: "Your Lord is Lord of Vast Mercy; and His Wrath is not averted from a guilty people."

فَاِنۡ كَذَّبُوۡكَ فَقُلۡ رَّبُّكُمۡ ذُوۡ رَحۡمَةٍ وَّاسِعَةٍ ۚ
وَلَا يُرَدُّ بَاۡسُهٗ عَنِ الۡقَوۡمِ الۡمُجۡرِمِيۡنَ ﴿١٤٧﴾

148.Now will those who associate (partners with Allah) say: "If Allah had willed we would not have associated (other gods with Him), nor our forefathers, nor would we have forbidden anything." Thus had denied those who were before them, until they tasted Our Torment. Say you: "Is there with you any (certain) knowledge then bring it forth to us? You follow only mere conjecture; and you make only wild guesses."

سَيَقُوۡلُ الَّذِيۡنَ اَشۡرَكُوۡا لَوۡ شَآءَ اللّٰهُ مَاۤ اَشۡرَكۡنَا
وَلَاۤ اٰبَآؤُنَا وَلَا حَرَّمۡنَا مِنۡ شَىۡءٍ ؕ كَذٰلِكَ
كَذَّبَ الَّذِيۡنَ مِنۡ قَبۡلِهِمۡ حَتّٰى ذَاقُوۡا بَاۡسَنَا ؕ
قُلۡ هَلۡ عِنۡدَكُمۡ مِّنۡ عِلۡمٍ فَتُخۡرِجُوۡهُ لَنَا ؕ
اِنۡ تَتَّبِعُوۡنَ اِلَّا الظَّنَّ وَاِنۡ اَنۡتُمۡ اِلَّا
تَخۡرُصُوۡنَ ﴿١٤٨﴾

149.Say you: "With Allah alone is the last argument. Therefore if He had willed, then He would have guided you all."

قُلْ فَلِلّٰهِ الْحُجَّةُ الْبَالِغَةُ ۚ فَلَوْ شَآءَ لَهَدٰىكُمْ
اَجْمَعِيْنَ ﴿۱۴۹﴾

150.Say you: "Bring forth your witnesses to testify that Allah has forbidden this." Then even if they do testify (falsely) you should not bear witness with them; and you should not at all follow the low desires of those who deny Our Revelations and who do not believe in the Hereafter and who ascribe (others as) equals to their Lord (unjustly).

قُلْ هَلُمَّ شُهَدَآءَكُمُ الَّذِيْنَ يَشْهَدُوْنَ اَنَّ اللّٰهَ
حَرَّمَ هٰذَا ۚ فَاِنْ شَهِدُوْا فَلَا تَشْهَدْ مَعَهُمْ ۚ وَلَا
تَتَّبِعْ اَهْوَآءَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَالَّذِيْنَ لَا
يُؤْمِنُوْنَ بِالْاٰخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُوْنَ ﴿۱۵۰﴾

Section 19

151.Say you: "Come, I will rehearse to you what your Lord has forbidden to you, that associate not any one as partner with Him, and do good to parents, and slay not your children for (fear of) poverty. We it is Who provide for you as well as for them; and do not go near shameful deeds whether they be open or whether they be secret; and slay not the life injustly which Allah has made sacred except for a just cause. This Allah has decreed to you that you may learn Wisdom.

قُلْ تَعَالَوْا اَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ اَلَّا
تُشْرِكُوْا بِهٖ شَيْـًٔا وَّبِالْوَالِدَيْنِ اِحْسَانًا ۚ وَلَا
تَقْتُلُوْٓا اَوْلَادَكُمْ مِّنْ اِمْلَاقٍ ۭ نَحْنُ نَرْزُقُكُمْ
وَاِيَّاهُمْ ۚ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا
وَمَا بَطَنَ ۚ وَلَا تَقْتُلُوا النَّفْسَ الَّتِيْ حَرَّمَ
اللّٰهُ اِلَّا بِالْحَقِّ ۭ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ
تَعْقِلُوْنَ ﴿۱۵۱﴾

152."And do not approach the property of the orphan except in the best manner, until he reaches his maturity. And give measure in full and weigh with equity. We do not burden any soul beyond its scope. And when you speak, be just, even though it be a case of a near relative. And fulfil your Covenant with Allah. Allah has enjoined this on you strictly that haply you may be admonished–

وَلَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ
حَتّٰى يَبْلُغَ اَشُدَّهٗ ۚ وَاَوْفُوا الْكَيْلَ وَالْمِيْزَانَ
بِالْقِسْطِ ۚ لَا نُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَا ۚ وَاِذَا قُلْتُمْ
فَاعْدِلُوْا وَلَوْ كَانَ ذَا قُرْبٰى ۚ وَبِعَهْدِ اللّٰهِ اَوْفُوْا ۭ
ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿۱۵۲﴾

153."And verily this is My path, straight; follow it then and do not follow other ways, (otherwise) they will lead you astray from the path of Allah. Allah has enjoined this on you that haply you may become righteous and self-restrained."

وَاَنَّ هٰذَا صِرَاطِيْ مُسْتَقِيْمًا فَاتَّبِعُوْهُ ۚ وَلَا
تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيْلِهٖ ۭ ذٰلِكُمْ
وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَتَّقُوْنَ ﴿۱۵۳﴾

154. Again We gave to Moses (on him be peace) the Book to complete the favour on those who would work righteous deeds, and giving details of everything; and as a means of guidance and mercy that haply they may believe in the Meeting of their Lord.

ثُمَّ اٰتَيْنَا مُوْسَى الْكِتٰبَ تَمَامًا عَلَى الَّذِيْٓ
اَحْسَنَ وَتَفْصِيْلًا لِّكُلِّ شَيْءٍ وَّهُدًى وَّ
رَحْمَةً لَّعَلَّهُمْ بِلِقَآءِ رَبِّهِمْ يُؤْمِنُوْنَ ﴿۱۵۴﴾

Section 20

155.And this (Qur'an) is a Book which We have sent down truly blessed, so follow it and fear (Allah), that haply you maybe shown mercy–

وَهٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبٰرَكٌ فَاتَّبِعُوْهُ وَاتَّقُوْا
لَعَلَّكُمْ تُرْحَمُوْنَ ﴿۱۵۵﴾

156.(We have sent it down)lest you should say: "The Book was sent down only to two Peoples (Jews and Christians) before us and we, on our part were quite unaware of their reading and teaching–"

اَنْ تَقُوْلُوْٓا اِنَّمَآ اُنْزِلَ الْكِتٰبُ عَلٰى طَآئِفَتَيْنِ
مِنْ قَبْلِنَا ۠ وَاِنْ كُنَّا عَنْ دِرَاسَتِهِمْ
لَغٰفِلِيْنَ ﴿۱۵۶﴾

157.Or, lest you should say: "Had the Book been sent down to us we would have been better guided than they." Surely there has come to you clear evidence from your Lord, and clear guidance and mercy. Who is then a greater wrongdoer than he who denies the Signs of Allah and turns his face away from them. Soon We shall punish those, who turn away their faces from Our Revelations, with an evil torment because of their turning away their faces.

اَوْ تَقُوْلُوْا لَوْ اَنَّآ اُنْزِلَ عَلَيْنَا الْكِتٰبُ لَكُنَّآ اَهْدٰى
مِنْهُمْ ۚ فَقَدْ جَآءَكُمْ بَيِّنَةٌ مِّنْ رَّبِّكُمْ وَهُدًى
وَّرَحْمَةٌ ۚ فَمَنْ اَظْلَمُ مِمَّنْ كَذَّبَ بِاٰيٰتِ اللّٰهِ
وَصَدَفَ عَنْهَا ۭ سَنَجْزِي الَّذِيْنَ يَصْدِفُوْنَ
عَنْ اٰيٰتِنَا سُوْٓءَ الْعَذَابِ بِمَا كَانُوْا
يَصْدِفُوْنَ ﴿۱۵۷﴾

158.What are they waiting for except that the angels should come to them

هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ تَاْتِيَهُمُ الْمَلٰٓئِكَةُ

or that the Torment of your Lord should come, or that any of the Signs of your Lord should come. The Day any of the Signs of your Lord comes, no good will it do to any soul to believe when it had not believed before, or had not earned any good by its belief. Say you to them: "Wait and see, we too are waiting."

أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ اٰيٰتِ رَبِّكَ ۗ يَوْمَ يَأْتِي بَعْضُ اٰيٰتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا اِيْمَانُهَا لَمْ تَكُنْ اٰمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِيْٓ اِيْمَانِهَا خَيْرًا ۗ قُلِ انْتَظِرُوْٓا اِنَّا مُنْتَظِرُوْنَ ﴿١٥٨﴾

159.Certainly those who have split up their religion and have become many sects, (O My Apostle) you have nothing to do with them. Their affair is only with Allah, then He will declare to them what they used to do.

اِنَّ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَكَانُوْا شِيَعًا لَّسْتَ مِنْهُمْ فِيْ شَيْءٍ ۚ اِنَّمَآ اَمْرُهُمْ اِلَى اللّٰهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوْا يَفْعَلُوْنَ ﴿١٥٩﴾

160.Whoso brings one good, then for him there will be ten like it; and he who commits one evil, will not be requited but to the equal of that (one evil),and they shall not be wronged.

مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا ۚ وَمَنْ جَآءَ بِالسَّيِّئَةِ فَلَا يُجْزٰٓى اِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُوْنَ ﴿١٦٠﴾

161.Say you: "Surely as for me, my Lord has guided me to the straight path– that is, the right religion, the faith of Abraham the upright one, aloof from all falsehood, and inclined exclusively to the truth; and he was not of the polytheists."

قُلْ اِنَّنِيْ هَدٰىنِيْ رَبِّيْٓ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۚ دِيْنًا قِيَمًا مِّلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿١٦١﴾

162.Say you: "Surely my prayer and my sacrifices and my living and my dying are all for Allah, Lord and Cherisher of all of the Worlds–

قُلْ اِنَّ صَلَاتِيْ وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿١٦٢﴾

163."No associate has He. To this am I commanded, and I am the first of the Muslims (who bow to his Will)."

لَا شَرِيْكَ لَهٗ ۚ وَبِذٰلِكَ اُمِرْتُ وَاَنَا اَوَّلُ الْمُسْلِمِيْنَ ﴿١٦٣﴾

164.Say you: "Shall I seek a Lord other than Allah, whereas He alone is the Lord of all things?" And no person earns anything but it is on his own account; and no bearer of burden shall bear the burden of another. Then to your Lord is your eventual

قُلْ اَغَيْرَ اللّٰهِ اَبْغِيْ رَبًّا وَّهُوَ رَبُّ كُلِّ شَيْءٍ ۗ وَلَا تَكْسِبُ كُلُّ نَفْسٍ اِلَّا عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ۚ ثُمَّ اِلٰى رَبِّكُمْ مَّرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿١٦٤﴾

return and He will inform you of that wherein you used to differ.

165.And He it is Who has made you (His) vicegerents in the earth, and has exalted some of you in ranks over others, that He may try you in what He has given you. Surely your Lord is Swift in inflicting punishment, and surely He is the Most-Forgiving, the Ever-Merciful (as well).

وَهُوَ الَّذِيْ جَعَلَكُمْ خَلٰٓئِفَ الْاَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ لِّيَبْلُوَكُمْ فِيْ مَآ اٰتٰىكُمْ ۭ اِنَّ رَبَّكَ سَرِيْعُ الْعِقَابِ ۖ وَاِنَّهٗ لَغَفُوْرٌ رَّحِيْمٌ ﴿١٦٥﴾

Introduction to Sûrah Al-A'raf

Sûrah Al-A'raf, The Heights, is a Makkan Sûrah revealed in the last years of the Makkan period of Prophet's life. It consists of two hundred and six verses arranged in twenty-four sections.

This Sûrah forcefully refutes the false, superstitious beliefs and perverted, fallacious logic of its immediate audience, the associators of Arabia, condemns their evil and corrupt way of life, and invites them to accept the true faith and follow the straight path shown to them.

It deals in details with certain themes that were briefly mentioned in the previous Sûrah. Sûrah Al-An'am stated that when the earlier Prophets called upon their nations to profess belief in the unity of Allah, their nations without giving serious attention to the concept of monotheism and pondering over the conclusive arguments presented to them rejected and ridiculed them. Here in this Sûrah a number of Prophets are mentioned whose nations rejected their teachings with impudence.

The difficulties faced by Prophet Moses are discussed in greater detail. Prophet Moses had to contend simultaneously with Pharaoh and his people and his own nation, the Children of Israel.

The Pharaoh was the absolute ruler of the country and his ministers and other high officers enjoyed vast powers and abundant privileges. Their opposition to Moses stemmed from the fear that the religion preached by Moses, the religion of the unity and sovereignty of Allah, would deprive them of their unlimited powers and privileges. So even when Moses had proved the truth of his prophethood demanded by them and the Egyptian magicians had accepted their defeat and acknowledged Moses as the true prophet of Allah, the Pharaoh and his people did not accept the truth.

Prophet Moses' own people, too, were not too eager to accept his teachings. They had been living as slaves for such a long time that they had come to accept, even enjoy, their plight as an unalterable fate. They had little desire for changing their condition and no heart for struggle and sacrifice necessary for winning their freedom. Even when they had accepted Moses as the prophet of Allah and their leader, they paid scant attention to his teachings; and even when he had led them out of Egypt, they found it very difficult to follow the straight path. They reverted to idolatry and began to worship the golden calf when Moses left them and went to Mount Sinai for a short period. During their wandering in the desert they would not face their trials and troubles with patience and fortitude but demand that Moses and his God provide them food and other things they desired without their lifting a finger to help themselves.

The account of errant nations given in this Sûrah makes it clear that sometimes worldly success and prosperity make peoples arrogant and lead them astray, and sometimes adversity and servitude produce the same result. A nation's wilful rejection of Allah's guidance even in small matters will, in the long run, blind it to truth and pervert it beyond redemption.

This Sûrah also states that in the infancy of mankind, when tribal or national groups lived in isolation from one another, particular prophets were sent to all nations to inform them of Allah's guidance necessary for their particular circumstances. However, as soon as humanity reached the state of maturity (and the physical barriers separating nations and countries disappeared), the last of the prophets of Allah, Muhammad, was sent to deliver His eternal message and guidance to the entire world. That is why the Prophet of Islam addressed mankind, not a particular tribe or nation: "O people, I have come as the Messenger of Allah to all of you."

Sûrah 7. Al-A'raf
(The Heights)

آیَاتُهَا ۲۰۶ ۷ سُوْرَةُ الْاَعْرَافِ مَكِّيَّةٌ ۳۹ رُكُوْعَاتُهَا ۲۴

Revealed at Makkah, 24 Sections, 206 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. (O My Apostle!) Alif, Lam, Mim, Suad.

الٓمّٓصٓ ①

2. This is a Book revealed unto you–so let there be no straitness in your breast (for its preaching) that you may warn therewith, (the wrong-doers) and is an admonition to the believers.

كِتٰبٌ اُنْزِلَ اِلَيْكَ فَلَا يَكُنْ فِيْ صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنْذِرَ بِهٖ وَذِكْرٰى لِلْمُؤْمِنِيْنَ ②

3. O people! follow what has been revealed unto you from your Lord, and do not follow other patrons beside Allah. Verily you accept of admonition but little.

اِتَّبِعُوْا مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ وَلَا تَتَّبِعُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ ۭ قَلِيْلًا مَّا تَذَكَّرُوْنَ ③

4. And how many a township have We destroyed (for their sins)! Our torment overtook them at night or while they lay asleep for their mid-day rest.

وَكَمْ مِّنْ قَرْيَةٍ اَهْلَكْنٰهَا فَجَآءَهَا بَاْسُنَا بَيَاتًا اَوْ هُمْ قَآئِلُوْنَ ④

5. Then there was no (hue and) cry from them when Our Torment came upon them but that they said: "Indeed we were wrongdoers."

فَمَا كَانَ دَعْوٰىهُمْ اِذْ جَآءَهُمْ بَاْسُنَآ اِلَّآ اَنْ قَالُوْٓا اِنَّا كُنَّا ظٰلِمِيْنَ ⑤

6. Then surely We will question those towards whom Apostles were sent and We shall surely question the Apostles (at any time and place).

فَلَنَسْـَٔلَنَّ الَّذِيْنَ اُرْسِلَ اِلَيْهِمْ وَلَنَسْـَٔلَنَّ الْمُرْسَلِيْنَ ﴿۶﴾

7. Then surely We shall recount to them their doings with (Our) knowledge, and We were not absent.

فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ وَّمَا كُنَّا غَآئِبِيْنَ ﴿۷﴾

8. And the weighing (of deeds) on that Day is a certainty; then those whose scales (of good) are heavy–they are the successful.

وَالْوَزْنُ يَوْمَئِذِ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِيْنُهٗ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿۸﴾

9. And those whose scales are light–it is they who have lost themselves because they treated Our Signs unjustly.

وَمَنْ خَفَّتْ مَوَازِيْنُهٗ فَاُولٰٓئِكَ الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ بِمَا كَانُوْا بِاٰيٰتِنَا يَظْلِمُوْنَ ﴿۹﴾

10. And assuredly it is We Who established you in the earth and made therein the means of livelihood for you. Yet you give thanks but little.

وَلَقَدْ مَكَّنّٰكُمْ فِي الْاَرْضِ وَجَعَلْنَا لَكُمْ فِيْهَا مَعَايِشَ ۭ قَلِيْلًا مَّا تَشْكُرُوْنَ ﴿۱۰﴾

Section 2

11. And assuredly We created you, and then fashioned your forms, then We Commanded the angels to prostrate before Adam. Then they all fell prostrate except Iblis (Satan)–he was not of those who prostrated.

وَلَقَدْ خَلَقْنٰكُمْ ثُمَّ صَوَّرْنٰكُمْ ثُمَّ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ لَمْ يَكُنْ مِّنَ السّٰجِدِيْنَ ﴿۱۱﴾

12. Allah said: "What prevented you that you did not prostrate when I commanded you?" Iblis said: "(Because) I am better than he; You have created me of fire and him You have created of clay."

قَالَ مَا مَنَعَكَ اَلَّا تَسْجُدَ اِذْ اَمَرْتُكَ قَالَ اَنَا خَيْرٌ مِّنْهُ ۚ خَلَقْتَنِيْ مِنْ نَّارٍ وَّخَلَقْتَهٗ مِنْ طِيْنٍ ﴿۱۲﴾

13. Allah said: "Get you down from here: there is no place for you to be stiff-necked herein, be off then, surely you are of the debased ones."

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُوْنُ لَكَ اَنْ تَتَكَبَّرَ فِيْهَا فَاخْرُجْ اِنَّكَ مِنَ الصّٰغِرِيْنَ ﴿۱۳﴾

14. Iblis said: "Respite me till the Day the mankind will be raised up from the graves."

قَالَ اَنْظِرْنِيْٓ اِلٰى يَوْمِ يُبْعَثُوْنَ ﴿۱۴﴾

15. Allah said: "Surely you are of those respited."

قَالَ اِنَّكَ مِنَ الْمُنْظَرِيْنَ ﴿۱۵﴾

16. He said: "I swear that because You have despaired me (of Your Mercy), I will surely lie in ambush for them on your straight path (to mislead them)–

قَالَ فَبِمَآ اَغْوَيْتَنِيْ لَاَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيْمَ ﴿۱۶﴾

17. "Then I shall certainly come upon them from before them and from behind them, and from their right and from their left. And You will not find most of them grateful (for Your Mercies)."

ثُمَّ لَاٰتِيَنَّهُمْ مِّنْ بَيْنِ اَيْدِيْهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ اَيْمَانِهِمْ وَعَنْ شَمَآئِلِهِمْ وَلَا تَجِدُ اَكْثَرَهُمْ شٰكِرِيْنَ ﴿۱۷﴾

18. Allah said: "Begone from hence, debased and accursed. Whosoever of them follow you then I will certainly fill Hell with you all.

قَالَ اخْرُجْ مِنْهَا مَذْءُوْمًا مَّدْحُوْرًا لَمَنْ تَبِعَكَ مِنْهُمْ لَاَمْلَئَنَّ جَهَنَّمَ مِنْكُمْ اَجْمَعِيْنَ ﴿۱۸﴾

19. "And O Adam! dwell you and your wife in the Garden and eat from wherever you desire and go not near yonder Tree or you too will run into hardship and become of the transgressors."

وَيٰٓاٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ ﴿۱۹﴾

20. Then did Satan drop an evil suggestion into their hearts so that he might expose to them of their shameful parts that which had been hidden from them. He said (to them): "Your Lord has forbidden you this (particular) Tree only because you both may not become angels or become of immortal beings."

فَوَسْوَسَ لَهُمَا الشَّيْطٰنُ لِيُبْدِيَ لَهُمَا مَا وٗرِيَ عَنْهُمَا مِنْ سَوْاٰتِهِمَا وَقَالَ مَا نَهٰىكُمَا رَبُّكُمَا عَنْ هٰذِهِ الشَّجَرَةِ اِلَّآ اَنْ تَكُوْنَا مَلَكَيْنِ اَوْ تَكُوْنَا مِنَ الْخٰلِدِيْنَ ﴿۲۰﴾

21. And he swore to them both: "Surely I am a well-wisher to both of you–"

وَقَاسَمَهُمَآ اِنِّيْ لَكُمَا لَمِنَ النّٰصِحِيْنَ ﴿۲۱﴾

22. Thus Satan brought about their fall by deceit. Then when they had tasted of the Tree, their shameful parts became manifest to them and they began to cover their bodies by sticking leaves of the Paradise. And their Lord called out to them: "Did I not forbid you that particular Tree, and did I not tell you that verily Satan is your open enemy?"

فَدَلّٰىهُمَا بِغُرُوْرٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْاٰتُهُمَا وَطَفِقَا يَخْصِفٰنِ عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ وَنَادٰىهُمَا رَبُّهُمَآ اَلَمْ اَنْهَكُمَا عَنْ تِلْكُمَا الشَّجَرَةِ وَاَقُلْ لَّكُمَآ اِنَّ الشَّيْطٰنَ لَكُمَا عَدُوٌّ مُّبِيْنٌ ﴿۲۲﴾

23. Both of them said submisively: "Our Lord! we have wronged our own souls; and if You do not forgive us and have no mercy upon us, we shall certainly be of the losers."

قَالَا رَبَّنَا ظَلَمْنَآ اَنْفُسَنَا ٚ وَاِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ﴿۲۳﴾

24. Allah said: "Get you down from here! you will be enemies one to the other. And for you there is dwelling place in the earth and a provision for a time."

قَالَ اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَلَكُمْ فِى الْاَرْضِ مُسْتَقَرٌّ وَّمَتَاعٌ اِلٰى حِيْنٍ ﴿۲۴﴾

25. Allah said: "In this earth shall you live and therein shall you die and therefrom shall you be raised (again)."

قَالَ فِيْهَا تَحْيَوْنَ وَفِيْهَا تَمُوْتُوْنَ وَمِنْهَا تُخْرَجُوْنَ ﴿۲۵﴾

Section 3

26. O Children of Adam! no doubt We have sent down to you a garment which covers your shame and is an adornment for you as well; and the garment of piety–that is the best. This is of the Signs of Allah that haply they may be admonished.

يٰبَنِىْٓ اٰدَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُّوَارِىْ سَوْاٰتِكُمْ وَرِيْشًا ۭ وَلِبَاسُ التَّقْوٰى ۙ ذٰلِكَ خَيْرٌ ۭ ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ لَعَلَّهُمْ يَذَّكَّرُوْنَ ﴿۲۶﴾

27. O Children of Adam! beware, let not the devil seduce you in the same way as he turned your first parents out of the Paradise pulling off from them their garments that he might expose to them their shameful parts. Surely he sees you, he and his tribe, from whence you do not see them. Verily We have made the devils to be the friends of those who have no Faith.

يٰبَنِىْٓ اٰدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطٰنُ كَمَآ اَخْرَجَ اَبَوَيْكُمْ مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْاٰتِهِمَا ۭ اِنَّهٗ يَرٰىكُمْ هُوَ وَقَبِيْلُهٗ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۭ اِنَّا جَعَلْنَا الشَّيٰطِيْنَ اَوْلِيَاۗءَ لِلَّذِيْنَ لَا يُؤْمِنُوْنَ ﴿۲۷﴾

28. And when they commit an act of indecency they say: "We found our forefathers doing so and that Allah also has commanded us to do so." Say you (O My Apostle): "Verily Allah does not enjoin indecency. Do you attribute to Allah that which you do not know at all?"

وَاِذَا فَعَلُوْا فَاحِشَةً قَالُوْا وَجَدْنَا عَلَيْهَآ اٰبَاۗءَنَا وَاللّٰهُ اَمَرَنَا بِهَا ۭ قُلْ اِنَّ اللّٰهَ لَا يَاْمُرُ بِالْفَحْشَاۗءِ ۭ اَتَقُوْلُوْنَ عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿۲۸﴾

29. Say you: "My Lord has commanded equity and justice, and set your faces aright (towards Qiblah) at each time of prayer, and worship Him with a devotion exclusive for Him. Even as He first brought you into being, even so will you be brought back (to Him) in the end."

قُلْ اَمَرَ رَبِّيْ بِالْقِسْطِ ۣ وَاَقِيْمُوْا وُجُوْهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّادْعُوْهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ ڛ كَمَا بَدَاَكُمْ تَعُوْدُوْنَ ﴿۲۹﴾

30. A party Allah has guided–and on another party misguidance has been justified, (in that) they have made the devils their friends forsaking Allah and yet they deem themselves to be rightly guided.

فَرِيْقًا هَدٰى وَفَرِيْقًا حَقَّ عَلَيْهِمُ الضَّلٰلَةُ ۭ اِنَّهُمُ اتَّخَذُوا الشَّيٰطِيْنَ اَوْلِيَاۗءَ مِنْ دُوْنِ اللّٰهِ وَيَحْسَبُوْنَ اَنَّهُمْ مُّهْتَدُوْنَ ﴿۳۰﴾

31. O Children of Adam! wear your proper dress at every time of prayer whenever you go to mosque and eat and drink and do not be extravagant; surely Allah does not love those who are extravagant.

يٰبَنِيْٓ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ۚ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ﴿۳۱﴾

Section 4

32. Say you: "Who has forbidden the adornment of Allah, which He brought forth for His servants and (who has forbidden) the pure and wholesome things of food?" Say you: "These things are for the believers in the life of this world and shall be exclusively theirs on the Day of Resurrection." Thus do We make plain the revelations to the people who have knowledge.

قُلْ مَنْ حَرَّمَ زِيْنَةَ اللّٰهِ الَّتِيْٓ اَخْرَجَ لِعِبَادِهٖ وَالطَّيِّبٰتِ مِنَ الرِّزْقِ ۭ قُلْ هِىَ لِلَّذِيْنَ اٰمَنُوْا فِي الْحَيٰوةِ الدُّنْيَا خَالِصَةً يَّوْمَ الْقِيٰمَةِ ۭ كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ﴿۳۲﴾

33. Say you (O My Apostle!): "Surely my Lord has forbidden all indecencies, the open and the hidden, and (has forbidden) all sin and all excesses without justice, and that you should associate with Allah that for which Allah has sent down no authority, and that you should assert about Allah of what you do not know."

قُلْ اِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْاِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَاَنْ تُشْرِكُوْا بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا وَّاَنْ تَقُوْلُوْا عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿۳۳﴾

34. And for every community is a term appointed; then when their appointed term is reached neither for a single moment can they remain behind therefrom nor can they advance past it.

وَلِكُلِّ اُمَّةٍ اَجَلٌ ۚ فَاِذَا جَآءَ اَجَلُهُمْ لَا يَسْتَاْخِرُوْنَ
سَاعَةً وَّلَا يَسْتَقْدِمُوْنَ ﴿۳۴﴾

35. O Children of Adam! if there come to you Apostles from among you reciting to you My Revelations, then whoso refrains from evil and mends himself–on them shall come no fear nor shall they grieve.

يٰبَنِيْٓ اٰدَمَ اِمَّا يَاْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّوْنَ
عَلَيْكُمْ اٰيٰتِيْ ۙ فَمَنِ اتَّقٰى وَاَصْلَحَ فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿۳۵﴾

36. And those who deny Our Signs and turn away from them in arrogance they are the fellows of the Fire; and therein they shall abide for ever.

وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَاسْتَكْبَرُوْا عَنْهَآ
اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۳۶﴾

37. And who is a greater wrongdoer than one who forges a lie against Allah or denies His Signs? They will get their full portion as written in the Book (of Fate) till the hour when Our sent ones arrive to seize their souls, and (to them) they will say: "Where are those whom you used to call upon beside Allah (in worship)." They will say: "They are lost from us (leaving us in the lurch)." And they will bear witness against their own souls that they were infidels.

فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ
بِاٰيٰتِهٖ ۭ اُولٰٓئِكَ يَنَالُهُمْ نَصِيْبُهُمْ مِّنَ الْكِتٰبِ ۭ
حَتّٰٓى اِذَا جَآءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ ۙ قَالُوْٓا اَيْنَ
مَا كُنْتُمْ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ ۭ قَالُوْا ضَلُّوْا
عَنَّا وَشَهِدُوْا عَلٰٓى اَنْفُسِهِمْ اَنَّهُمْ كَانُوْا كٰفِرِيْنَ ﴿۳۷﴾

38. Allah will say: "Enter the Fire among the communities of jinn and men, who passed away before you." Every time a new community enters, it curses its sister community preceding it, until when all the communities shall have arrived therein one after another, the last of them will say about the preceding communities; "Our Lord! these are the ones who led us astray; so inflict on them a double torment of the Fire." Allah will say: "For each one of you is verily a double torment; but you know it not."

قَالَ ادْخُلُوْا فِيْٓ اُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ
مِّنَ الْجِنِّ وَالْاِنْسِ فِي النَّارِ ۭ كُلَّمَا دَخَلَتْ
اُمَّةٌ لَّعَنَتْ اُخْتَهَا ۭ حَتّٰٓى اِذَا ادَّارَكُوْا
فِيْهَا جَمِيْعًا ۙ قَالَتْ اُخْرٰىهُمْ لِاُوْلٰىهُمْ رَبَّنَا
هٰٓؤُلَاۗءِ اَضَلُّوْنَا فَاٰتِهِمْ عَذَابًا ضِعْفًا مِّنَ
النَّارِ ۭ قَالَ لِكُلٍّ ضِعْفٌ وَّلٰكِنْ لَّا
تَعْلَمُوْنَ ﴿۳۸﴾

39. And the preceding communities will say to the succeeding ones: "You have no advantage over us now. So taste all of you of the torment because of what you used to earn."

وَقَالَتْ اُوْلٰىهُمْ لِاُخْرٰىهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا
مِنْ فَضْلٍ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ
تَكْسِبُوْنَ ﴿۳۹﴾

ع ۴ ۸

Section 5

40. Assuredly those who denied Our Revelations and were arrogant, for them the gates of heaven shall not be opened, nor will they enter the Paradise until the camel can pass through the eye of a needle. And thus do We requite the guilty.

اِنَّ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَاسْتَكْبَرُوْا عَنْهَا لَا تُفَتَّحُ
لَهُمْ اَبْوَابُ السَّمَاۗءِ وَلَا يَدْخُلُوْنَ الْجَنَّةَ حَتّٰى
يَلِجَ الْجَمَلُ فِيْ سَمِّ الْخِيَاطِ ۭ وَكَذٰلِكَ نَجْزِي
الْمُجْرِمِيْنَ ﴿۴۰﴾

41. To them Hell will be the bed below and Hell will be the folds and folds of covering above. And thus do We requite the wrongdoers.

لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ وَّمِنْ فَوْقِهِمْ غَوَاشٍ ۭ
وَكَذٰلِكَ نَجْزِي الظّٰلِمِيْنَ ﴿۴۱﴾

42. And those who believed and did righteous deeds (it is the Law with Us that) We do not burden a soul beyond what it has the strength to bear. They are the Companions of the Paradise and therein shall they abide for ever.

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَا نُكَلِّفُ
نَفْسًا اِلَّا وُسْعَهَآ ۡ اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ ۚ هُمْ
فِيْهَا خٰلِدُوْنَ ﴿۴۲﴾

43. And We shall remove all malice from their hearts (and sense of lurking injury), there will be running streams beneath them; and they will say: "All praise is to Allah Who has guided us to this (felicity); and we would not have found guidance if Allah had not guided us. Verily the Apostles of our Lord came to us with the Truth." And it will be cried out to those (blessed ones): "This is the Garden you have inherited because of what you used to do."

وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ تَجْرِيْ
مِنْ تَحْتِهِمُ الْاَنْهٰرُ ۚ وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْ
هَدٰىنَا لِهٰذَا ۣ وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَآ اَنْ
هَدٰىنَا اللّٰهُ ۚ لَقَدْ جَاۗءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۭ
وَنُوْدُوْٓا اَنْ تِلْكُمُ الْجَنَّةُ اُوْرِثْتُمُوْهَا بِمَا كُنْتُمْ
تَعْمَلُوْنَ ﴿۴۳﴾

الثلثة

44. And the inmates of the Paradise shall call out to the inmates of the Fire: "Surely we have found the Promise which our Lord had made to us to be true; have you, too, found the

وَنَادٰٓى اَصْحٰبُ الْجَنَّةِ اَصْحٰبَ النَّارِ اَنْ
قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ
وَجَدْتُّمْ مَّا وَعَدَ رَبُّكُمْ حَقًّا ۭ قَالُوْا نَعَمْ

Promise your Lord had made to you to be true?" They will say: "Yes!" Then a Crier shall proclaim in their midst: "The curse of Allah be upon the wrongdoers–

فَاَذَّنَ مُؤَذِّنٌۢ بَيْنَهُمْ اَنْ لَّعْنَةُ اللّٰهِ عَلَى
الظّٰلِمِيْنَ ﴿٤٤﴾

45. "Who prevent (others) from the Path of Allah and would seek to make it crooked; and who disbelieve in the Hereafter."

الَّذِيْنَ يَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَيَبْغُوْنَهَا
عِوَجًا ۚ وَهُمْ بِالْاٰخِرَةِ كٰفِرُوْنَ ﴿٤٥﴾

46. And between the two (Paradise and Hell) is a veil, and on the heights there will be some men who will be recognising them all by their marks; and they will call out to the owners of the Paradise: "Peace be upon you!" They will not have entered the Paradise as yet and will still be longing for entry therein.

وَبَيْنَهُمَا حِجَابٌ ۚ وَعَلَى الْاَعْرَافِ رِجَالٌ
يَّعْرِفُوْنَ كُلًّاۢ بِسِيْمٰىهُمْ ۚ وَنَادَوْا اَصْحٰبَ الْجَنَّةِ
اَنْ سَلٰمٌ عَلَيْكُمْ ۟ لَمْ يَدْخُلُوْهَا وَهُمْ
يَطْمَعُوْنَ ﴿٤٦﴾

47. And when their eyes will be turned towards the owners of the Fire, they will say: "Our Lord! place us not with the wrongdoing people."

وَاِذَا صُرِفَتْ اَبْصَارُهُمْ تِلْقَآءَ اَصْحٰبِ
النَّارِ ۙ قَالُوْا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ
الظّٰلِمِيْنَ ﴿٤٧﴾

Section 6

48. And the owners of the Heights will call to certain men from among them whom they would recognise by their foreheads (marks): "Of no profit to you were your multitudes nor that (wealth) of which you were proud!

وَنَادٰۤى اَصْحٰبُ الْاَعْرَافِ رِجَالًا يَّعْرِفُوْنَهُمْ
بِسِيْمٰىهُمْ قَالُوْا مَاۤ اَغْنٰى عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ
تَسْتَكْبِرُوْنَ ﴿٤٨﴾

49. "(O you rebels!) are these (blessed ones) not (the same) about whom you used to swear that Allah would not bestow on them of His Mercy? (Behold! for them is the Command): 'Enter the Garden; no fear shall come upon you; nor shall you grieve.' "

اَهٰۤؤُلَآءِ الَّذِيْنَ اَقْسَمْتُمْ لَا يَنَالُهُمُ اللّٰهُ بِرَحْمَةٍ ؕ
اُدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَاۤ اَنْتُمْ
تَحْزَنُوْنَ ﴿٤٩﴾

50. And the inmates of the Fire will call to the inmates of the Garden: "Pour down on us some water or something of that Allah has provided you with." They (owner of the Garden) will say: "Undoubtedly Allah has forbidden these both to the infidels (who had rejected Him)–

وَنَادٰۤى اَصْحٰبُ النَّارِ اَصْحٰبَ الْجَنَّةِ اَنْ اَفِيْضُوْا
عَلَيْنَا مِنَ الْمَآءِ اَوْ مِمَّا رَزَقَكُمُ اللّٰهُ ؕ قَالُوْۤا اِنَّ
اللّٰهَ حَرَّمَهُمَا عَلَى الْكٰفِرِيْنَ ﴿٥٠﴾

51. "Those who had made their religion a play and an amusement and were deluded by the life of the world." So this Day We, too, shall forget them just as they had neglected the Meeting of this Day of theirs and just as they used to deny Our Revelations.

الَّذِيْنَ اتَّخَذُوْا دِيْنَهُمْ لَهْوًا وَّلَعِبًا وَّغَرَّتْهُمُ
الْحَيٰوةُ الدُّنْيَا ۚ فَالْيَوْمَ نَنْسٰىهُمْ كَمَا نَسُوْا لِقَآءَ يَوْمِهِمْ
هٰذَا ۙ وَمَا كَانُوْا بِاٰيٰتِنَا يَجْحَدُوْنَ ﴿٥١﴾

52. And surely We have brought them a Book which We have explained with knowledge–a guidance and a mercy for a people who believe.

وَلَقَدْ جِئْنٰهُمْ بِكِتٰبٍ فَصَّلْنٰهُ عَلٰى عِلْمٍ هُدًى
وَّرَحْمَةً لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿٥٢﴾

53. What are these disbelievers waiting for but fulfilment of the Qur'anic warning? The Day the foretold end will become manifest, those who had ignored it before will say: "Surely the Apostles of our Lord had brought the truth; then are there Today no intercessors for us who would intercede on our behalf or could we be sent back so that we might work deeds differently from what we used to work before?" Surely they have lost their souls and that which they used to fabricate has left them in the lurch.

هَلْ يَنْظُرُوْنَ اِلَّا تَاْوِيْلَهٗ ؕ يَوْمَ يَاْتِيْ تَاْوِيْلُهٗ
يَقُوْلُ الَّذِيْنَ نَسُوْهُ مِنْ قَبْلُ قَدْ جَآءَتْ رُسُلُ
رَبِّنَا بِالْحَقِّ ۚ فَهَلْ لَّنَا مِنْ شُفَعَآءَ فَيَشْفَعُوْا
لَنَاۤ اَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِيْ كُنَّا نَعْمَلُ ؕ قَدْ
خَسِرُوْۤا اَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَّا كَانُوْا
يَفْتَرُوْنَ ﴿٥٣﴾

Section 7

54. Surely your Lord is Allah, Who created the heavens and the earth in Six Days, then established Himself on the Throne (of high Authority) befitting His Supreme Majesty. He covers the night and the day by each other following swiftly; and (He created) the sun and the moon and the stars, all subservient to His Command. Listen! His is the Creation and His is the Command. Blessed is Allah, the Lord and Cherisher of all the Worlds!

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۫ يُغْشِي
الَّيْلَ النَّهَارَ يَطْلُبُهٗ حَثِيْثًا ۙ وَّالشَّمْسَ وَ
الْقَمَرَ وَالنُّجُوْمَ مُسَخَّرٰتٍۭ بِاَمْرِهٖ ؕ اَلَا لَهُ الْخَلْقُ وَ
الْاَمْرُ ؕ تَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ﴿٥٤﴾

55. Call on your Lord in all humility and in secrecy and surely Allah loves not these who trespass limits.

اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً ؕ اِنَّهٗ لَا يُحِبُّ
الْمُعْتَدِيْنَ ﴿٥٥﴾

56. And do not make mischief in the earth after it has been set right and call on Him fearing and hoping (in your heart of hearts). Surely the Mercy of Allah is nigh to the doers of good.

وَلَا تُفْسِدُوْا فِي الْاَرْضِ بَعْدَ اِصْلَاحِهَا وَادْعُوْهُ
خَوْفًا وَّطَمَعًا ؕ اِنَّ رَحْمَتَ اللّٰهِ قَرِيْبٌ مِّنَ
الْمُحْسِنِيْنَ ﴿٥٦﴾

57. And He it is Who sends forth the winds bearing glad-tidings before His Mercy (rain) till they bear heavy-laden cloud. Then We drive it to a dead land and We send down water on it and then bring forth fruits of all kinds. Thus shall We bring forth the dead (from the earth) that haply you may be admonished.

وَهُوَ الَّذِيْ يُرْسِلُ الرِّيٰحَ بُشْرًاۢ بَيْنَ يَدَيْ
رَحْمَتِهٖ ؕ حَتّٰۤى اِذَاۤ اَقَلَّتْ سَحَابًا ثِقَالًا سُقْنٰهُ
لِبَلَدٍ مَّيِّتٍ فَاَنْزَلْنَا بِهِ الْمَآءَ فَاَخْرَجْنَا بِهٖ مِنْ
كُلِّ الثَّمَرٰتِ ؕ كَذٰلِكَ نُخْرِجُ الْمَوْتٰى لَعَلَّكُمْ
تَذَكَّرُوْنَ ﴿٥٧﴾

58. And the soil that is rich and fertile, its vegetation comes forth (in abundance) by the Command of its Lord; and the soil that is barren, its vegetation is but scant and poor. In this way do We explain Our Signs variedly for a people who are grateful.

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهٗ بِاِذْنِ رَبِّهٖ ۚ وَالَّذِيْ
خَبُثَ لَا يَخْرُجُ اِلَّا نَكِدًا ؕ كَذٰلِكَ نُصَرِّفُ
الْاٰيٰتِ لِقَوْمٍ يَّشْكُرُوْنَ ﴿٥٨﴾

ع ٧/١٤

Section 8

59. Certainly We sent Noah (on him be peace!) To his people, and he said: "O my people ! worship Allah, you have no God other than He. Indeed I fear for you the torment of a Mighty Day."

لَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَقَالَ يٰقَوْمِ
اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اِنِّيْۤ اَخَافُ
عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿٥٩﴾

60. The chiefs of his people said: "(O Noah!) indeed we see you in clear error."

قَالَ الْمَلَاُ مِنْ قَوْمِهٖۤ اِنَّا لَنَرٰىكَ فِيْ ضَلٰلٍ
مُّبِيْنٍ ﴿٦٠﴾

61. Noah said: "O my people! there is not the least error in me; I am but an Apostle from the Lord of all the Worlds.

قَالَ يٰقَوْمِ لَيْسَ بِيْ ضَلٰلَةٌ وَّلٰكِنِّيْ رَسُوْلٌ
مِّنْ رَّبِّ الْعٰلَمِيْنَ ﴿٦١﴾

62. "I deliver to you the Messages of my Lord, and I give you good counsel and I know that from Allah which you know not.

اُبَلِّغُكُمْ رِسٰلٰتِ رَبِّيْ وَاَنْصَحُ لَكُمْ وَاَعْلَمُ مِنَ
اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿٦٢﴾

63. "Do you marvel that an admonition from your Lord has come to you through a man from among yourselves, that he may warn you (against the Wrath of Allah) that haply you may become righteous and that haply mercy maybe shown to you?"

اَوَعَجِبْتُمْ اَنْ جَآءَكُمْ ذِكْرٌ مِّنْ رَّبِّكُمْ عَلٰى رَجُلٍ
مِّنْكُمْ لِيُنْذِرَكُمْ وَلِتَتَّقُوْا وَلَعَلَّكُمْ تُرْحَمُوْنَ ﴿٦٣﴾

64. Even then they denied him; so We delivered him and those who were with him in the Ark; and We drowned those who denied Our Revelations. Indeed they were a people blind of heart.

فَكَذَّبُوْهُ فَاَنْجَيْنٰهُ وَالَّذِيْنَ مَعَهٗ فِي الْفُلْكِ
وَاَغْرَقْنَا الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ؕ اِنَّهُمْ كَانُوْا قَوْمًا
عَمِيْنَ ﴿٦٤﴾

ع ٨/١٥

Section 9

65. And to Aad (We sent) their brother Hud. He said: "O my people! worship Allah; you have no God other than He. Do you not then fear (Allah)?"

وَاِلٰى عَادٍ اَخَاهُمْ هُوْدًا ؕ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ
مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اَفَلَا تَتَّقُوْنَ ﴿٦٥﴾

66. The chiefs of those who disbelieved from among his people said: "(O Hud!) we consider you to be a rank fool, and in truth we deem you to be of the liars."

قَالَ الْمَلَاُ الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖۤ اِنَّا لَنَرٰىكَ
فِيْ سَفَاهَةٍ وَّاِنَّا لَنَظُنُّكَ مِنَ الْكٰذِبِيْنَ ﴿٦٦﴾

67. Hud said: "O my people! with me there is not the least folly, but I am an Apostle from the Lord of all the Worlds.

قَالَ يٰقَوْمِ لَيْسَ بِيْ سَفَاهَةٌ وَّلٰكِنِّيْ رَسُوْلٌ
مِّنْ رَّبِّ الْعٰلَمِيْنَ ﴿٦٧﴾

68. "I deliver to you the Messages from my Lord. and I am to you a trustworthy well-wisher.

اُبَلِّغُكُمْ رِسٰلٰتِ رَبِّيْ وَاَنَا لَكُمْ نَاصِحٌ اَمِيْنٌ ﴿٦٨﴾

69. "Do you marvel that an admonition from your Lord has come to you through a man from among yourselves to warn you (against the Wrath of Allah)? And remember when He made you successors after

اَوَعَجِبْتُمْ اَنْ جَآءَكُمْ ذِكْرٌ مِّنْ رَّبِّكُمْ عَلٰى
رَجُلٍ مِّنْكُمْ لِيُنْذِرَكُمْ ؕ وَاذْكُرُوْۤا اِذْ جَعَلَكُمْ
خُلَفَآءَ مِنْۢ بَعْدِ قَوْمِ نُوْحٍ وَّزَادَكُمْ فِي
الْخَلْقِ بَصْۜطَةً ۚ فَاذْكُرُوْۤا اٰلَآءَ اللّٰهِ لَعَلَّكُمْ

the people of Noah and increased you in phyical build and stature. So remember the Bounties of Allah (that you have received) that haply you may be successful."

تُفْلِحُوْنَ ﴿٦٩﴾

70. They said: "(O Hud!) have you come to us that we should worship One Allah alone and forsake all those (gods) which our forefathers used to worship before? Well, then bring to us that (torment) you threaten us with, if you are truthful."

قَالُوْٓا اَجِئْتَنَا لِنَعْبُدَ اللّٰهَ وَحْدَهٗ وَنَذَرَ مَا كَانَ
يَعْبُدُ اٰبَآؤُنَا ۚ فَاْتِنَا بِمَا تَعِدُنَآ اِنْ كُنْتَ مِنَ
الصّٰدِقِيْنَ ﴿٧٠﴾

71. Hud (on him be peace) said: "Surely there have befallen you Torment and Wrath of your Lord. Do you then dispute with me over the names which you have devised–you and your forefathers–(whereas) Allah has sent down no authority for them. Wait then; I too am of those who wait with you."

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّنْ رَّبِّكُمْ رِجْسٌ وَّ
غَضَبٌ ؕ اَتُجَادِلُوْنَنِيْ فِيْٓ اَسْمَآءٍ سَمَّيْتُمُوْهَآ
اَنْتُمْ وَاٰبَآؤُكُمْ مَّا نَزَّلَ اللّٰهُ بِهَا مِنْ
سُلْطٰنٍ ؕ فَانْتَظِرُوْٓا اِنِّيْ مَعَكُمْ مِّنَ
الْمُنْتَظِرِيْنَ ﴿٧١﴾

72. Then We delivered Hud and those with him by a special Mercy from Us and We cut off the roots of those who denied Our Signs and were not believers.

فَاَنْجَيْنٰهُ وَالَّذِيْنَ مَعَهٗ بِرَحْمَةٍ مِّنَّا وَقَطَعْنَا
دَابِرَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَمَا كَانُوْا
مُؤْمِنِيْنَ ﴿٧٢﴾ ع

ع ۹ / ۱۲

Section 10

73. And to Thamud (We sent) their brother Saleh (on him be peace!). He said: "O my people ! worship Allah; you have no God other then He. Surely there has come to you a clear evidence from your Lord. This is the she-camel of Allah, a Sign to you, so leave her alone to pasture freely on Allah's earth and do not touch her with evil, lest a painful torment may overtake you.

وَاِلٰى ثَمُوْدَ اَخَاهُمْ صٰلِحًا ۘ قَالَ يٰقَوْمِ
اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ
قَدْ جَآءَتْكُمْ بَيِّنَةٌ مِّنْ رَّبِّكُمْ ؕ هٰذِهٖ نَاقَةُ
اللّٰهِ لَكُمْ اٰيَةً فَذَرُوْهَا تَاْكُلْ فِيْٓ
اَرْضِ اللّٰهِ وَلَا تَمَسُّوْهَا بِسُوْٓءٍ فَيَاْخُذَكُمْ
عَذَابٌ اَلِيْمٌ ﴿٧٣﴾

وقف لازم

74. "And remember when He made you successors after Aad and assigned to you a place in the land, and you build for yourselves grand palaces in its plains, and hew out houses in the mountains. So remember the Bounties of Allah and do not go about in the land spreading mischief."

وَاذْكُرُوْٓا اِذْ جَعَلَكُمْ خُلَفَآءَ مِنْ بَعْدِ عَادٍ
وَّبَوَّاَكُمْ فِي الْاَرْضِ تَتَّخِذُوْنَ مِنْ سُهُوْلِهَا
قُصُوْرًا وَّتَنْحِتُوْنَ الْجِبَالَ بُيُوْتًا ۚ فَاذْكُرُوْٓا

اٰلَآءَ اللّٰهِ وَلَا تَعْثَوْا فِي الْاَرْضِ مُفْسِدِيْنَ ﴿٧٤﴾

75. The arrogant chiefs of his people said to those they looked upon as weak and abject–to those of them who believed: "Do you know for certain that Saleh is a Sent-one of his Lord?" They said: "Indeed we are believers in that which he has been sent with."

قَالَ الْمَلَاُ الَّذِيْنَ اسْتَكْبَرُوْا مِنْ قَوْمِهٖ لِلَّذِيْنَ
اسْتُضْعِفُوْا لِمَنْ اٰمَنَ مِنْهُمْ اَتَعْلَمُوْنَ اَنَّ
صٰلِحًا مُّرْسَلٌ مِّنْ رَّبِّهٖ ؕ قَالُوْٓا اِنَّا بِمَآ
اُرْسِلَ بِهٖ مُؤْمِنُوْنَ ﴿٧٥﴾

76. Then the arrogant ones said: "Surely for our part we are disbeliever in what you believe."

قَالَ الَّذِيْنَ اسْتَكْبَرُوْٓا اِنَّا بِالَّذِيْٓ اٰمَنْتُمْ بِهٖ
كٰفِرُوْنَ ﴿٧٦﴾

77. Then they hamstrung the she-camel and insolently defied the Command of their Lord, and said: "O Saleh! bring us that torment which you have promised us, if you are of the Apostles of Allah."

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ اَمْرِ رَبِّهِمْ وَقَالُوْا
يٰصٰلِحُ ائْتِنَا بِمَا تَعِدُنَآ اِنْ كُنْتَ مِنَ
الْمُرْسَلِيْنَ ﴿٧٧﴾

78. So the earthquake overtook them unawares and they lay prostrate in their dwellings in the morning.

فَاَخَذَتْهُمُ الرَّجْفَةُ فَاَصْبَحُوْا فِيْ دَارِهِمْ
جٰثِمِيْنَ ﴿٧٨﴾

79. Then Saleh turned away from them and said (wistfully): "O my people! assuredly I delivered to you the Message of my Lord; and I advised you for your own good but you do not appear to love your well- wishers at all."

فَتَوَلّٰى عَنْهُمْ وَقَالَ يٰقَوْمِ لَقَدْ اَبْلَغْتُكُمْ رِسَالَةَ
رَبِّيْ وَنَصَحْتُ لَكُمْ وَلٰكِنْ لَّا تُحِبُّوْنَ
النّٰصِحِيْنَ ﴿٧٩﴾

80. And (We sent) Lot when he said to his people: "Do you commit an indecency which none in the world has ever done before you?

وَلُوْطًا اِذْ قَالَ لِقَوْمِهٖٓ اَتَاْتُوْنَ الْفَاحِشَةَ
مَا سَبَقَكُمْ بِهَا مِنْ اَحَدٍ مِّنَ الْعٰلَمِيْنَ ﴿٨٠﴾

81. "Surely you approach men to satisfy your lust instead of women. Nay you are a people trespassing all limits."

اِنَّكُمْ لَتَاْتُوْنَ الرِّجَالَ شَهْوَةً مِّنْ دُوْنِ النِّسَآءِ ؕ
بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ﴿٨١﴾

82. And there was no answer with his people but that they said: "Drive them forth from your township, indeed they are a people who aspire to be pious."

وَمَا كَانَ جَوَابَ قَوْمِهٖٓ اِلَّآ اَنْ قَالُوْٓا اَخْرِجُوْهُمْ
مِّنْ قَرْيَتِكُمْ ۚ اِنَّهُمْ اُنَاسٌ يَّتَطَهَّرُوْنَ ﴿٨٢﴾

83. So We delivered Lot and his family except his wife–she was of those who remained behind.

فَاَنْجَيْنٰهُ وَاَهْلَهٗۤ اِلَّا امْرَاَتَهٗ ۖ كَانَتْ مِنَ الْغٰبِرِيْنَ ﴿٨٣﴾

84. So We showered upon them a rain (of stones). So behold ! how (exemplary) was the end of the sinful culprits.

وَاَمْطَرْنَا عَلَيْهِمْ مَّطَرًا ۗ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِيْنَ ﴿٨٤﴾

Section 11

85. And to Madian (We sent) their brother Shuaib (on him be peace!). He said: "O my people! worship Allah, there is no God for you but He. Surely there has come to you a clear evidence from your Lord; so give full measure and weight and disminish not to people that which are their due things and make no mischief in the earth after it has been set in order. That is best for you, if you are believers.

وَاِلٰى مَدْيَنَ اَخَاهُمْ شُعَيْبًا ۗ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ۗ قَدْ جَآءَتْكُمْ بَيِّنَةٌ مِّنْ رَّبِّكُمْ فَاَوْفُوا الْكَيْلَ وَالْمِيْزَانَ وَلَا تَبْخَسُوا النَّاسَ اَشْيَآءَهُمْ وَلَا تُفْسِدُوْا فِى الْاَرْضِ بَعْدَ اِصْلَاحِهَا ۗ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٨٥﴾

86. "And sit not on every pathway threatening (the passers-by), and turning away from the Path of Allah, those who have believed in Him, and seeking crookedness in it. And remember when you were few, then He gave you increase and behold! how was the end of the mischief-makers.

وَلَا تَقْعُدُوْا بِكُلِّ صِرَاطٍ تُوْعِدُوْنَ وَتَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ مَنْ اٰمَنَ بِهٖ وَتَبْغُوْنَهَا عِوَجًا ۚ وَاذْكُرُوْۤا اِذْ كُنْتُمْ قَلِيْلًا فَكَثَّرَكُمْ ۠ وَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِيْنَ ﴿٨٦﴾

87. "And if there is a party of you who believe in what I have been sent with, and another party who believe not, then (just) have patience till Allah decides between us and verily He is Best of all Deciders."

وَاِنْ كَانَ طَآئِفَةٌ مِّنْكُمْ اٰمَنُوْا بِالَّذِیْۤ اُرْسِلْتُ بِهٖ وَطَآئِفَةٌ لَّمْ يُؤْمِنُوْا فَاصْبِرُوْا حَتّٰى يَحْكُمَ اللّٰهُ بَيْنَنَا ۚ وَهُوَ خَيْرُ الْحٰكِمِيْنَ ﴿٨٧﴾

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88. The stiff-necked chiefs of his people said: "O Shuaib! we will certainly drive you and those who believe with you, out of our town or you have to come back to our faith." Shuaib said: "What! even if we badly dislike this (act of apostasy)?

قَالَ الْمَلَاُ الَّذِيْنَ اسْتَكْبَرُوْا مِنْ قَوْمِهٖ لَنُخْرِجَنَّكَ يٰشُعَيْبُ وَالَّذِيْنَ اٰمَنُوْا مَعَكَ مِنْ قَرْيَتِنَاۤ اَوْ لَتَعُوْدُنَّ فِىْ مِلَّتِنَا ۗ قَالَ اَوَلَوْ كُنَّا كٰرِهِيْنَ ﴿٨٨﴾

89. "Then certainly we shall forge a lie against Allah if we returned to your faith after Allah has delivered us from it. And there is no reason for us (Muslims) to return thereto unless Allah, our Lord, so willed. Our Lord comprehends everything with His knowledge, and in Allah alone have we put our trust. O our Lord! decide between us and our people with truth, and You are Best to decide."

قَدِ افْتَرَيْنَا عَلَى اللّٰهِ كَذِبًا اِنْ عُدْنَا فِىْ مِلَّتِكُمْ بَعْدَ اِذْ نَجّٰىنَا اللّٰهُ مِنْهَا ۗ وَمَا يَكُوْنُ لَنَاۤ اَنْ نَّعُوْدَ فِيْهَاۤ اِلَّاۤ اَنْ يَّشَآءَ اللّٰهُ رَبُّنَا ۗ وَسِعَ رَبُّنَا كُلَّ شَىْءٍ عِلْمًا ۗ عَلَى اللّٰهِ تَوَكَّلْنَا ۗ رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَاَنْتَ خَيْرُ الْفٰتِحِيْنَ ﴿٨٩﴾

90. And the chiefs of his people who disbelieved said: "Should you follow Shuaib, you would certainly be the losers."

وَقَالَ الْمَلَاُ الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖ لَئِنِ اتَّبَعْتُمْ شُعَيْبًا اِنَّكُمْ اِذًا لَّخٰسِرُوْنَ ﴿٩٠﴾

91. Then an earthquake overtook them, unawares, and they lay prostrate in their dwellings in the morning.

فَاَخَذَتْهُمُ الرَّجْفَةُ فَاَصْبَحُوْا فِىْ دَارِهِمْ جٰثِمِيْنَ ﴿٩١﴾

92. Those (ill-fated ones) who had denied Shuaib, were (wiped out) as though they had never dwelt in those houses–those who had denied Shuaib, it was they who were the losers.

الَّذِيْنَ كَذَّبُوْا شُعَيْبًا كَاَنْ لَّمْ يَغْنَوْا فِيْهَا ۛ اَلَّذِيْنَ كَذَّبُوْا شُعَيْبًا كَانُوْا هُمُ الْخٰسِرِيْنَ ﴿٩٢﴾

ربع

93. So Shuaib turned away from them and said: "O my people! Indeed I coveyed to you the Messages of my Lord and admonished you for your own good; how then should I (now) lament over (the horrible fate of) an infidel race."

فَتَوَلّٰى عَنْهُمْ وَقَالَ يٰقَوْمِ لَقَدْ اَبْلَغْتُكُمْ رِسٰلٰتِ رَبِّىْ وَنَصَحْتُ لَكُمْ ۚ فَكَيْفَ اٰسٰى عَلٰى قَوْمٍ كٰفِرِيْنَ ﴿٩٣﴾

Section 12

94. And We did not send any Prophet to any town but that (when the Prophet

وَمَاۤ اَرْسَلْنَا فِىْ قَرْيَةٍ مِّنْ نَّبِىٍّ اِلَّاۤ

was denied) We seized its people with distress and suffering that they might humble themselves.

اَخَذْنَاۤ اَهْلَهَا بِالْبَاْسَآءِ وَالضَّرَّآءِ لَعَلَّهُمْ يَضَّرَّعُوْنَ ﴿۹۴﴾

95. Then We changed the place of evil with good till they flourished and said: "Indeed (even thus) were our forefathers touched (now) by suffering and (now) by prosperity." Then We seized them of a sudden while they did not even perceive it.

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتّٰى عَفَوْا وَّ قَالُوْا قَدْ مَسَّ اٰبَآءَنَا الضَّرَّآءُ وَ السَّرَّآءُ فَاَخَذْنٰهُمْ بَغْتَةً وَّهُمْ لَا يَشْعُرُوْنَ ﴿۹۵﴾

96. And had the people of the towns believed and followed the path of righteousness, We would surely have opened out to them blessings from the heaven and the earth. But they denied (Our Apostles), so We seized them for the evil works they used to do.

وَلَوْ اَنَّ اَهْلَ الْقُرٰۤى اٰمَنُوْا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ بَرَكٰتٍ مِّنَ السَّمَآءِ وَ الْاَرْضِ وَلٰكِنْ كَذَّبُوْا فَاَخَذْنٰهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ ﴿۹۶﴾

97. Are the people of these towns then secure that Our Wrath would not overtake them by night when they are sound asleep?

اَفَاَمِنَ اَهْلُ الْقُرٰۤى اَنْ يَّاْتِيَهُمْ بَاْسُنَا بَيَاتًا وَّ هُمْ نَآئِمُوْنَ ﴿۹۷﴾

98. Or else, are the people of these towns secure that Our Wrath would not overtake them in broad daylight while they are absorbed carefree in sport.

اَوَاَمِنَ اَهْلُ الْقُرٰۤى اَنْ يَّاْتِيَهُمْ بَاْسُنَا ضُحًى وَّهُمْ يَلْعَبُوْنَ ﴿۹۸﴾

99. Or, are they then secure from Allah's hidden Plan? And none feels secure against Allah's secret Plan except the people who are doomed.

اَفَاَمِنُوْا مَكْرَ اللّٰهِ ۚ فَلَا يَاْمَنُ مَكْرَ اللّٰهِ اِلَّا الْقَوْمُ الْخٰسِرُوْنَ ﴿۹۹﴾

ع ۱۲

Section 13

100. Is this guidance not evident to those who inherit the earth after (the destruction of) its fromer masters, that if We pleased We would punish them too because of their sins? And (We would) set a seal upon their hearts so that they could hear nothing'?

اَوَلَمْ يَهْدِ لِلَّذِيْنَ يَرِثُوْنَ الْاَرْضَ مِنْ بَعْدِ اَهْلِهَاۤ اَنْ لَّوْ نَشَآءُ اَصَبْنٰهُمْ بِذُنُوْبِهِمْ ۚ وَ نَطْبَعُ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا يَسْمَعُوْنَ ﴿۱۰۰﴾

101. Those towns! some of their tidings We recount to you. Assuredly there came to them their Apostles with

تِلْكَ الْقُرٰى نَقُصُّ عَلَيْكَ مِنْ اَنْۢبَآئِهَا ۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ ۚ فَمَا كَانُوْا

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clear evidences, but they were not such as to believe what they had rejected before. Thus does Allah set a seal upon the hearts of the infidels.

لِيُؤْمِنُوْا بِمَا كَذَّبُوْا مِنْ قَبْلُ ؕ كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى قُلُوْبِ الْكٰفِرِيْنَ ﴿۱۰۱﴾

102. And We did not find most of them true to the covenant, but (on the contrary) We did find most of them to be disobedient and ungodly.

وَمَا وَجَدْنَا لِاَكْثَرِهِمْ مِّنْ عَهْدٍ ۚ وَاِنْ وَّجَدْنَاۤ اَكْثَرَهُمْ لَفٰسِقِيْنَ ﴿۱۰۲﴾

103. Then after them We sent Moses (on him be peace!) with Our Signs to Pharaoh and his courtiers, but they unjustly rejected them. Behold, then, how was the end of the mischief-makers.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُّوْسٰى بِاٰيٰتِنَاۤ اِلٰى فِرْعَوْنَ وَمَلَا۠ئِهٖ فَظَلَمُوْا بِهَا ۚ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِيْنَ ﴿۱۰۳﴾

104. And Moses said: "O Pharaoh! surely I am an Apostle from the Lord of all the Worlds–

وَقَالَ مُوْسٰى يٰفِرْعَوْنُ اِنِّىْ رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ﴿۱۰۴﴾

105. "Binding it is on me to say nothing about Allah but the truth. Surely I have brought to you a clear proof from your Lord; so let the Children of Israel go with me."

حَقِيْقٌ عَلٰۤى اَنْ لَّاۤ اَقُوْلَ عَلَى اللّٰهِ اِلَّا الْحَقَّ ؕ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّنْ رَّبِّكُمْ فَاَرْسِلْ مَعِىَ بَنِىْۤ اِسْرَآءِيْلَ ﴿۱۰۵﴾

106. Pharaoh said: "If you have brought any sign, produce it then, if you are truthful (in your assertion)."

قَالَ اِنْ كُنْتَ جِئْتَ بِاٰيَةٍ فَاْتِ بِهَاۤ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿۱۰۶﴾

107. Then Moses cast his staff on the ground and lo! it at once became a serpent manifest to all.

فَاَلْقٰى عَصَاهُ فَاِذَا هِىَ ثُعْبَانٌ مُّبِيْنٌ ﴿۱۰۷﴾

108. And he drew forth his hand (from his skirt), and lo! it was shining white to the beholders.

وَّنَزَعَ يَدَهٗ فَاِذَا هِىَ بَيْضَآءُ لِلنّٰظِرِيْنَ ﴿۱۰۸﴾

ع ۱۳

Section 14

109. The Chiefs of Pharaoh's people said: "Surely this man is a skilled magician.

قَالَ الْمَلَاُ مِنْ قَوْمِ فِرْعَوْنَ اِنَّ هٰذَا لَسٰحِرٌ عَلِيْمٌ ﴿۱۰۹﴾

110. "He seeks to drive you out of your land; so what do you now advise?"

يُّرِيْدُ اَنْ يُّخْرِجَكُمْ مِّنْ اَرْضِكُمْ ۚ فَمَاذَا تَاْمُرُوْنَ ﴿۱۱۰﴾

111. They said: "Put him off and his brother, and send callers into the cities to collect–

قَالُوْۤا اَرْجِهْ وَاَخَاهُ وَاَرْسِلْ فِى الْمَدَآئِنِ حٰشِرِيْنَ ﴿۱۱۱﴾

112.“To bring to you every magician well-versed (in magic).”

يَأْتُوْكَ بِكُلِّ سٰحِرٍ عَلِيْمٍ ﴿١١٢﴾

113.And the magicians came to Pharaoh saying of course, “We must surely have a big reward if we prevail (on Moses).”

وَجَآءَ السَّحَرَةُ فِرْعَوْنَ قَالُوْٓا اِنَّ لَنَا لَاَجْرًا
اِنْ كُنَّا نَحْنُ الْغٰلِبِيْنَ ﴿١١٣﴾

114.Pharaoh said: “Yes! and (what is more) you shall be of those brought near (to me).”

قَالَ نَعَمْ وَاِنَّكُمْ لَمِنَ الْمُقَرَّبِيْنَ ﴿١١٤﴾

115.The magicians said: “O Moses! either you cast (first) or we be the ones to cast (first).”

قَالُوْا يٰمُوْسٰٓى اِمَّآ اَنْ تُلْقِيَ وَاِمَّآ اَنْ نَّكُوْنَ
نَحْنُ الْمُلْقِيْنَ ﴿١١٥﴾

116.Moses said: “You cast yours (first).” So when they cast down, they bewitched the eyes of the people and overawed them, and gave a display of mighty magic.

قَالَ اَلْقُوْا ۚ فَلَمَّآ اَلْقَوْا سَحَرُوْٓا اَعْيُنَ النَّاسِ
وَاسْتَرْهَبُوْهُمْ وَجَآءُوْ بِسِحْرٍ عَظِيْمٍ ﴿١١٦﴾

117.And We Revealed to Moses: “Cast your staff.” And lo! it at once began to swallow what false shows they had made.

وَاَوْحَيْنَآ اِلٰى مُوْسٰٓى اَنْ اَلْقِ عَصَاكَ ۚ
فَاِذَا هِيَ تَلْقَفُ مَا يَاْفِكُوْنَ ﴿١١٧﴾

118.Thus was the Truth upheld; and what they had done came to nothing.

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوْا يَعْمَلُوْنَ ﴿١١٨﴾

119.Thus were they vanquished (before the whole gathering) and they went back disgraced.

فَغُلِبُوْا هُنَالِكَ وَانْقَلَبُوْا صٰغِرِيْنَ ﴿١١٩﴾

120.And the magicians flung themselves in prostration.

وَاُلْقِيَ السَّحَرَةُ سٰجِدِيْنَ ﴿١٢٠﴾

121.They said: “We believe in the Lord of all the Worlds–

قَالُوْٓا اٰمَنَّا بِرَبِّ الْعٰلَمِيْنَ ﴿١٢١﴾

122.“The Lord of Moses and Aaron.”

رَبِّ مُوْسٰى وَهٰرُوْنَ ﴿١٢٢﴾

123.Pharaoh said (sheepishly): “You had already believed in him even before I gave you leave (to the contest). Verily this is a plot which you have (jointly) hatched in the city to drive out its people, but you shall know (the consequences).

قَالَ فِرْعَوْنُ اٰمَنْتُمْ بِهٖ قَبْلَ اَنْ اٰذَنَ
لَكُمْ ۚ اِنَّ هٰذَا لَمَكْرٌ مَّكَرْتُمُوْهُ فِي الْمَدِيْنَةِ
لِتُخْرِجُوْا مِنْهَآ اَهْلَهَا ۚ فَسَوْفَ تَعْلَمُوْنَ ﴿١٢٣﴾

124.“I shall (first) get your hands and feet cut off on opposite sides, then I shall crucify you all together.”

لَاُقَطِّعَنَّ اَيْدِيَكُمْ وَاَرْجُلَكُمْ مِّنْ خِلَافٍ ثُمَّ
لَاُصَلِّبَنَّكُمْ اَجْمَعِيْنَ ﴿١٢٤﴾

125.They said: “(Never mind!) surely we are but returning to our Lord.

قَالُوْٓا اِنَّآ اِلٰى رَبِّنَا مُنْقَلِبُوْنَ ﴿١٢٥﴾

126.“And what do you dislike in us except that we have believed in the Signs of our Lord when they came to us. Our Lord! pour out on us patience and cause us to die as Muslims (bowing to Your Will).”

وَمَا تَنْقِمُ مِنَّآ اِلَّآ اَنْ اٰمَنَّا بِاٰيٰتِ رَبِّنَا لَمَّا جَآءَتْنَا ۚ
رَبَّنَآ اَفْرِغْ عَلَيْنَا صَبْرًا وَّتَوَفَّنَا مُسْلِمِيْنَ ﴿١٢٦﴾

Section 15

127.And the Chiefs of Pharaoh's people said: “O Pharaoh! will you (thus) leave alone Moses and his people to spread mischief in the country and let Moses forsake you and your gods?” He (flared up and) said: “By no means! soon we shall kill their sons and let live their women; and surely we are dominant over them.”

وَقَالَ الْمَلَاُ مِنْ قَوْمِ فِرْعَوْنَ اَتَذَرُ مُوْسٰى وَقَوْمَهٗ
لِيُفْسِدُوْا فِي الْاَرْضِ وَيَذَرَكَ وَاٰلِهَتَكَ ۚ قَالَ
سَنُقَتِّلُ اَبْنَآءَهُمْ وَنَسْتَحْيٖ نِسَآءَهُمْ ۚ وَاِنَّا فَوْقَهُمْ
قٰهِرُوْنَ ﴿١٢٧﴾

128.Moses said to his people: “Seek help from Allah (in this ordeal) and bear it in patience and constancy. Verily the earth is Allah's alone. He makes its inheritors such of His servants as He pleases. And the happy end is (reserved) for the God-fearing.”

قَالَ مُوْسٰى لِقَوْمِهِ اسْتَعِيْنُوْا بِاللّٰهِ وَاصْبِرُوْا ۚ
اِنَّ الْاَرْضَ لِلّٰهِ ۙ يُوْرِثُهَا مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ۗ
وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ ﴿١٢٨﴾

129.The people of Moses said: “We were oppressed (even) before you came to us, and also since you have come to us.” He said: “Maybe your Lord shall soon destroy your enemies and make you their successors in the earth then to see how you act.”

قَالُوْٓا اُوْذِيْنَا مِنْ قَبْلِ اَنْ تَاْتِيَنَا وَمِنْ بَعْدِ
مَا جِئْتَنَا ۚ قَالَ عَسٰى رَبُّكُمْ اَنْ يُّهْلِكَ
عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْاَرْضِ فَيَنْظُرَ
كَيْفَ تَعْمَلُوْنَ ﴿١٢٩﴾

Section 16

130.And certainly We seized Pharaoh's people with years of famine and scarcity of fruits, that they might be admonished.

وَلَقَدْ اَخَذْنَآ اٰلَ فِرْعَوْنَ بِالسِّنِيْنَ وَنَقْصٍ
مِّنَ الثَّمَرٰتِ لَعَلَّهُمْ يَذَّكَّرُوْنَ ﴿١٣٠﴾

131.Then whenever (an era of) prosperity befell them they said: “This is our due,” and whenever they were gripped by any suffering they

فَاِذَا جَآءَتْهُمُ الْحَسَنَةُ قَالُوْا لَنَا هٰذِهٖ ۚ وَاِنْ
تُصِبْهُمْ سَيِّئَةٌ يَّطَّيَّرُوْا بِمُوْسٰى وَمَنْ مَّعَهٗ ۗ
اَلَآ اِنَّمَا طٰٓئِرُهُمْ عِنْدَ اللّٰهِ وَلٰكِنَّ اَكْثَرَهُمْ

ascribed it to the ill augury of Moses and his companions. Listen! their ill augury is only with Allah (in conformity with the law of Retribution); but most of the people do not know (the truth).

لَا يَعْلَمُوْنَ ﴿١٣١﴾

132.And they said (to Moses):"Whatever sign (miracle) you may bring to us to work your magic on us therewith never are we going to believe in you."

وَقَالُوْا مَهْمَا تَاْتِنَا بِهٖ مِنْ اٰيَةٍ لِّتَسْحَرَنَا بِهَا ۙ فَمَا نَحْنُ لَكَ بِمُؤْمِنِيْنَ ﴿١٣٢﴾

133.Then We sent upon them (Our scourge in the form of) the storm, and the locusts, and the lice, and the frogs and the blood–(all were) clear signs; still they waxed proud and surely they were habitual offenders.

فَاَرْسَلْنَا عَلَيْهِمُ الطُّوْفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ اٰيٰتٍ مُّفَصَّلٰتٍ ۟ فَاسْتَكْبَرُوْا وَكَانُوْا قَوْمًا مُّجْرِمِيْنَ ﴿١٣٣﴾

134.And whenever any torment fell upon them, they would say: "O Moses! pray for us to your Lord because of the Covenant He made with you: if you remove the torment from us, we will certainly believe in you and will let the Children of Israel go with you."

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوْا يٰمُوْسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۚ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَ لَنُرْسِلَنَّ مَعَكَ بَنِيْٓ اِسْرَآءِيْلَ ﴿١٣٤﴾

135.Then whenever We removed the torment from them till a term which they were to attain, lo! they were breaking faith forthwith.

فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ اِلٰٓى اَجَلٍ هُمْ بٰلِغُوْهُ اِذَا هُمْ يَنْكُثُوْنَ ﴿١٣٥﴾

136.So We exacted retribution from them and drowned them in the sea, because they denied Our Signs and were neglectful of the (coming) torment.

فَانْتَقَمْنَا مِنْهُمْ فَاَغْرَقْنٰهُمْ فِى الْيَمِّ بِاَنَّهُمْ كَذَّبُوْا بِاٰيٰتِنَا وَكَانُوْا عَنْهَا غٰفِلِيْنَ ﴿١٣٦﴾

137. And We made the people, who were deemed to be weak and low, to inherit the eastern and western parts of the land which We had bountifully blessed. And (thus) was fulfilled the Gracious Promise of your Lord in respect of the Children of Israel because of their patience; and We destroyed what Pharaoh and his people had wrought and (We destroyed) the grand edifices which they had erected.

وَاَوْرَثْنَا الْقَوْمَ الَّذِيْنَ كَانُوْا يُسْتَضْعَفُوْنَ مَشَارِقَ الْاَرْضِ وَ مَغَارِبَهَا الَّتِيْ بٰرَكْنَا فِيْهَا ؕ وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنٰى عَلٰى بَنِيْٓ اِسْرَآءِيْلَ ۙ۬ بِمَا صَبَرُوْا ؕ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهٗ وَمَا كَانُوْا يَعْرِشُوْنَ ﴿١٣٧﴾

الربع

138.And We led the Children of Israel across the sea. Then they came upon a people who were zealously devoted to their idols. The Children of Israel said: "O Moses! make for us (such) a God even as they have their many gods." Moses said: "Surely you are a people given to ignorance.

وَ جٰوَزْنَا بِبَنِيْٓ اِسْرَآءِيْلَ الْبَحْرَ فَاَتَوْا عَلٰى قَوْمٍ يَّعْكُفُوْنَ عَلٰٓى اَصْنَامٍ لَّهُمْ ۚ قَالُوْا يٰمُوْسَى اجْعَلْ لَّنَآ اِلٰهًا كَمَا لَهُمْ اٰلِهَةٌ ؕ قَالَ اِنَّكُمْ قَوْمٌ تَجْهَلُوْنَ ﴿١٣٨﴾

139."Surely these! what these people follow is doomed to perish, and vain is the work in which they are engaged."

اِنَّ هٰٓؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِيْهِ وَبٰطِلٌ مَّا كَانُوْا يَعْمَلُوْنَ ﴿١٣٩﴾

140.He said: "Shall I seek for you a God other than Allah, while He has given you superiority over all nations in the world."

قَالَ اَغَيْرَ اللّٰهِ اَبْغِيْكُمْ اِلٰهًا وَّهُوَ فَضَّلَكُمْ عَلَى الْعٰلَمِيْنَ ﴿١٤٠﴾

141.And remember when We delivered you from Pharaoh's people who subjected you to a severe torment, slaying your sons and sparing alive your women. And surely therein was a mighty trial from your Lord.

وَاِذْ اَنْجَيْنٰكُمْ مِّنْ اٰلِ فِرْعَوْنَ يَسُوْمُوْنَكُمْ سُوْٓءَ الْعَذَابِ ۚ يُقَتِّلُوْنَ اَبْنَآءَكُمْ وَيَسْتَحْيُوْنَ نِسَآءَكُمْ ؕ وَفِيْ ذٰلِكُمْ بَلَآءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ ﴿١٤١﴾

Section 17

142.And We made Moses a Promise of thirty nights and completed it with ten extra nights; so that the Appointment of his Lord was completed by forty nights. And Moses said to his brother Aaron (before proceeding to the Mount): "Act in my place among my people, and keep reforming them, and follow not the way of the mischief-makers."

وَ وٰعَدْنَا مُوْسٰى ثَلٰثِيْنَ لَيْلَةً وَّاَتْمَمْنٰهَا بِعَشْرٍ فَتَمَّ مِيْقَاتُ رَبِّهٖٓ اَرْبَعِيْنَ لَيْلَةً ۚ وَ قَالَ مُوْسٰى لِاَخِيْهِ هٰرُوْنَ اخْلُفْنِيْ فِيْ قَوْمِيْ وَ اَصْلِحْ وَلَا تَتَّبِعْ سَبِيْلَ الْمُفْسِدِيْنَ ﴿١٤٢﴾

143 And when Moses came to Our Appointed Time, and his Lord spoke to him, he said: "My Lord! grant me power of sight that I may look at You." Allah said: "By no means can

وَلَمَّا جَآءَ مُوْسٰى لِمِيْقَاتِنَا وَكَلَّمَهٗ رَبُّهٗ ۙ قَالَ رَبِّ اَرِنِيْٓ اَنْظُرْ اِلَيْكَ ؕ قَالَ لَنْ تَرٰىنِيْ وَلٰكِنِ انْظُرْ اِلَى الْجَبَلِ فَاِنِ اسْتَقَرَّ مَكَانَهٗ فَسَوْفَ

you see Me; but look upon the mountain, if it remains firm in its place, then you, too, will be able to see Me." And when his Lord unveiled His Glory to the mountain, He made it crumble in dust, and Moses fell down in a swoon. Then when he recovered his senses, he said: "Hallowed be You! (from all taint); I turn to You in all repentance, and I am the first of the believers."

تَرٰىنِیْ ۚ فَلَمَّا تَجَلّٰی رَبُّهٗ لِلْجَبَلِ جَعَلَهٗ
دَكًّا وَّخَرَّ مُوْسٰی صَعِقًا ۚ فَلَمَّاۤ اَفَاقَ قَالَ
سُبْحٰنَكَ تُبْتُ اِلَیْكَ وَ اَنَا اَوَّلُ
الْمُؤْمِنِیْنَ ﴿١٤٣﴾

144.Allah said: "O Moses! surely I have chosen you above all people by My Messages and by My Words (of speech). So take hold of what I have given you and be of the grateful."

قَالَ یٰمُوْسٰۤی اِنِّی اصْطَفَیْتُكَ عَلَی النَّاسِ
بِرِسٰلٰتِیْ وَ بِكَلَامِیْ ۖ فَخُذْ مَاۤ اٰتَیْتُكَ وَكُنْ مِّنَ
الشّٰكِرِیْنَ ﴿١٤٤﴾

145.And We inscribed for Moses in the Tablets admonitions of every kind and (inscribed therein) details of everything (saying): "Take hold of them with firmness and bid your people to hold fast by the best of these precepts; soon I shall show you the (ruined) abode of the disobedient people.

وَكَتَبْنَا لَهٗ فِی الْاَلْوَاحِ مِنْ كُلِّ شَیْءٍ مَّوْعِظَةً
وَّ تَفْصِیْلًا لِّكُلِّ شَیْءٍ ۚ فَخُذْهَا بِقُوَّةٍ
وَّ اْمُرْ قَوْمَكَ یَاْخُذُوْا بِاَحْسَنِهَا ۭ سَاُورِیْكُمْ دَارَ
الْفٰسِقِیْنَ ﴿١٤٥﴾

146. "I shall turn away from My Signs the attention of those who strut about in the earth in all arrogance unjustly. And even though they saw all the Signs with their own eyes, they would not believe in them; and even if they saw the path of rectitude (and guidance) they would not follow it as their way. But if they saw the crooked way of error, they would (readily) adopt it as their path. This (straying) is because they denied Our Signs and were (ever) neglectful of them."

سَاَصْرِفُ عَنْ اٰیٰتِیَ الَّذِیْنَ یَتَكَبَّرُوْنَ
فِی الْاَرْضِ بِغَیْرِ الْحَقِّ ۭ وَاِنْ یَّرَوْا كُلَّ اٰیَةٍ
لَّا یُؤْمِنُوْا بِهَا ۚ وَاِنْ یَّرَوْا سَبِیْلَ الرُّشْدِ
لَا یَتَّخِذُوْهُ سَبِیْلًا ۚ وَاِنْ یَّرَوْا سَبِیْلَ الْغَیِّ
یَتَّخِذُوْهُ سَبِیْلًا ۭ ذٰلِكَ بِاَنَّهُمْ كَذَّبُوْا
بِاٰیٰتِنَا وَكَانُوْا عَنْهَا غٰفِلِیْنَ ﴿١٤٦﴾

147.And those who deny Our Signs and the Meeting of the Hereafter their works are wasted. Will they be requited for anything except what they used to work?

وَالَّذِیْنَ كَذَّبُوْا بِاٰیٰتِنَا وَلِقَآءِ الْاٰخِرَةِ حَبِطَتْ
اَعْمَالُهُمْ ۭ هَلْ یُجْزَوْنَ اِلَّا مَا كَانُوْا یَعْمَلُوْنَ ﴿١٤٧﴾

Section 18

148.And (after Moses's departure to the Mount) the People of Moses made of their ornaments a calf–a lifeless image giving out a lowing sound. Did they not see that it could neither speak to them nor could it guide them to the Path? They took it for worship (as God) and they were great wrongdoers.

وَاتَّخَذَ قَوْمُ مُوْسٰی مِنْ بَعْدِهٖ مِنْ حُلِیِّهِمْ
عِجْلًا جَسَدًا لَّهٗ خُوَارٌ ۭ اَلَمْ یَرَوْا اَنَّهٗ
لَا یُكَلِّمُهُمْ وَلَا یَهْدِیْهِمْ سَبِیْلًا ۘ اِتَّخَذُوْهُ
وَكَانُوْا ظٰلِمِیْنَ ﴿١٤٨﴾

وقف لازم

149.And when they sincerely repented and saw that they had strayed (from the straight path), they said: "If our Lord have not mercy on us, and forgives us not, we shall certainly be of the losers."

وَلَمَّا سُقِطَ فِیْۤ اَیْدِیْهِمْ وَرَاَوْا اَنَّهُمْ قَدْ ضَلُّوْا
قَالُوْا لَىِٕنْ لَّمْ یَرْحَمْنَا رَبُّنَا وَیَغْفِرْ لَنَا لَنَكُوْنَنَّ
مِنَ الْخٰسِرِیْنَ ﴿١٤٩﴾

150.And when Moses came back to his people furious and grieved, he said: "O my people! most evil is that which you have done after me. Did you hasten from the Command of your Lord?" And he threw down the Tablets (in anger) and seized his brother by the hair of his head, pulling him towards himself. Aaron said: "O son of my mother! these people held me weak and helpless, and had nearly slain me. So do not make the enemies laugh over me and count me not with the wrongdoing people."

وَلَمَّا رَجَعَ مُوْسٰۤی اِلٰی قَوْمِهٖ غَضْبَانَ اَسِفًا ۙ
قَالَ بِئْسَمَا خَلَفْتُمُوْنِیْ مِنْۢ بَعْدِیْ ۚ اَعَجِلْتُمْ
اَمْرَ رَبِّكُمْ ۚ وَاَلْقَی الْاَلْوَاحَ وَاَخَذَ بِرَاْسِ اَخِیْهِ
یَجُرُّهٗۤ اِلَیْهِ ۭ قَالَ ابْنَ اُمَّ اِنَّ الْقَوْمَ اسْتَضْعَفُوْنِیْ
وَكَادُوْا یَقْتُلُوْنَنِیْ ۡ ۖ فَلَا تُشْمِتْ بِیَ الْاَعْدَآءَ
وَلَا تَجْعَلْنِیْ مَعَ الْقَوْمِ الظّٰلِمِیْنَ ﴿١٥٠﴾

151.Moses prayed: "O my Lord! forgive me and my brother, and admit us to Your Mercy; and You are the Most Merciful of the merciful."

قَالَ رَبِّ اغْفِرْ لِیْ وَلِاَخِیْ وَ اَدْخِلْنَا فِیْ
رَحْمَتِكَ ۡ ۖ وَاَنْتَ اَرْحَمُ الرّٰحِمِیْنَ ﴿١٥١﴾

Section 19

152.Surely those who took the calf for worship, soon will the wrath from their Lord and disgrace in the life of world overtake them. And thus do We requite those who fabricate lies.

اِنَّ الَّذِیْنَ اتَّخَذُوا الْعِجْلَ سَیَنَالُهُمْ غَضَبٌ
مِّنْ رَّبِّهِمْ وَ ذِلَّةٌ فِی الْحَیٰوةِ الدُّنْیَا ۭ وَ
كَذٰلِكَ نَجْزِی الْمُفْتَرِیْنَ ﴿١٥٢﴾

153.And those who worked evil deeds, then repented thereafter and truly believed–then verily after that your Lord is the Most-Forgiving, the Most Merciful.

وَالَّذِيْنَ عَمِلُوا السَّيِّاٰتِ ثُمَّ تَابُوْا مِنْ بَعْدِهَا
وَاٰمَنُوْٓا اِنَّ رَبَّكَ مِنْۢ بَعْدِهَا لَغَفُوْرٌ
رَّحِيْمٌ ﴿١٥٣﴾

154.And when the anger of Moses calmed down, he picked up the Tablets; and in the inscription thereof was Guidance and Mercy for those who fear their Lord.

وَلَمَّا سَكَتَ عَنْ مُّوْسَى الْغَضَبُ اَخَذَ الْاَلْوَاحَ ۚۖ
وَفِيْ نُسْخَتِهَا هُدًى وَّرَحْمَةٌ لِّلَّذِيْنَ هُمْ
لِرَبِّهِمْ يَرْهَبُوْنَ ﴿١٥٤﴾

155.And Moses selected seventy of his people for Our Promised Appointment; then when the earthquake overtook them he said: "O my Lord! had You willed, You would have destroyed them before as well myself. Do you destroy us because of (the error) committed by (some) fools from among us? It is nothing but Your trial, whereby You send astray whom You will, and You keep guided whom You will, to the straight path; You are our Patron. So forgive us, and have mercy on us, and You are Best of those who forgive.

وَاخْتَارَ مُوْسٰى قَوْمَهٗ سَبْعِيْنَ رَجُلًا
لِّمِيْقَاتِنَا ۚ فَلَمَّآ اَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ
لَوْ شِئْتَ اَهْلَكْتَهُمْ مِّنْ قَبْلُ وَاِيَّايَ ۭ
اَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاۗءُ مِنَّا ۚ اِنْ هِيَ اِلَّا
فِتْنَتُكَ ۭ تُضِلُّ بِهَا مَنْ تَشَاۗءُ وَتَهْدِيْ
مَنْ تَشَاۗءُ ۭ اَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا
وَاَنْتَ خَيْرُ الْغٰفِرِيْنَ ﴿١٥٥﴾

156."And ordain for us that which is good and blessed in this world as well as in the Hereafter: no doubt we have turned to You (for mercy)." Allah said: "As for My Punishment I afflict therewith whom I will; and as for My Mercy, it embraces all things. I shall, therefore, ordain it and those who follow righteousness and pay the Zakat (poor-rate), and those who believe in Our Signs."

وَاكْتُبْ لَنَا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةً وَّفِي
الْاٰخِرَةِ اِنَّا هُدْنَآ اِلَيْكَ ۭ قَالَ عَذَابِيْٓ اُصِيْبُ
بِهٖ مَنْ اَشَاۗءُ ۚ وَرَحْمَتِيْ وَسِعَتْ كُلَّ شَيْءٍ ۭ
فَسَاَكْتُبُهَا لِلَّذِيْنَ يَتَّقُوْنَ وَيُؤْتُوْنَ
الزَّكٰوةَ وَالَّذِيْنَ هُمْ بِاٰيٰتِنَا يُؤْمِنُوْنَ ﴿١٥٦﴾

157.(They) who follow the Apostle–the Unlettered Prophet–(whose mention) they find inscribed in (the Scriptures)–the Torah and the Gospel, which they possess, He bids them to do good and forbids them to do evil, he makes lawful to them clean and pure things and prohibits them from things unclean and impure; and he relieves them of their burden and cuts off the chains which bound them. So those who believe in this (Unlettered Prophet), respect him, assist him and follow the Light which has been sent down with him–verily it is these (happy ones) who are successful and prosperous (in the end).

اَلَّذِيْنَ يَتَّبِعُوْنَ الرَّسُوْلَ النَّبِيَّ الْاُمِّيَّ
الَّذِيْ يَجِدُوْنَهٗ مَكْتُوْبًا عِنْدَهُمْ فِي التَّوْرٰىةِ
وَالْاِنْجِيْلِ ۡ يَاْمُرُهُمْ بِالْمَعْرُوْفِ وَيَنْهٰىهُمْ
عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبٰتِ وَيُحَرِّمُ عَلَيْهِمُ

الْخَبٰۗىِٕثَ وَيَضَعُ عَنْهُمْ اِصْرَهُمْ وَالْاَغْلٰلَ
الَّتِيْ كَانَتْ عَلَيْهِمْ ۭ فَالَّذِيْنَ اٰمَنُوْا بِهٖ وَعَزَّرُوْهُ
وَنَصَرُوْهُ وَاتَّبَعُوا النُّوْرَ الَّذِيْٓ اُنْزِلَ مَعَهٗٓ ۙ
اُولٰۗىِٕكَ هُمُ الْمُفْلِحُوْنَ ﴿١٥٧﴾

Section 20

158.Say you: "O people! verily I am the Apostle of Allah to you all–of Him Whose is the Kingdom of the heavens and the earth. There is no God but He. He bestows life and He causes death. So believe in Allah and His Apostle, the Unlettered Prophet, who has believed in Allah and His Words; and follow him so that you may be guided aright."

قُلْ يٰٓاَيُّهَا النَّاسُ اِنِّىْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ جَمِيْعَۨا
الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ لَآ اِلٰهَ
اِلَّا هُوَ يُحْيٖ وَيُمِيْتُ ۠ فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهِ النَّبِيِّ
الْاُمِّيِّ الَّذِيْ يُؤْمِنُ بِاللّٰهِ وَكَلِمٰتِهٖ وَاتَّبِعُوْهُ
لَعَلَّكُمْ تَهْتَدُوْنَ ﴿١٥٨﴾

159.And of the people of Moses there is a community guiding with truth and doing justice in the light of that very truth.

وَمِنْ قَوْمِ مُوْسٰٓى اُمَّةٌ يَّهْدُوْنَ بِالْحَقِّ وَبِهٖ
يَعْدِلُوْنَ ﴿١٥٩﴾

160.And We divided them into twelve Tribes as distinct communities. And We revealed to Moses when (thirsty) his people asked him for water: "Strike yonder rock with your staff." Then out of the rock gushed forth twelve springs. Each tribe recognised its drinking-place. And We made the clouds to shade over them and We sent to them Manna and Salwa (quails) saying: "Eat of the pure things We have given you." (But they rebelled) and they wronged Us not but it were their own souls they had wronged.

وَقَطَّعْنٰهُمُ اثْنَتَيْ عَشْرَةَ اَسْبَاطًا اُمَمًا ۭ وَاَوْحَيْنَآ
اِلٰى مُوْسٰٓى اِذِ اسْتَسْقٰىهُ قَوْمُهٗٓ اَنِ اضْرِبْ
بِّعَصَاكَ الْحَجَرَ ۚ فَانْۢبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ
عَيْنًا ۭ قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرَبَهُمْ ۭ وَظَلَّلْنَا عَلَيْهِمُ
الْغَمَامَ وَاَنْزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلْوٰى ۭ
كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ ۭ وَمَا ظَلَمُوْنَا
وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿١٦٠﴾

153.And those who worked evil deeds, then repented thereafter and truly believed–then verily after that your Lord is the Most-Forgiving, the Most Merciful.

وَالَّذِيْنَ عَمِلُوا السَّيِّاٰتِ ثُمَّ تَابُوْا مِنْۢ بَعْدِهَا
وَاٰمَنُوْٓا اِنَّ رَبَّكَ مِنْۢ بَعْدِهَا لَغَفُوْرٌ
رَّحِيْمٌ ﴿۱۵۳﴾

154.And when the anger of Moses calmed down, he picked up the Tablets; and in the inscription thereof was Guidance and Mercy for those who fear their Lord.

وَلَمَّا سَكَتَ عَنْ مُّوْسَى الْغَضَبُ اَخَذَ الْاَلْوَاحَ ۖۚ
وَفِيْ نُسْخَتِهَا هُدًى وَّرَحْمَةٌ لِّلَّذِيْنَ هُمْ
لِرَبِّهِمْ يَرْهَبُوْنَ ﴿۱۵۴﴾

155.And Moses selected seventy of his people for Our Promised Appointment; then when the earthquake overtook them he said: "O my Lord! had You willed, You would have destroyed them before as well myself. Do you destroy us because of (the error) committed by (some) fools from among us? It is nothing but Your trial, whereby You send astray whom You will, and You keep guided whom You will, to the straight path; You are our Patron. So forgive us, and have mercy on us, and You are Best of those who forgive.

وَاخْتَارَ مُوْسٰى قَوْمَهٗ سَبْعِيْنَ رَجُلًا
لِّمِيْقَاتِنَا ۚ فَلَمَّآ اَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ
لَوْ شِئْتَ اَهْلَكْتَهُمْ مِّنْ قَبْلُ وَاِيَّايَ ۭ
اَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَآءُ مِنَّا ۚ اِنْ هِيَ اِلَّا
فِتْنَتُكَ ۭ تُضِلُّ بِهَا مَنْ تَشَآءُ وَتَهْدِيْ
مَنْ تَشَآءُ ۭ اَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا
وَاَنْتَ خَيْرُ الْغٰفِرِيْنَ ﴿۱۵۵﴾

156."And ordain for us that which is good and blessed in this world as well as in the Hereafter: no doubt we have turned to You (for mercy)." Allah said: "As for My Punishment I afflict therewith whom I will; and as for My Mercy, it embraces all things. I shall, therefore, ordain it and those who follow righteousness and pay the Zakat (poor-rate), and those who believe in Our Signs."

وَاكْتُبْ لَنَا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةً وَّفِي
الْاٰخِرَةِ اِنَّا هُدْنَآ اِلَيْكَ ۭ قَالَ عَذَابِيْٓ اُصِيْبُ
بِهٖ مَنْ اَشَآءُ ۚ وَرَحْمَتِيْ وَسِعَتْ كُلَّ شَيْءٍ ۭ
فَسَاَكْتُبُهَا لِلَّذِيْنَ يَتَّقُوْنَ وَيُؤْتُوْنَ
الزَّكٰوةَ وَالَّذِيْنَ هُمْ بِاٰيٰتِنَا يُؤْمِنُوْنَ ﴿۱۵۶﴾

157.(They) who follow the Apostle–the Unlettered Prophet–(whose mention) they find inscribed in (the Scriptures)–the Torah and the Gospel, which they possess, He bids them to do good and forbids them to do evil,

اَلَّذِيْنَ يَتَّبِعُوْنَ الرَّسُوْلَ النَّبِيَّ الْاُمِّيَّ
الَّذِيْ يَجِدُوْنَهٗ مَكْتُوْبًا عِنْدَهُمْ فِي التَّوْرٰىةِ
وَالْاِنْجِيْلِ ۡ يَاْمُرُهُمْ بِالْمَعْرُوْفِ وَيَنْهٰىهُمْ
عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبٰتِ وَيُحَرِّمُ عَلَيْهِمُ

he makes lawful to them clean and pure things and prohibits them from things unclean and impure; and he relieves them of their burden and cuts off the chains which bound them. So those who believe in this (Unlettered Prophet), respect him, assist him and follow the Light which has been sent down with him–verily it is these (happy ones) who are successful and prosperous (in the end).

الْخَبٰۗىِٕثَ وَيَضَعُ عَنْهُمْ اِصْرَهُمْ وَالْاَغْلٰلَ
الَّتِيْ كَانَتْ عَلَيْهِمْ ۭ فَالَّذِيْنَ اٰمَنُوْا بِهٖ وَعَزَّرُوْهُ
وَنَصَرُوْهُ وَاتَّبَعُوا النُّوْرَ الَّذِيْٓ اُنْزِلَ مَعَهٗٓ ۙ
اُولٰۗىِٕكَ هُمُ الْمُفْلِحُوْنَ ﴿۱۵۷﴾

Section 20

158.Say you: "O people! verily I am the Apostle of Allah to you all–of Him Whose is the Kingdom of the heavens and the earth. There is no God but He. He bestows life and He causes death. So believe in Allah and His Apostle, the Unlettered Prophet, who has believed in Allah and His Words; and follow him so that you may be guided aright."

قُلْ يٰٓاَيُّهَا النَّاسُ اِنِّىْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ جَمِيْعَۨا
الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ لَآ اِلٰهَ
اِلَّا هُوَ يُحْيٖ وَيُمِيْتُ ۠ فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهِ النَّبِيِّ
الْاُمِّيِّ الَّذِيْ يُؤْمِنُ بِاللّٰهِ وَكَلِمٰتِهٖ وَاتَّبِعُوْهُ
لَعَلَّكُمْ تَهْتَدُوْنَ ﴿۱۵۸﴾

159.And of the people of Moses there is a community guiding with truth and doing justice in the light of that very truth.

وَمِنْ قَوْمِ مُوْسٰٓى اُمَّةٌ يَّهْدُوْنَ بِالْحَقِّ وَبِهٖ
يَعْدِلُوْنَ ﴿۱۵۹﴾

160.And We divided them into twelve Tribes as distinct communities. And We revealed to Moses when (thirsty) his people asked him for water: "Strike yonder rock with your staff." Then out of the rock gushed forth twelve springs. Each tribe recognised its drinking-place. And We made the clouds to shade over them and We sent to them Manna and Salwa (quails) saying: "Eat of the pure things We have given you." (But they rebelled) and they wronged Us not but it were their own souls they had wronged.

وَقَطَّعْنٰهُمُ اثْنَتَيْ عَشْرَةَ اَسْبَاطًا اُمَمًا ۭ وَاَوْحَيْنَآ
اِلٰى مُوْسٰٓى اِذِ اسْتَسْقٰىهُ قَوْمُهٗٓ اَنِ اضْرِبْ
بِّعَصَاكَ الْحَجَرَ ۚ فَانْۢبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ
عَيْنًا ۭ قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرَبَهُمْ ۭ وَظَلَّلْنَا عَلَيْهِمُ
الْغَمَامَ وَاَنْزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلْوٰى ۭ
كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ ۭ وَمَا ظَلَمُوْنَا
وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿۱۶۰﴾

161.And when it was said to them: “Dwell in this town and eat from whence you wish therein and say ‘(O Merciful Lord!) forgive us!’ and enter the gate bowing, We shall forgive you your sins. (And) soon We shall give more benefits to the doers of good.”

وَاِذْ قِيْلَ لَهُمُ اسْكُنُوْا هٰذِهِ الْقَرْيَةَ وَكُلُوْا
مِنْهَا حَيْثُ شِئْتُمْ وَقُوْلُوْا حِطَّةٌ وَّادْخُلُوا الْبَابَ
سُجَّدًا نَّغْفِرْ لَكُمْ خَطِيْٓـٰٔتِكُمْ ؕ سَنَزِيْدُ
الْمُحْسِنِيْنَ ﴿۱۶۱﴾

162.Then those of them who were unjust, changed the word contrary to that which they were told, so We sent upon them a torment from heaven because of their continued wrong-doing.

فَبَدَّلَ الَّذِيْنَ ظَلَمُوْا مِنْهُمْ قَوْلًا غَيْرَ الَّذِىْ
قِيْلَ لَهُمْ فَاَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ السَّمَآءِ
بِمَا كَانُوْا يَظْلِمُوْنَ ﴿۱۶۲﴾

Section 21

163.And ask them about the town which was situated on the seashore and what befell its people when they violated (the Command about) the Sabbath, when their fish would come to them openly swimming on the day of Sabbath (on the surface of) the water. But on the day that was not Sabbath they did not come to them so boldly. Thus did We try them because they used to transgressed.

وَسْـَٔلْهُمْ عَنِ الْقَرْيَةِ الَّتِىْ كَانَتْ حَاضِرَةَ الْبَحْرِ ۘ
اِذْ يَعْدُوْنَ فِى السَّبْتِ اِذْ تَاْتِيْهِمْ حِيْتَانُهُمْ
يَوْمَ سَبْتِهِمْ شُرَّعًا وَّيَوْمَ لَا يَسْبِتُوْنَ ۙ لَا تَاْتِيْهِمْ ۚ
كَذٰلِكَ ۚ نَبْلُوْهُمْ بِمَا كَانُوْا يَفْسُقُوْنَ ﴿۱۶۳﴾

164.And when a party from among them said: .“Why do you admonish a people whom Allah is likely to destroy or visit with a severe torment?” They said: “(We do this) as an excuse before your Lord (that we had done our duty), and that haply they may fear (Allah).”

وَاِذْ قَالَتْ اُمَّةٌ مِّنْهُمْ لِمَ تَعِظُوْنَ قَوْمًا ۙ
اللّٰهُ مُهْلِكُهُمْ اَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيْدًا ؕ قَالُوْا
مَعْذِرَةً اِلٰى رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُوْنَ ﴿۱۶۴﴾

165.Then when they disregarded the admonition they had been exhorted with, We delivered those who restrained others from evil, and We seized those who did wrong, with a vile punishment as a recompense for their disobedience

فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖۤ اَنْجَيْنَا الَّذِيْنَ يَنْهَوْنَ
عَنِ السُّوْٓءِ وَاَخَذْنَا الَّذِيْنَ ظَلَمُوْا بِعَذَابٍۭ بَـِٔيْسٍۭ
بِمَا كَانُوْا يَفْسُقُوْنَ ﴿۱۶۵﴾

166.And when in their insolence they persisted in what they had been forbidden, We said to them: “Be you apes; rejected and despised.”

فَلَمَّا عَتَوْا عَنْ مَّا نُهُوْا عَنْهُ قُلْنَا لَهُمْ كُوْنُوْا
قِرَدَةً خٰسِـِٔيْنَ ﴿۱۶۶﴾

167.And recall, when your Lord proclaimed that He would certainly continue to send against them till the Day of Resurrection such (tyrants) as would subject them to severe torment. Verily your Lord is Swift in requiting, and verily He is the Most-Forgiving, the Ever-Merciful (as well).

وَاِذْ تَاَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ اِلٰى يَوْمِ
الْقِيٰمَةِ مَنْ يَّسُوْمُهُمْ سُوْٓءَ الْعَذَابِ ؕ اِنَّ رَبَّكَ
لَسَرِيْعُ الْعِقَابِ ۖۚ وَاِنَّهٗ لَغَفُوْرٌ رَّحِيْمٌ ﴿۱۶۷﴾

168.And We divided them into many communities in the earth. Out of them some are righteous and some are otherwise: and We tried them with both prosperity and adversity that haply they may return (to Allah).

وَقَطَّعْنٰهُمْ فِى الْاَرْضِ اُمَمًا ۚ مِنْهُمُ الصّٰلِحُوْنَ
وَمِنْهُمْ دُوْنَ ذٰلِكَ وَبَلَوْنٰهُمْ بِالْحَسَنٰتِ
وَالسَّيِّاٰتِ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿۱۶۸﴾

169.Then in their wake came an evil posterity who inherited the Book. They did grab the frail goods of this world and (still) said: “Surely we will be forgiven our sins.” (Even so), if more goods the like of that came their way they would grab it (too). Was not the Covenant of the Book taken from them that they shall not attribute to Allah anything but the truth? And they surely read what is in the Book! And better is the abode of the Hereafter for those who are righteous. Do you not then understand (even that)?

فَخَلَفَ مِنْۢ بَعْدِهِمْ خَلْفٌ وَّرِثُوا الْكِتٰبَ
يَاْخُذُوْنَ عَرَضَ هٰذَا الْاَدْنٰى وَيَقُوْلُوْنَ
سَيُغْفَرُ لَنَا ۚ وَاِنْ يَّاْتِهِمْ عَرَضٌ مِّثْلُهٗ يَاْخُذُوْهُ ؕ
اَلَمْ يُؤْخَذْ عَلَيْهِمْ مِّيْثَاقُ الْكِتٰبِ اَنْ لَّا
يَقُوْلُوْا عَلَى اللّٰهِ اِلَّا الْحَقَّ وَدَرَسُوْا مَا فِيْهِ ؕ
وَالدَّارُ الْاٰخِرَةُ خَيْرٌ لِّلَّذِيْنَ يَتَّقُوْنَ ؕ اَفَلَا
تَعْقِلُوْنَ ﴿۱۶۹﴾

170.And as for those who hold fast to the Book and establish prayer, surely We waste not the recompense of the righteous.

وَالَّذِيْنَ يُمَسِّكُوْنَ بِالْكِتٰبِ وَاَقَامُوا الصَّلٰوةَ ؕ
اِنَّا لَا نُضِيْعُ اَجْرَ الْمُصْلِحِيْنَ ﴿۱۷۰﴾

171.And when We raised the Mount over them as if it were a canopy and they thought that it was certainly going to fall upon them, (We said): “Hold fast to what We have given you and keep in mind what is therein, so that you may become righteous (and God-fearing).”

وَاِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَاَنَّهٗ ظُلَّةٌ وَّظَنُّوْۤا
اَنَّهٗ وَاقِعٌۢ بِهِمْ ۚ خُذُوْا مَاۤ اٰتَيْنٰكُمْ بِقُوَّةٍ وَّاذْكُرُوْا
مَا فِيْهِ لَعَلَّكُمْ تَتَّقُوْنَ ﴿۱۷۱﴾

Section 22

172.And (O My Apostle!) remember when your Lord brought forth from the Children of Adam from their loins, their posterity and made them witnesses about their own souls saying: "Am I not your Lord?" They (all) said: "Yes! we bear witness that You are our Lord." (That was because) lest you should say on the Day of Resurrection: "We were but unaware of this–"

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِيٓ ءَادَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۛ شَهِدْنَآ ۛ أَنْ تَقُولُوا يَوْمَ الْقِيَٰمَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَٰفِلِينَ ﴿١٧٢﴾

173.Or lest you should say: "It was only our forefathers who associated before (us), and we were but their descendants after them. Will You destroy us then for the sins committed by wrongdoers?"

أَوْ تَقُولُوٓا إِنَّمَآ أَشْرَكَ ءَابَآؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنْ بَعْدِهِمْ ۖ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٧٣﴾

174.And thus do We explain in detail the Signs so that they may (ponder over them and desist from disbelief and return to Us.

وَكَذَٰلِكَ نُفَصِّلُ الْأٓيَٰتِ وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾

175. And (O My Apostle) recite to them the account of one to whom We gave (knowledge of) Our Revelations, but he sidetracked them. Then Satan chased him and he became of the misguided ones.

وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِيٓ ءَاتَيْنَٰهُ ءَايَٰتِنَا فَانْسَلَخَ مِنْهَا فَأَتْبَعَهُ الشَّيْطَٰنُ فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٥﴾

176.And had We willed We would surely have exalted him in rank on account of these revelations, but he inclined to the earth and began to follow his own vain desires. So his example is (like) that of a dog, who if you attack him lolls out his tongue and if you leave him alone even then he lolls out his tongue. Such is the parable of those who deny Our Signs. So recite (to them) the story that perchance they may reflect.

وَلَوْ شِئْنَا لَرَفَعْنَٰهُ بِهَا وَلَٰكِنَّهُٓ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَىٰهُ ۚ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ ۚ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ ۚ ذَٰلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِـَٔايَٰتِنَا ۚ فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾

177.Most evil is the parable of the people who denied Our Revelations, and they did but wrong their own souls.

سَآءَ مَثَلًا الْقَوْمُ الَّذِينَ كَذَّبُوا بِـَٔايَٰتِنَا وَأَنْفُسَهُمْ كَانُوا يَظْلِمُونَ ﴿١٧٧﴾

178.Verily he whom Allah guides is alone on the right path; and he whom Allah causes to go astray– then it is they who are the losers.

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي ۖ وَمَنْ يُضْلِلْ فَأُولَٰٓئِكَ هُمُ الْخَٰسِرُونَ ﴿١٧٨﴾

179.And assuredly We have created for Hell many of the jinn and men; they (do) have hearts but they do not understand therewith; they(do) have eyes but they do not see therewith; they (do) have ears but they do not hear therewith. They are like cattle, nay even more misguided than they. Those are the ones who are lying heedless (and unaware).

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنْسِ ۖ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ ءَاذَانٌ لَّا يَسْمَعُونَ بِهَآ ۚ أُولَٰٓئِكَ كَالْأَنْعَٰمِ بَلْ هُمْ أَضَلُّ ۚ أُولَٰٓئِكَ هُمُ الْغَٰفِلُونَ ﴿١٧٩﴾

180.And Allah's are the most beautiful names; so call on Him by those glorious names, and leave alone them who profane His sacred names; soon will they be requited for what they used to do.

وَلِلَّهِ الْأَسْمَآءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِيٓ أَسْمَٰٓئِهِ ۚ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾

181.And out of those whom We have created is a community who guide with the truth, and judge and render justice by it.

وَمِمَّنْ خَلَقْنَآ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٨١﴾

Section 23

182.And those who deny Our Revelations, soon We shall lead them on step by step to destruction in a way they will not perceive.

وَالَّذِينَ كَذَّبُوا بِـَٔايَٰتِنَا سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾

183.And I shall grant them respite, for verily My secret plan is most effective and mature.

وَأُمْلِي لَهُمْ ۚ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾

184.Have they not reflected so far that there is not the least touch of madness in their Companion? He is only a plain warner.

أَوَلَمْ يَتَفَكَّرُوا ۗ مَا بِصَاحِبِهِمْ مِّنْ جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾

185.Have they not closely observed the vast Kingdom of the heavens and the earth and what things Allah has created and that their own appointed term may have drawn near? In what

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَٰوَٰتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَىٰٓ أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ ۖ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾

discourse after this (Qur'an) will they then believe?

186.Whomsoever Allah sends astray there is none to guide him. And He leaves them blundering about in their contumacy.

مَنْ يُّضْلِلِ اللّٰهُ فَلَا هَادِيَ لَهٗ ؕ وَيَذَرُهُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ﴿۱۸۶﴾

187.They ask you concerning the Resurrection as to, when it will come to pass? Say you: "The knowledge thereof is only with my Lord. None but He will disclose it at its proper time. This (calamity) is momentous in the heavens and the earth; it shall not overtake you but of a sudden." They ask you as if you had already investigated it. Say you: "Knowledge of it is only with Allah but most people know it not."

يَسْـَٔلُوْنَكَ عَنِ السَّاعَةِ اَيَّانَ مُرْسٰهَا ؕ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ رَبِّيْ ۚ لَا يُجَلِّيْهَا لِوَقْتِهَاۤ اِلَّا هُوَ ؔۘ ثَقُلَتْ فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ لَا تَاْتِيْكُمْ اِلَّا بَغْتَةً ؕ يَسْـَٔلُوْنَكَ كَاَنَّكَ حَفِيٌّ عَنْهَا ؕ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ اللّٰهِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿۱۸۷﴾

وقف لازم
وقف منزل

188.Say you: "I own no power of benefit or harm to myself except as Allah may will; and if had I known the Unseen (without Divine instruction) I should have gathered ample good for myself, and no evil would touch me. I am not but a warner (to the disobedient) and bearer of glad-tidings to a people who believe."

قُلْ لَّاۤ اَمْلِكُ لِنَفْسِيْ نَفْعًا وَّلَا ضَرًّا اِلَّا مَا شَآءَ اللّٰهُ ؕ وَلَوْ كُنْتُ اَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ ۛۚ وَمَا مَسَّنِيَ السُّوْٓءُ ۛۚ اِنْ اَنَا اِلَّا نَذِيْرٌ وَّبَشِيْرٌ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿۱۸۸﴾

معانقة ٨
ع ٢٣

Section 24

189.He it is Who created you from a single soul and He made therefrom his mate that he might find comfort in her. Then when the male covers her she becomes pregnant with a light burden and keeps moving about with it; then when she grows heavy, they both call upon Allah, their Lord: "If You bestow upon us a goodly child, we shall certainly be of the grateful."

هُوَ الَّذِيْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ اِلَيْهَا ۚ فَلَمَّا تَغَشّٰىهَا حَمَلَتْ حَمْلًا خَفِيْفًا فَمَرَّتْ بِهٖ ۚ فَلَمَّاۤ اَثْقَلَتْ دَّعَوَا اللّٰهَ رَبَّهُمَا لَئِنْ اٰتَيْتَنَا صَالِحًا لَّنَكُوْنَنَّ مِنَ الشّٰكِرِيْنَ ﴿۱۸۹﴾

190.Then when Allah bestows upon them a goodly child, they set up with Him partners in respect of His

فَلَمَّاۤ اٰتٰىهُمَا صَالِحًا جَعَلَا لَهٗ شُرَكَآءَ فِيْمَاۤ اٰتٰىهُمَا ۚ فَتَعٰلَى اللّٰهُ عَمَّا يُشْرِكُوْنَ ﴿۱۹۰﴾

favour. But Most High is Allah, far above what they associate!

191.Do they associate with Him that which has not created anything and they are themselves created?

اَيُشْرِكُوْنَ مَا لَا يَخْلُقُ شَيْـًٔا وَّهُمْ يُخْلَقُوْنَ ﴿۱۹۱﴾

192.And they have no power to give them any help, nor can even they help themselves.

وَلَا يَسْتَطِيْعُوْنَ لَهُمْ نَصْرًا وَّلَاۤ اَنْفُسَهُمْ يَنْصُرُوْنَ ﴿۱۹۲﴾

193.And if you call them towards guidance they will not follow you. It is the same for you whether you call them or you remain silent.

وَاِنْ تَدْعُوْهُمْ اِلَى الْهُدٰى لَا يَتَّبِعُوْكُمْ ؕ سَوَآءٌ عَلَيْكُمْ اَدَعَوْتُمُوْهُمْ اَمْ اَنْتُمْ صَامِتُوْنَ ﴿۱۹۳﴾

194.(O infidels!) verily those whom you call upon beside Allah, are but servants like yourselves, so call on them; then let them answer your call, if you are truthful.

اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ عِبَادٌ اَمْثَالُكُمْ فَادْعُوْهُمْ فَلْيَسْتَجِيْبُوْا لَكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۱۹۴﴾

195.Have they feet with which they walk? Or have they hands with which they hold or have they eyes with which they can see, or have they ears with which they hear? Say you: "Call upon your associate-gods; then plot (your worst) against me and give me no respite.

اَلَهُمْ اَرْجُلٌ يَّمْشُوْنَ بِهَاۤ ۟ اَمْ لَهُمْ اَيْدٍ يَّبْطِشُوْنَ بِهَاۤ ۟ اَمْ لَهُمْ اَعْيُنٌ يُّبْصِرُوْنَ بِهَاۤ ۟ اَمْ لَهُمْ اٰذَانٌ يَّسْمَعُوْنَ بِهَا ؕ قُلِ ادْعُوْا شُرَكَآءَكُمْ ثُمَّ كِيْدُوْنِ فَلَا تُنْظِرُوْنِ ﴿۱۹۵﴾

196."Verily my patron is Allah Who sent down the Book and He always stands by His righteous servants.

اِنَّ وَلِيِّۦَ اللّٰهُ الَّذِيْ نَزَّلَ الْكِتٰبَ ۖؗ وَهُوَ يَتَوَلَّى الصّٰلِحِيْنَ ﴿۱۹۶﴾

197."And those whom you worship beside Allah, have no power to help you nor can they help even themselves.

وَالَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِهٖ لَا يَسْتَطِيْعُوْنَ نَصْرَكُمْ وَلَاۤ اَنْفُسَهُمْ يَنْصُرُوْنَ ﴿۱۹۷﴾

198."And if you call them towards guidance, they hear not and you will see them looking at you whereas they see nothing."

وَاِنْ تَدْعُوْهُمْ اِلَى الْهُدٰى لَا يَسْمَعُوْا ؕ وَتَرٰىهُمْ يَنْظُرُوْنَ اِلَيْكَ وَهُمْ لَا يُبْصِرُوْنَ ﴿۱۹۸﴾

199.Hold out forgiveness (to the defaulters) and enjoin what is good and turn away from the ignorant.

خُذِ الْعَفْوَ وَاْمُرْ بِالْعُرْفِ وَاَعْرِضْ عَنِ الْجٰهِلِيْنَ ﴿۱۹۹﴾

200.And (O My Apostle!) If there reaches you the slightest prompting from Satan, seek then refuge in Allah forthwith. Verily He is the All-Hearing, the All-Knowing.

وَاِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطٰنِ نَزْغٌ فَاسْتَعِذْ
بِاللّٰهِ ؕ اِنَّهٗ سَمِيْعٌ عَلِيْمٌ ﴿۲۰۰﴾

201.Verily those who fear Allah when any evil thought from Satan touches them, at once start remembering (Allah) and lo! their eyes are opened (and they see aright).

اِنَّ الَّذِيْنَ اتَّقَوْا اِذَا مَسَّهُمْ طَيْفٌ مِّنَ
الشَّيْطٰنِ تَذَكَّرُوْا فَاِذَا هُمْ مُّبْصِرُوْنَ ﴿۲۰۱﴾

202.And as for their devilish brethren, the devils drag them deeper into error and do not stop short (in leading them astray).

وَاِخْوَانُهُمْ يَمُدُّوْنَهُمْ فِي الْغَيِّ ثُمَّ لَا
يُقْصِرُوْنَ ﴿۲۰۲﴾

203.And (O My Apostle!) when you do not bring to them any revelation they say: "Why? have you not made it yourself?" Say you: "I follow only what is Revealed to me from my Lord. These are eye-opening proofs from your Lord and a guidance and a mercy to a people who believe."

وَاِذَا لَمْ تَاْتِهِمْ بِاٰيَةٍ قَالُوْا لَوْ
لَا اجْتَبَيْتَهَا ؕ قُلْ اِنَّمَآ اَتَّبِعُ مَا يُوْحٰٓى اِلَيَّ
مِنْ رَّبِّيْ ۚ هٰذَا بَصَآئِرُ مِنْ رَّبِّكُمْ وَهُدًى وَّ
رَحْمَةٌ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿۲۰۳﴾

204.And when the (Glorious) Qur'an is being recited, listen to it attentively and remain silent, so that you maybe shown mercy.

وَاِذَا قُرِئَ الْقُرْاٰنُ فَاسْتَمِعُوْا لَهٗ وَاَنْصِتُوْا
لَعَلَّكُمْ تُرْحَمُوْنَ ﴿۲۰۴﴾

205.And remember your Lord in your heart humbly and fearing, without loudness of tongue, morning and evening; and be not of those heedless (of Allah's remembrance).

وَاذْكُرْ رَّبَّكَ فِيْ نَفْسِكَ تَضَرُّعًا وَّخِيْفَةً
وَّدُوْنَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَ
الْاٰصَالِ وَلَا تَكُنْ مِّنَ الْغٰفِلِيْنَ ﴿۲۰۵﴾

206.Certainly those who are near to your Lord are not too proud to serve Him, and they adore Him and prostrate themselves before Him (in all humility).

اِنَّ الَّذِيْنَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُوْنَ
عَنْ عِبَادَتِهٖ وَيُسَبِّحُوْنَهٗ وَلَهٗ
يَسْجُدُوْنَ ۩ ﴿۲۰۶﴾

ع ۲۴ ۱۶
السجدة الثالثة

Introduction to Sûrah Al-Anfal

Sûrah Al-Anfal, The Spoils of War, was revealed at Madinah. It comprises seventy-five verses divided into ten sections. The subjects of the Sûrah indicate that it was sent down after the Battle of Badr in 2 A.H.

The Battle of Badr with its consequences of great significance is the central theme of the Sûrah. The importance of the Battle of Badr in the Muslim history can be judged from the fact that Allah mentions it as the Day of Differentiation, Youm-ul-Furqan.

To understand the significance of the Battle of Badr we must examine the causes and consequences of this first major armed conflict between the Muslims and the disbelievers.

For thirteen long years the Prophet preached the message of Islam to the idolaters of Makkah with patience and sincerity but they, excepting a few noble souls, in their deep-seated arrogance and prejudice not only preferred the darkness of ignorance to the light of truth, but also persecuted the Prophet and his followers who had opened their hearts to this light.

A group of the inhabitants of Yathrab coming for Hajj to Makkah met the Prophet, recognised the truth of his message, accepted it without hesitation and pledged to defend it at all costs. When they went back to their city and told their tribes of the advent of a prophet, many more people embraced Islam. As the number of Muslims increased in Yathrab, they invited the Prophet to migrate to Yathrab and make it the centre of the new religion. The Prophet was deeply moved by their sincere and ardent emotions and agreed to their request. Thus the Makkans lost their most valuable treasure to the people of Yathrab who were destined to illuminate their hearts with the light which was born in Makkah.

With the migration of the Prophet and his followers Yathrab acquired the new name of Madinah, the city of the Prophet. Islam began to spread, and soon the Ansar of Madinah and the helpless Makkan migrants became a force to be reckoned with.

Still the Makkan disbelievers did not recognise the truth. They saw the progress of Islam as a fatal blow to their leadership and tribal pride; and joining hands with the Jews and hypocrites of Madinah they planned to weaken the emerging Muslim ummah from within by hatching conspiracies before mounting an open armed assault. The Prophet, aware of their intentions, took necessary measures to thwart their designs. He developed good relations with the tribes in the vicinity of Madinah and ordered his followers to patrol the trade route along the Red Sea used by the Makkan caravans.

In the 2nd year of Hijra, a trading caravan of Makkan disbelievers under the leadership of Abu Sufyan was coming back from Syria. Abu

Sufyan, fearing an attack by Muslims, sent a messenger to Makkans to ask them to come to protect the caravan. Abu Jahl raised a strong army of one thousand soldiers and set out for Madinah. During the journey he came to know that the trading caravan had safely reached Makkah, but he did not turn back because he had come with the purpose of attacking Madinah and destroying Muslims once for all.

The Prophet who was camping outside Madinah with three hundred and thirteen companions when the news of Abu Jahl's advancing army was brought to him. He consulted his followers. All of them pledged to stand by him and support whatever course of action he decided to take. He decided to take on the enemy outside Madinah.

The two armies clashed at Badr, and on that fateful day the small army of Muslims with the help of Allah dealt a crushing blow to the pride and arrogance of the disbelievers by inflicting a decisive defeat on them.

This Sûrah reminds Muslims that firm faith in Allah certainly invites His help. It commands them to respect all agreements in war and peace. A number of verses prescribe clear principles for the distribution of the spoils of war to eliminate any chance of discord and disagreement.

The last verses of the Sûrah attest to the faithfulness of the Prophet's Companions who stood by him and faced all kinds of perils and made all kinds of sacrifices without flinching and wavering: "... These are the believers in truth, for them is forgiveness and a generous provision." [9:74]. This Divine declaration should be sufficient to silence those whose sick minds disparage the Companions and create doubts and suspicions about their loyalty to the Prophet and the cause of Islam; but prejudice is blind to logic and truth, and will not accept even Allah's own evidence.

Sûrah 8. Al- Anfal (Spoils Of War)

اٰيَاتُهَا ٧٥ ‏ ٨ سُوْرَةُ الْاَنْفَالِ مَدَنِيَّةٌ ٨٨ ‏ رُكُوْعَاتُهَا ١٠

Revealed at Madinah, 10 Sections, 75 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1.(O My Apostle!) they ask you concerning the spoils. Say you: "The spoils belong to Allah and the Apostle." So keep fearing Allah and set aright your matters among yourselves and obey Allah and His Apostle if you are true believers.	يَسْـَٔلُوْنَكَ عَنِ الْاَنْفَالِ ؕ قُلِ الْاَنْفَالُ لِلّٰهِ وَالرَّسُوْلِ ۚ فَاتَّقُوا اللّٰهَ وَاَصْلِحُوْا ذَاتَ بَيْنِكُمْ ۪ وَ اَطِيْعُوا اللّٰهَ وَ رَسُوْلَهٗۤ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿١﴾
2.And the true believers are only those whose hearts tremble with fear when Allah is mentioned and when the Revelations of Allah are recited to them; it increases them in faith, and they but trust in their Lord alone.	اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ وَ اِذَا تُلِيَتْ عَلَيْهِمْ اٰيٰتُهٗ زَادَتْهُمْ اِيْمَانًا وَّعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿٢﴾
3.(And) who establish prayer and keep spending (in Our Way) out of what We have given them.	الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ؕ ﴿٣﴾
4. These it is, the true Believers. For them are high ranks with their Lord, and forgiveness and an honourable provision.	اُولٰٓئِكَ هُمُ الْمُؤْمِنُوْنَ حَقًّا ؕ لَهُمْ دَرَجٰتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ ۚ ﴿٤﴾
5. Even as your Lord had brought you forth from your house with truth, and surely a party of the believers was averse (to it)–	كَمَاۤ اَخْرَجَكَ رَبُّكَ مِنْۢ بَيْتِكَ بِالْحَقِّ ۪ وَاِنَّ فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ لَكٰرِهُوْنَ ۙ ﴿٥﴾
6. They were disputing with you about the truth after it had become evident; it was as though they were being driven towards death while they saw it with their eyes wide-open.	يُجَادِلُوْنَكَ فِى الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَاَنَّمَا يُسَاقُوْنَ اِلَى الْمَوْتِ وَهُمْ يَنْظُرُوْنَ ؕ ﴿٦﴾
7. And recall, when Allah promised you one of the two parties that was for you and you wished the unarmed band to be yours; and Allah intended to establish the truth according to	وَاِذْ يَعِدُكُمُ اللّٰهُ اِحْدَى الطَّآئِفَتَيْنِ اَنَّهَا لَكُمْ وَتَوَدُّوْنَ اَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُوْنُ لَكُمْ وَيُرِيْدُ اللّٰهُ اَنْ يُّحِقَّ الْحَقَّ بِكَلِمٰتِهٖ وَيَقْطَعَ دَابِرَ الْكٰفِرِيْنَ ۙ ﴿٧﴾

His Words and to strike at the root of the infidels–

8. That He might justify the truth as truth and falsify the false much though the guilty might dislike it.

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨﴾

9. Recall, when you were imploring your Lord for help and He answered your prayer saying: "Certainly I am going to help you with a thousand of the angels following rank in rank."

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ ﴿٩﴾

10. And Allah made the descending of the angels a glad-tidings for you, and that your hearts be set at rest thereby; and there is no help but from Allah. Verily Allah is the All-Powerful, the All-Wise.

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

Section 2

11. Recall, when Allah covered you with a slumber as a mark of security from Himself, and He sent down water on you from the sky to cleanse you thereby and remove from you the defilement of Satan, and that He might fortify your hearts and steady your feet thereby.

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

12. And recall, when your Lord Revealed to the angels: verily I am with you, so keep firm those who have believed, I shall inspire the hearts of the infidels with awe of you; so smite them above the necks and smite them at every joint.

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا ۚ سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾

13. This Command is because they defied Allah and His Apostle; and whoever defies Allah and His Apostle, then surely Allah is Severe in inflicting punishment.

ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۚ وَمَن يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣﴾

14. (O disbelievers!) this punishment! taste it then, and (remember) for the infidels is also the torment of the Fire.

ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿١٤﴾

15. O you who believe! when you meet the infidels in the battlefield do not turn your backs to them.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفًا فَلَا تُوَلُّوهُمُ الْأَدْبَارَ ﴿١٥﴾

16. And whosoever turns his back to them on such a day unless it is a practice of war or for the sake of joining his company, he would indeed incur the Wrath of Allah, and his refuge is Hell. A most evil resort indeed.

وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ ﴿١٦﴾

17. You slew them not, but it was Allah Who slew them; and (O My Apostle!) the dust that you did throw, it was not you who threw it at them when you threw, but Allah threw in order to bestow a favour upon the Believers, a goodly favour from His Presence. Verily Allah is the All-Hearing, the All-Knowing.

فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ اللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ اللَّهَ رَمَىٰ ۚ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾

18. This apart! surely Allah is the Weakener of the plots of the infidels.

ذَٰلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ ﴿١٨﴾

19. (O infidels!) if you seek a judgment then lo! a judgment has come to you; and if you desist (even now) it will be better for you; but if you revert to mischief, then We (too) will revert to punishment, and of no avail will be your army to you even if it were multiplied in number (and strength) and remember that surely Allah is with the Believers.

إِن تَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ الْفَتْحُ ۖ وَإِن تَنتَهُوا فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِن تَعُودُوا نَعُدْ وَلَن تُغْنِيَ عَنكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿١٩﴾

Section 3

20. O you who believe! obey Allah and His Apostle, and do not turn away from him while you are listening (to him).

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنتُمْ تَسْمَعُونَ ﴿٢٠﴾

21. And be not like those who say: "We hear," whereas they hear not.

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾

22. Verily the vilest of beasts in the sight of Allah are the deaf and dumb (human beings) who understand nothing.

إِنَّ شَرَّ الدَّوَابِّ عِندَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾

23. And if Allah had known any good in them He would surely have made them hear. And even if He had made them hear (without their being able to accept the Truth) they would have surely turned away as backsliders.

وَلَوْ عَلِمَ اللّٰهُ فِيْهِمْ خَيْرًا لَّاَسْمَعَهُمْ ۭ وَلَوْ
اَسْمَعَهُمْ لَتَوَلَّوْا وَّهُمْ مُّعْرِضُوْنَ ﴿٢٣﴾

24. O you who believe! respond to Allah and His Apostle when he calls you to that which gives you life; and bear well in mind that (the Command of) Allah stands between man and (the intentions of) his heart; and surely to Him alone you shall be raised in the end.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَجِيْبُوْا لِلّٰهِ وَ
لِلرَّسُوْلِ اِذَا دَعَاكُمْ لِمَا يُحْيِيْكُمْ ۚ وَاعْلَمُوْٓا اَنَّ
اللّٰهَ يَحُوْلُ بَيْنَ الْمَرْءِ وَقَلْبِهٖ وَاَنَّهٗٓ
اِلَيْهِ تُحْشَرُوْنَ ﴿٢٤﴾

25. And keep fearing the calamity which when it strikes will smite not exclusively those alone who do wrong from among you, and bear in mind that Allah is Severe in requiting the wrong.

وَاتَّقُوْا فِتْنَةً لَّا تُصِيْبَنَّ الَّذِيْنَ ظَلَمُوْا
مِنْكُمْ خَاۗصَّةً ۚ وَاعْلَمُوْٓا اَنَّ اللّٰهَ شَدِيْدُ
الْعِقَابِ ﴿٢٥﴾

26. And remember when you were but few in number and were looked upon as weak and helpless in the land, and fearing (all the time) lest people should snatch you away; then Allah gave you refuge and strengthened you with His help and provided you with good and pure things that haply you might be grateful.

وَاذْكُرُوْٓا اِذْ اَنْتُمْ قَلِيْلٌ مُّسْتَضْعَفُوْنَ فِي الْاَرْضِ
تَخَافُوْنَ اَنْ يَّتَخَطَّفَكُمُ النَّاسُ فَاٰوٰىكُمْ وَ
اَيَّدَكُمْ بِنَصْرِهٖ وَرَزَقَكُمْ مِّنَ الطَّيِّبٰتِ
لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٢٦﴾

27. O you who believe! do not betray Allah and the Apostle, and do not violate your trusts knowingly.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَخُوْنُوا اللّٰهَ وَ
الرَّسُوْلَ وَتَخُوْنُوْٓا اَمٰنٰتِكُمْ وَاَنْتُمْ تَعْلَمُوْنَ ﴿٢٧﴾

28. And bear in mind that your wealth and your children are all only a trial and verily with Allah is a mighty recompense.

وَاعْلَمُوْٓا اَنَّمَآ اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ ۙ
وَّاَنَّ اللّٰهَ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ﴿٢٨﴾ ع

Section 4

29. O you who believe! if you keep fearing Allah, He will grant you the power of distinction (between right and wrong) and remove from you

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تَتَّقُوا اللّٰهَ يَجْعَلْ
لَّكُمْ فُرْقَانًا وَّيُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ وَيَغْفِرْ لَكُمْ ۭ
وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿٢٩﴾

your sins and forgive you. And verily Allah is the Lord of Mighty Grace.

30. And remember when those who disbelieved were secretly planning against you to confine you or to slay you or to drive you away and they were devising their own secret plan. And Allah too was devising His own secret plan. And Allah is Best of Planners.

وَاِذْ يَمْكُرُ بِكَ الَّذِيْنَ كَفَرُوْا لِيُثْبِتُوْكَ اَوْ يَقْتُلُوْكَ
اَوْ يُخْرِجُوْكَ ۭ وَيَمْكُرُوْنَ وَيَمْكُرُ اللّٰهُ ۭ وَاللّٰهُ خَيْرُ
الْمٰكِرِيْنَ ﴿٣٠﴾

31. And when Our Verses are recited to them, they say: "(Let it be!) we have heard." If we wished we could say the like of it; this is nothing but stories of the ancients.

وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا قَالُوْا قَدْ سَمِعْنَا
لَوْ نَشَاۗءُ لَقُلْنَا مِثْلَ هٰذَآ ۙ اِنْ هٰذَآ اِلَّآ
اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿٣١﴾

32. And (remember!) when they said: "O Allah if this (Qur'an) be indeed the Truth from You, then rain down on us stones from heaven and bring on us a grievous torment."

وَاِذْ قَالُوا اللّٰهُمَّ اِنْ كَانَ هٰذَا هُوَ الْحَقَّ
مِنْ عِنْدِكَ فَاَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ
السَّمَاۗءِ اَوِ ائْتِنَا بِعَذَابٍ اَلِيْمٍ ﴿٣٢﴾

33. And Allah is not one to send down on them a punishment while you are (abiding) in their midst, and Allah is not one to punish them while they can seek forgiveness (after your exodus from Makkah).

وَمَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَاَنْتَ فِيْهِمْ ۭ
وَمَا كَانَ اللّٰهُ مُعَذِّبَهُمْ وَهُمْ
يَسْتَغْفِرُوْنَ ﴿٣٣﴾

34. Now what plea have they that Allah should not punish them, whereas they prevent (the Muslims) from (entering) the Sacred Mosque, whereas they are not its guardians. Its guardians are none but the righteous– but most of them do not know this truth.

وَمَا لَهُمْ اَلَّا يُعَذِّبَهُمُ اللّٰهُ وَهُمْ يَصُدُّوْنَ
عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوْٓا اَوْلِيَاۗءَهٗ ۭ
اِنْ اَوْلِيَاۗؤُهٗٓ اِلَّا الْمُتَّقُوْنَ وَلٰكِنَّ اَكْثَرَهُمْ
لَا يَعْلَمُوْنَ ﴿٣٤﴾

35. And their prayer at the Sacred House (Ka'abah) is nothing but whistling and hand-clapping. So taste now the torment because you used to disbelieve.

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ اِلَّا مُكَاۗءً وَّ
تَصْدِيَةً ۭ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ
تَكْفُرُوْنَ ﴿٣٥﴾

36. Certainly the infidels spend their wealth to hinder (people) from the

اِنَّ الَّذِيْنَ كَفَرُوْا يُنْفِقُوْنَ اَمْوَالَهُمْ لِيَصُدُّوْا

Way of Allah, and they will go on spending so in future as well. Thereafter this spending will be a source of anguish and regret to them, then they will be overcome. And those who disbelieve shall be gathered towards Hell–

عن سبيل الله ؕ فسينفقونها ثم تكون
عليهم حسرة ثم يغلبون ۬ؕ والذين
كفروا الى جهنم يحشرون ﴿٣٦﴾

37. In order that Allah may separate the vile from the pure and place the vile one upon another, then heap them altogether, and cast the heap into the Hell. These are the ones who are the losers.

ليميز الله الخبيث من الطيب و
يجعل الخبيث بعضه على بعض
فيركمه جميعا فيجعله في جهنم ؕ اولٰٓئك
هم الخٰسرون ﴿٣٧﴾

Section 5

38. (O Prophet!) tell the infidels that if they desist (even now) they will be forgiven what is past; but if they repeat (their misdoings) well! there has already gone forth (Our) dispensations of the rebel ancients (as a matter of warning for them).

قل للذين كفروا ان ينتهوا يغفر لهم
ما قد سلف ۚ وان يعودوا فقد مضت
سنت الاولين ﴿٣٨﴾

39. And (O Muslims!) keep fighting against them till mischief is no more and there prevails the religion of Allah. So if they now desist, then certainly Allah is Beholder of what they do.

وقاتلوهم حتى لا تكون فتنة ويكون
الدين كله لله ۚ فان انتهوا فان الله
بما يعملون بصير ﴿٣٩﴾

40. And if they turn away, then bear in mind that Allah is your Patron. Indeed what an Excellent Patron! (and) what an Excellent Helper!

وان تولوا فاعلموا ان الله مولٰىكم ؕ نعم
المولٰى ونعم النصير ﴿٤٠﴾

41. And know that whatever of spoils you may acquire, (in war) then one fifth thereof is for Allah and for the Apostle, and the kindred and the orphans and the needy and the wayfarer, if you believe in Allah and in that which We sent down upon Our (favourite) servant on the day of Distinction, the day the two armies confronted each other–and Allah is Potent over everything.

واعلموا انما غنمتم من شيء فان لله
خمسه وللرسول ولذي القربٰى واليتٰمٰى
والمسٰكين وابن السبيل ان كنتم اٰمنتم
بالله وما انزلنا على عبدنا يوم الفرقان
يوم التقى الجمعٰن ؕ والله على كل شيء
قدير ﴿٤١﴾

42. When you were (encamped) on the nearer side of the valley and the infidel armies were pitched on the farther side, and the (trading) Caravan was below you (on the coast plain). And had you made any appointment with them for battle you would have surely lagged behind the appointed time; but this (unintended battle) took place in order that Allah might accomplish an affair which had to be, so that he who was to perish might perish by clear proof, and whosoever was to survive might survive with clear proof. And verily Allah is the All-Hearing, the All-Knowing–

اذ انتم بالعدوة الدنيا وهم بالعدوة
القصوٰى والركب اسفل منكم ؕ ولو تواعدتم
لاختلفتم في الميعٰد ۙ ولٰكن ليقضي الله
امرا كان مفعولا ۬ۙ ليهلك من هلك عن
بينة ويحيٰى من حي عن بينة ؕ وان الله
لسميع عليم ﴿٤٢﴾

43. And (O My Apostle!) recall, when Allah made the infidel army appear small to you in your dream. And if He had shown the infidel army to you as numerous, then surely you people would have lost courage and started quarrelling among yourselves over this affair, but Allah saved you. Verily He is Best Knower of thoughts in the breasts.

اذ يريكهم الله في منامك قليلا ؕ ولو
ارٰىكهم كثيرا لفشلتم ولتنٰزعتم في الامر
ولٰكن الله سلم ؕ انه عليم بذات
الصدور ﴿٤٣﴾

44. And recall, when Allah made the infidel army appear as small in your eyes when you met in battle and made you to appear small in their eyes, in order that Allah might

واذ يريكموهم اذ التقيتم في اعينكم قليلا
ويقللكم في اعينهم ليقضي الله امرا
كان مفعولا ؕ والى الله ترجع الامور ﴿٤٤﴾

accomplish an affair which had to be done. And verily to Allah is the return of all affairs.

Section 6

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا لَقِيْتُمْ فِئَةً فَاثْبُتُوْا وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ﴿٤٥﴾

45. O you who believe! when you face an army, stand firm and remember Allah much, that you may attain success.

وَاَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ وَلَا تَنَازَعُوْا فَتَفْشَلُوْا وَتَذْهَبَ رِيْحُكُمْ وَاصْبِرُوْا ؕ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ﴿٤٦﴾

46. And obey Allah and His Apostle; and do not dispute with one another lest you should lose heart and your united strength may depart from you, and be patient (in adversity). Indeed Allah is with the patient.

وَلَا تَكُوْنُوْا كَالَّذِيْنَ خَرَجُوْا مِنْ دِيَارِهِمْ بَطَرًا وَّرِئَآءَ النَّاسِ وَيَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ ؕ وَاللّٰهُ بِمَا يَعْمَلُوْنَ مُحِيْطٌ ﴿٤٧﴾

47. And (look!) do not be like those who marched forth from their homes exultingly and (merely) to show off to the people, and they prevented (others) from the Way of Allah. And Allah (with His Might and Knowledge) encompasses whatever they do.

وَاِذْ زَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ وَاِنِّيْ جَارٌ لَّكُمْ ۚ فَلَمَّا تَرَآءَتِ الْفِئَتٰنِ نَكَصَ عَلٰى عَقِبَيْهِ وَقَالَ اِنِّيْ بَرِيْٓءٌ مِّنْكُمْ اِنِّيْٓ اَرٰى مَا لَا تَرَوْنَ اِنِّيْٓ اَخَافُ اللّٰهَ ؕ وَاللّٰهُ شَدِيْدُ الْعِقَابِ ﴿٤٨﴾ ع

48. And recall, when Satan made their deeds fair-seeming to them; and said (to them) : "None among these men can overcome you today, and surely I am your protector." Then when the two armies came face to face with each other, he took to his heels, and said: "I am quit of you; I see that which you see not; I but fear Allah. And verily Allah is Severe in inflicting punishment."

Section 7

اِذْ يَقُوْلُ الْمُنٰفِقُوْنَ وَالَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ غَرَّ هٰٓؤُلَآءِ دِيْنُهُمْ ؕ وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَاِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿٤٩﴾

49. And recall, when the hypocrites and those in whose hearts, there was disease (or doubt) were saying: "Those Muslims, their religion has turned their head." And he who trusts in Allah, then surely Allah is the All-Powerful, the All-Wise.

وَلَوْ تَرٰٓى اِذْ يَتَوَفَّى الَّذِيْنَ كَفَرُوا الْمَلٰٓئِكَةُ يَضْرِبُوْنَ وُجُوْهَهُمْ وَاَدْبَارَهُمْ ۚ وَذُوْقُوْا عَذَابَ الْحَرِيْقِ ﴿٥٠﴾

50. And (O Listener!) if you could but see while the angels take away the souls of the infidels, and smite their faces and their backs (and say): "Taste now the torment of the Blazing Fire.

ذٰلِكَ بِمَا قَدَّمَتْ اَيْدِيْكُمْ وَاَنَّ اللّٰهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ ﴿٥١﴾

51. "This is the recompense of that which your hands have sent on before and Allah is never Unjust to (His) servants–"

كَدَاْبِ اٰلِ فِرْعَوْنَ ۙ وَالَّذِيْنَ مِنْ قَبْلِهِمْ ؕ كَفَرُوْا بِاٰيٰتِ اللّٰهِ فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْ ؕ اِنَّ اللّٰهَ قَوِيٌّ شَدِيْدُ الْعِقَابِ ﴿٥٢﴾

52. In the manner of the People of Pharaoh and those (mighty ones) who were before them, they denied the Revelations of Allah; so Allah seized them for their sins. Verily Allah is the Most-Mighty and the Most-Severe in inflicting punishment.

ذٰلِكَ بِاَنَّ اللّٰهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً اَنْعَمَهَا عَلٰى قَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ ۙ وَاَنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿٥٣﴾

53. This is because Allah never changes His favour once conferred on a people unless they change it themselves. Verily Allah is the All-Hearing, the All-Knowing–

كَدَاْبِ اٰلِ فِرْعَوْنَ ۙ وَالَّذِيْنَ مِنْ قَبْلِهِمْ ؕ كَذَّبُوْا بِاٰيٰتِ رَبِّهِمْ فَاَهْلَكْنٰهُمْ بِذُنُوْبِهِمْ وَاَغْرَقْنَآ اٰلَ فِرْعَوْنَ ۚ وَكُلٌّ كَانُوْا ظٰلِمِيْنَ ﴿٥٤﴾

54. (The conduct of the infidels of Makkah is also) in the manner of the People of Pharaoh and those (rebellious ones) who passed away before. They denied the Revelations of their Lord, so We destroyed them because of their sins, and We drowned the People of Pharaoh; and they were all wrongdoers.

اِنَّ شَرَّ الدَّوَآبِّ عِنْدَ اللّٰهِ الَّذِيْنَ كَفَرُوْا فَهُمْ لَا يُؤْمِنُوْنَ ﴿٥٥﴾

55. Verily the vilest of beasts with Allah are those men who reject the Truth, committing infidelity and then in no way would they come to believe.

اَلَّذِيْنَ عٰهَدْتَّ مِنْهُمْ ثُمَّ يَنْقُضُوْنَ عَهْدَهُمْ فِيْ كُلِّ مَرَّةٍ وَّهُمْ لَا يَتَّقُوْنَ ﴿٥٦﴾

56. Those with whom you made a covenant (many times), then they kept breaking their covenant every time, and they do not desist in the least (from breach of promise) without fearing.

57. So if you come upon them anywhere in battle (then by inflicting an exemplary punishment on them) scatter the remaining ones behind them. Haply they may be admonished (in this way).

فَاِمَّا تَثۡقَفَنَّهُمۡ فِی الۡحَرۡبِ فَشَرِّدۡ بِهِمۡ مَّنۡ خَلۡفَهُمۡ لَعَلَّهُمۡ یَذَّکَّرُوۡنَ ۵۷

58. And if you fear treachery from any people, throw back to them (their covenant) openly, on equal basis. Verily Allah does not like those who are treacherous.

وَ اِمَّا تَخَافَنَّ مِنۡ قَوۡمٍ خِیَانَۃً فَانۡۢبِذۡ اِلَیۡهِمۡ عَلٰی سَوَآءٍ ؕ اِنَّ اللّٰهَ لَا یُحِبُّ الۡخَآئِنِیۡنَ ۵۸

Section 8

59. And let not the infidels ever think that they have given (Us) the slip. Certainly they cannot frustrate (Allah).

وَ لَا یَحۡسَبَنَّ الَّذِیۡنَ کَفَرُوۡا سَبَقُوۡا ؕ اِنَّهُمۡ لَا یُعۡجِزُوۡنَ ۵۹

60. And keep ready for them whatever you can afford of force and strength and tied horses, so that you may inspire with awe by your war preparations the enemy of Allah and your enemy, and others, besides these open enemies, whom you do not know but who are known to Allah. And whatever you shall spend in the Way of Allah you shall be paid its recompense in full, and you shall not be dealt with unjustly (in any way).

وَ اَعِدُّوۡا لَهُمۡ مَّا اسۡتَطَعۡتُمۡ مِّنۡ قُوَّۃٍ وَّ مِنۡ رِّبَاطِ الۡخَیۡلِ تُرۡهِبُوۡنَ بِهٖ عَدُوَّ اللّٰهِ وَ عَدُوَّکُمۡ وَ اٰخَرِیۡنَ مِنۡ دُوۡنِهِمۡ ۚ لَا تَعۡلَمُوۡنَهُمۡ ۚ اَللّٰهُ یَعۡلَمُهُمۡ ؕ وَ مَا تُنۡفِقُوۡا مِنۡ شَیۡءٍ فِیۡ سَبِیۡلِ اللّٰهِ یُوَفَّ اِلَیۡکُمۡ وَ اَنۡتُمۡ لَا تُظۡلَمُوۡنَ ۶۰

61. And if the infidels be inclined towards peace, then you, too, incline towards it, and trust in Allah. Verily He is the All-Hearing, the All-Knowing.

وَ اِنۡ جَنَحُوۡا لِلسَّلۡمِ فَاجۡنَحۡ لَهَا وَ تَوَکَّلۡ عَلَی اللّٰهِ ؕ اِنَّهٗ هُوَ السَّمِیۡعُ الۡعَلِیۡمُ ۶۱

62. And if they should intend to deceive you (why bother?). Then surely Allah is Sufficient for you. He it is Who strengthened you with His Help and with (a party of) believers-

وَ اِنۡ یُّرِیۡدُوۡۤا اَنۡ یَّخۡدَعُوۡکَ فَاِنَّ حَسۡبَکَ اللّٰهُ ؕ هُوَ الَّذِیۡۤ اَیَّدَکَ بِنَصۡرِهٖ وَ بِالۡمُؤۡمِنِیۡنَ ۶۲

63. And He it is Who united their hearts. Had you spent all that is in the earth, even then you could not have united their hearts. But Allah united them. Verily He is the All-Powerful, the All-Wise.

وَ اَلَّفَ بَیۡنَ قُلُوۡبِهِمۡ ؕ لَوۡ اَنۡفَقۡتَ مَا فِی الۡاَرۡضِ جَمِیۡعًا مَّاۤ اَلَّفۡتَ بَیۡنَ قُلُوۡبِهِمۡ وَ لٰکِنَّ اللّٰهَ اَلَّفَ بَیۡنَهُمۡ ؕ اِنَّهٗ عَزِیۡزٌ حَکِیۡمٌ ۶۳

64. And O (Holy) Prophet! Sufficient is Allah for you and those Believers who follow you.

یٰۤاَیُّهَا النَّبِیُّ حَسۡبُکَ اللّٰهُ وَ مَنِ اتَّبَعَکَ مِنَ الۡمُؤۡمِنِیۡنَ ۶۴

Section 9

65. O (Holy) Prophet! rouse the believers to wage holy war. If there be twenty of you steadfast, they shall overcome two hundred; and if there be a hundred of you (steadfast), they shall overcome a thousand of the infidels; for the infidels are a people who do not understand.

یٰۤاَیُّهَا النَّبِیُّ حَرِّضِ الۡمُؤۡمِنِیۡنَ عَلَی الۡقِتَالِ ؕ اِنۡ یَّکُنۡ مِّنۡکُمۡ عِشۡرُوۡنَ صٰبِرُوۡنَ یَغۡلِبُوۡا مِائَتَیۡنِ ۚ وَ اِنۡ یَّکُنۡ مِّنۡکُمۡ مِّائَۃٌ یَّغۡلِبُوۡۤا اَلۡفًا مِّنَ الَّذِیۡنَ کَفَرُوۡا بِاَنَّهُمۡ قَوۡمٌ لَّا یَفۡقَهُوۡنَ ۶۵

66. (O Muslims!) now Allah has lightened your task, and He knows that you suffer from weakness; so if there be a hundred of you steadfast, they shall overcome two hundred, and if there be a thousand of you (steadfast), they shall overcome two thousand by the Command of Allah; and verily Allah is with the steadfast (patient).

اَلۡـٰٔنَ خَفَّفَ اللّٰهُ عَنۡکُمۡ وَ عَلِمَ اَنَّ فِیۡکُمۡ ضَعۡفًا ؕ فَاِنۡ یَّکُنۡ مِّنۡکُمۡ مِّائَۃٌ صَابِرَۃٌ یَّغۡلِبُوۡا مِائَتَیۡنِ ۚ وَ اِنۡ یَّکُنۡ مِّنۡکُمۡ اَلۡفٌ یَّغۡلِبُوۡۤا اَلۡفَیۡنِ بِاِذۡنِ اللّٰهِ ؕ وَ اللّٰهُ مَعَ الصّٰبِرِیۡنَ ۶۶

67. It is not fit for a Prophet to have with him war captives until he has achieved dominance in the land. You desire the goods of the world and Allah desires (for you) the Hereafter. And Allah is the All-Powerful, the All-Wise.

مَا کَانَ لِنَبِیٍّ اَنۡ یَّکُوۡنَ لَهٗۤ اَسۡرٰی حَتّٰی یُثۡخِنَ فِی الۡاَرۡضِ ؕ تُرِیۡدُوۡنَ عَرَضَ الدُّنۡیَا ٭ۖ وَ اللّٰهُ یُرِیۡدُ الۡاٰخِرَۃَ ؕ وَ اللّٰهُ عَزِیۡزٌ حَکِیۡمٌ ۶۷

68. Were it not that a decree from Allah had already gone forth (that sins committed in war are forgiven) there surely would have befallen you a severe punishment in consequence of what you have taken.

لَوۡ لَا کِتٰبٌ مِّنَ اللّٰهِ سَبَقَ لَمَسَّکُمۡ فِیۡمَاۤ اَخَذۡتُمۡ عَذَابٌ عَظِیۡمٌ ۶۸

69. So eat of the lawful and pure things which you have acquired as spoils of war and keep fearing Allah. Verily Allah is the Most-Forgiving, the Ever-Merciful.

فَکُلُوۡا مِمَّا غَنِمۡتُمۡ حَلٰلًا طَیِّبًا ۫ۖ وَّ اتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوۡرٌ رَّحِیۡمٌ ۶۹

Section 10

70. O (Holy) Prophet! say to the captives who are in your hands– "If Allah finds any good in your hearts, He will grant you something better than what has been taken from you, and will forgive you (your faults) and Allah is the Most-Forgiving, the Ever-Merciful."

يٰۤاَيُّهَا النَّبِيُّ قُلْ لِّمَنْ فِيْۤ اَيْدِيْكُمْ مِّنَ
الْاَسْرٰۤى ۙ اِنْ يَّعْلَمِ اللّٰهُ فِيْ قُلُوْبِكُمْ خَيْرًا
يُّؤْتِكُمْ خَيْرًا مِّمَّاۤ اُخِذَ مِنْكُمْ وَيَغْفِرْ لَكُمْ ؕ
وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿۷۰﴾

71. And if they intend to be treacherous to you (then it is no wonder), they have been treacherous to Allah before; (therefore) Allah gave you control over them and Allah is the All-Knowing, the All-Wise.

وَاِنْ يُّرِيْدُوْا خِيَانَتَكَ فَقَدْ خَانُوا اللّٰهَ مِنْ
قَبْلُ فَاَمْكَنَ مِنْهُمْ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۷۱﴾

72. Surely those who believed and emigrated, and strove hard with their wealth and lives in the Way of Allah, and those who gave shelter (to the refugees) and helped them– these are friends and protectors of one another. And those who believed but did not emigrate, there is nothing for you in their inheritance until they emigrate. And if they seek your help in the matter of religion, then it is your duty to help them but not against a people between whom and you is an agreement (of peace). And Allah is Beholder of what you do.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَجٰهَدُوْا
بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ وَ
الَّذِيْنَ اٰوَوْا وَّنَصَرُوْۤا اُولٰٓئِكَ بَعْضُهُمْ اَوْلِيَآءُ
بَعْضٍ ؕ وَالَّذِيْنَ اٰمَنُوْا وَلَمْ يُهَاجِرُوْا مَا
لَكُمْ مِّنْ وَّلَايَتِهِمْ مِّنْ شَيْءٍ حَتّٰى
يُهَاجِرُوْا ۚ وَاِنِ اسْتَنْصَرُوْكُمْ فِي الدِّيْنِ
فَعَلَيْكُمُ النَّصْرُ اِلَّا عَلٰى قَوْمٍ ۢ بَيْنَكُمْ وَبَيْنَهُمْ
مِّيْثَاقٌ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿۷۲﴾

73. And those who disbelieve– they are the allies of each other. If you do not act (upon these injunctions) then there will be disorder in the country and (widespread) mischief.

وَالَّذِيْنَ كَفَرُوْا بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ؕ اِلَّا
تَفْعَلُوْهُ تَكُنْ فِتْنَةٌ فِي الْاَرْضِ وَ فَسَادٌ
كَبِيْرٌ ﴿۷۳﴾

74. And those who believed and emigrated, and strove hard in the Way of Allah, and those who gave shelter to the refugees and helped them– it is those (blessed ones) who are true believers. For them is forgiveness and an honourable provision.

وَالَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَ جٰهَدُوْا
فِيْ سَبِيْلِ اللّٰهِ وَالَّذِيْنَ اٰوَوْا وَّنَصَرُوْۤا
اُولٰٓئِكَ هُمُ الْمُؤْمِنُوْنَ حَقًّا ؕ لَهُمْ مَّغْفِرَةٌ
وَّرِزْقٌ كَرِيْمٌ ﴿۷۴﴾

75. And those who believed subsequently and emigrated as well as fought in the holy war alongwith you, then they too are of you. And the blood relations are nearer to one another (in inheritance) according to the Book of Allah. Indeed, Allah is Best Knower of all things.

وَالَّذِيْنَ اٰمَنُوْا مِنْ ۢ بَعْدُ وَهَاجَرُوْا وَجٰهَدُوْا
مَعَكُمْ فَاُولٰٓئِكَ مِنْكُمْ ؕ وَ اُولُوا الْاَرْحَامِ
بَعْضُهُمْ اَوْلٰى بِبَعْضٍ فِيْ كِتٰبِ اللّٰهِ ؕ اِنَّ
اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿۷۵﴾

Introduction to Sûrah At-Tauba

Sûrah At-Tauba, Repentance, is a Madinese Sûrah. It has one hundred and twenty-nine verses arranged into sixteen sections. It is the only Sûrah to which Bismillaahir-Rahmaanir-Rahiim (I commence in the name of Allah, the Most-Kind, the Ever-Merciful) is not prefixed because the Prophet did not dictate it. The themes of the Sûrah indicate that it was revealed in 9 A.H.

The major themes treated in this Sûrah are the Battle of Tabuk, the condemnation of hypocrites and the necessity of severing all ties with them.

At the time of the advent of Islam the Roman empire and the Persian empire were the two dominant powers in the world. As long as Islam remained confined within the Arabian peninsula, these powers did not consider it a danger to their supremacy. However, when the Prophet sent letters to the rulers of these empires and invited them to accept Islam, they felt offended. They saw this as a danger to their supremacy and began to make preparations to check the advance of Islam.

Shurahbil, the Christian governor of Basra which was at the time under the Roman Caesar, killed the Prophet's emissary who delivered him the Prophet's letter. The Prophet sent an army of three thousand soldiers under the command of Zaid bin Harith to avenge the murder of the envoy. Shurahbil came out with an army of one hundred thousand soldiers supported by another army of one hundred thousand under Theodore, the brother of the Roman emperor Hiraclius. The armies clashed at a place called Mutah. Though no side could win a victory, the Romans and Christians were demoralised by their failure to destroy the small Muslim contingent.

Another incident worsened the relations between Muslims and Romans: Heraclius killed one of the commanders of his Arab army who had embraced Islam.

Now the Prophet felt that it was time to throw a direct challenge to Roman empire. So with an army of thirty thousand warriors he marched towards Syria. When the Muslim army reached Tabuk, it found that the Roman armies had withdrawn from the frontier and taken refuge in their forts. The Prophet stayed at Tabuk for twenty days but the Roman army did not confront him.

No fighting took place at Tabuk, but the weakness of Roman empire was so clearly proved that the tribal settlements on the frontier found it expedient to accept Muslim hegemony and pay tribute to the Islamic state.

The Tabuk expedition exposed the real face of the hypocrites. When the true believers made generous contributions to finance the crusade and eagerly almost impatiently waited to accompany the Prophet, the hypocrites

excused themselves on various pretexts both from paying their share of the expenses of the campaign and accompanying the army. This Sûrah commanded the Prophet to expel the hypocrites from the fold of Muslim community and deprive them of the privileges they enjoyed by posing as Muslims.

The Prophet and his followers had scrupulously honoured the agreements they had made with non-Muslim tribes for peaceful co-existence. The disbelievers and idolaters, however, did not realise the sanctity of solemn pacts and violated them whenever they stood to gain by doing so. This Sûrah annulled all agreements with those who had been guilty of breaking their pledges.

This Sûrah also commanded the Prophet to dissociate the disbelievers from the guardianship of Ka'ba and ban all kinds of idolatrous rituals in it.

اٰيَاتُهَا ١٢٩ ٩ سُوْرَةُ التَّوْبَةِ مَدَنِيَّةٌ ١١٣ رُكُوْعَاتُهَا ١٦

Sûrah 9. At-Tauba (Repentance)

Revealed at Madinah, 16 Sections, 129 Verses.

Section 1

1. This is declaration of disassociation (freedom from obligation) from Allah and His Apostle to those of the (false) associators with whom you had made an agreement and they did not keep it.

بَرَآءَةٌ مِّنَ اللّٰهِ وَرَسُوْلِهٖۤ اِلَى الَّذِيْنَ
عٰهَدْتُّمْ مِّنَ الْمُشْرِكِيْنَ ۝١

2. "(O associators!) you may go about in the land for four months and know that you cannot frustrate Allah by your falsehood and that Allah is to debase the infidels."

فَسِيْحُوْا فِى الْاَرْضِ اَرْبَعَةَ اَشْهُرٍ وَّاعْلَمُوْۤا اَنَّكُمْ
غَيْرُ مُعْجِزِى اللّٰهِ ۙ وَاَنَّ اللّٰهَ مُخْزِى
الْكٰفِرِيْنَ ۝٢

3. And there is public declaration from Allah and His Apostle to all people on the day of the Greater Pilgrimage that Allah is free of the associators and so is His Apostle. If then you repent even now, it were better for you; and if you keep your face turned away, then know it well that you cannot frustrate Allah. And proclaim glad-tidings to the infidels of a painful torment—

وَاَذَانٌ مِّنَ اللّٰهِ وَرَسُوْلِهٖۤ اِلَى النَّاسِ
يَوْمَ الْحَجِّ الْاَكْبَرِ اَنَّ اللّٰهَ بَرِىْۤءٌ مِّنَ
الْمُشْرِكِيْنَ ۙ وَرَسُوْلُهٗ ؕ فَاِنْ تُبْتُمْ فَهُوَ خَيْرٌ
لَّكُمْ ۚ وَاِنْ تَوَلَّيْتُمْ فَاعْلَمُوْۤا اَنَّكُمْ غَيْرُ مُعْجِزِى
اللّٰهِ ؕ وَبَشِّرِ الَّذِيْنَ كَفَرُوْا بِعَذَابٍ اَلِيْمٍ ۝٣

4. Except those of the associators with whom you have made an agreement, then they have not failed you in anything therein, nor have they helped any one against you; so fulfil their agreement till their (appointed) term. Verily Allah loves those who abstain from evil.

اِلَّا الَّذِيْنَ عٰهَدْتُّمْ مِّنَ الْمُشْرِكِيْنَ ثُمَّ لَمْ
يَنْقُصُوْكُمْ شَيْـًٔا وَّلَمْ يُظَاهِرُوْا عَلَيْكُمْ اَحَدًا
فَاَتِمُّوْۤا اِلَيْهِمْ عَهْدَهُمْ اِلٰى مُدَّتِهِمْ ؕ اِنَّ اللّٰهَ
يُحِبُّ الْمُتَّقِيْنَ ۝٤

5. So when the sacred months are past, slay the associators wherever you find them, and take them captive and confine them and lie in wait for them in every ambush. Then if they repent and establish prayer and pay the

فَاِذَا انْسَلَخَ الْاَشْهُرُ الْحُرُمُ فَاقْتُلُوا
الْمُشْرِكِيْنَ حَيْثُ وَجَدْتُّمُوْهُمْ وَخُذُوْهُمْ
وَاحْصُرُوْهُمْ وَاقْعُدُوْا لَهُمْ كُلَّ مَرْصَدٍ ۚ فَاِنْ
تَابُوْا وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ فَخَلُّوْا

Zakat (poor-rate), let them go their way. Verily Allah is the Most-Forgiving, the Ever-Merciful.

سَبِيْلَهُمْ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝٥

6. And if any of the associators seeks your protection, then give him protection, that he may hear the Word of Allah; then convey him to his place of safety. This (command) is because they are a people who do not know (the Qur'an).

وَاِنْ اَحَدٌ مِّنَ الْمُشْرِكِيْنَ اسْتَجَارَكَ فَاَجِرْهُ
حَتّٰى يَسْمَعَ كَلٰمَ اللّٰهِ ثُمَّ اَبْلِغْهُ مَاْمَنَهٗ ؕ
ذٰلِكَ بِاَنَّهُمْ قَوْمٌ لَّا يَعْلَمُوْنَ ۝٦

Section 2

7. How can there be for these associators (who are faithless to their word) any agreement with Allah and His Apostle except for those with whom you have made an agreement by the Sacred Mosque? Then so long as they are true to their agreement, you too be true to them. Verily Allah loves those who abstain from evil.

كَيْفَ يَكُوْنُ لِلْمُشْرِكِيْنَ عَهْدٌ عِنْدَ اللّٰهِ وَعِنْدَ
رَسُوْلِهٖۤ اِلَّا الَّذِيْنَ عٰهَدْتُّمْ عِنْدَ الْمَسْجِدِ
الْحَرَامِ ۚ فَمَا اسْتَقَامُوْا لَكُمْ فَاسْتَقِيْمُوْا
لَهُمْ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ ۝٧

8. How (can their agreement be respected) when if they prevail against you they would respect neither ties of kinship nor any agreement? They seek to please you (merely) with their mouths while their hearts refuse; and most of them are disobedient and ungodly.

كَيْفَ وَاِنْ يَّظْهَرُوْا عَلَيْكُمْ لَا يَرْقُبُوْا فِيْكُمْ
اِلًّا وَّلَا ذِمَّةً ؕ يُرْضُوْنَكُمْ بِاَفْوَاهِهِمْ وَتَاْبٰى
قُلُوْبُهُمْ ۚ وَاَكْثَرُهُمْ فٰسِقُوْنَ ۝٨

9. They have sold the Revelations of Allah for a small price, (moreover) they prevented (people) from the Way of Allah. Surely most vile was that which they used to do.

اِشْتَرَوْا بِاٰيٰتِ اللّٰهِ ثَمَنًا قَلِيْلًا فَصَدُّوْا عَنْ
سَبِيْلِهٖ ؕ اِنَّهُمْ سَآءَ مَا كَانُوْا يَعْمَلُوْنَ ۝٩

10. They do not at all respect any ties of kinship nor any agreement in respect of a Believer. And it is these who transgress the limits.

لَا يَرْقُبُوْنَ فِىْ مُؤْمِنٍ اِلًّا وَّلَا ذِمَّةً ؕ وَاُولٰۤئِكَ
هُمُ الْمُعْتَدُوْنَ ۝١٠

11. So if they repent and establish prayer and pay the Zakat (poor-rate), then they are your brethren in faith. And

فَاِنْ تَابُوْا وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ
فَاِخْوَانُكُمْ فِى الدِّيْنِ ؕ وَنُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ

We explain (Our) revelations in detail for a people who know.

يَعْلَمُونَ ﴿١١﴾

12. And if these people break their oaths after their agreement and revile your religion, then fight these leaders of infidelity; verily their oaths are nothing. (Fight such people) so that they may desist (from breach of promise).

وَإِنْ نَّكَثُوْٓا اَيْمَانَهُمْ مِّنْۢ بَعْدِ عَهْدِهِمْ وَطَعَنُوْا
فِيْ دِيْنِكُمْ فَقَاتِلُوْٓا اَئِمَّةَ الْكُفْرِ ۙ اِنَّهُمْ لَآ اَيْمَانَ
لَهُمْ لَعَلَّهُمْ يَنْتَهُوْنَ ﴿١٢﴾

13. Will you not fight a people who have broken their oaths and intended to turn out the Apostle, and it is they who attacked you first? Do you fear them? (Listen!) Allah has a greater right that you should fear Him, if you are (true) Believers.

اَلَا تُقَاتِلُوْنَ قَوْمًا نَّكَثُوْٓا اَيْمَانَهُمْ وَهَمُّوْا
بِاِخْرَاجِ الرَّسُوْلِ وَهُمْ بَدَءُوْكُمْ اَوَّلَ
مَرَّةٍ ۭ اَتَخْشَوْنَهُمْ ۚ فَاللّٰهُ اَحَقُّ اَنْ تَخْشَوْهُ
اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿١٣﴾

14. Fight them, (and) Allah will torment them at your hands, and disgrace them and help against them, and (thus) heal the hearts of the believing people–

قَاتِلُوْهُمْ يُعَذِّبْهُمُ اللّٰهُ بِاَيْدِيْكُمْ وَيُخْزِهِمْ
وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُوْرَ قَوْمٍ
مُّؤْمِنِيْنَ ﴿١٤﴾

15. And (thus) dispel the rage of their hearts, and verily Allah turns in mercy to whom He pleases. And Allah is the All-Knowing, the All-Wise.

وَيُذْهِبْ غَيْظَ قُلُوْبِهِمْ ۭ وَيَتُوْبُ اللّٰهُ عَلٰي
مَنْ يَّشَاۗءُ ۭ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿١٥﴾

16. Do you think that you would be left alone (thus) without a trial, while Allah has not yet made known those among you who will strive hard and will not take (any one) as their confidant beside Allah and His Apostle and the Believers? And Allah is Aware of what you do.

اَمْ حَسِبْتُمْ اَنْ تُتْرَكُوْا وَلَمَّا يَعْلَمِ اللّٰهُ الَّذِيْنَ
جٰهَدُوْا مِنْكُمْ وَلَمْ يَتَّخِذُوْا مِنْ دُوْنِ اللّٰهِ
وَلَا رَسُوْلِهٖ وَلَا الْمُؤْمِنِيْنَ وَلِيْجَةً ۭ وَاللّٰهُ
خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿١٦﴾

٢ ع ٨

Section 3

17. It is not for the associators that they should tend the mosques of Allah, whereas they themselves bear witness to disbelief against their own souls. These are the (ill-fated) ones whose works have gone to waste and they are to abide in the Fire for ever.

مَا كَانَ لِلْمُشْرِكِيْنَ اَنْ يَّعْمُرُوْا مَسٰجِدَ
اللّٰهِ شٰهِدِيْنَ عَلٰٓي اَنْفُسِهِمْ بِالْكُفْرِ ۭ اُولٰۗىِٕكَ
حَبِطَتْ اَعْمَالُهُمْ ښ وَفِي النَّارِ هُمْ خٰلِدُوْنَ ﴿١٧﴾

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18. Only he can tend the mosques of Allah who believes in Allah and the Last Day, and establishes prayer and pays the Zakat (poor-rate) and fears none except Allah. So it is these who are likely to be of the guided ones.

اِنَّمَا يَعْمُرُ مَسٰجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ
وَالْيَوْمِ الْاٰخِرِ وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ
وَلَمْ يَخْشَ اِلَّا اللّٰهَ فَعَسٰٓى اُولٰۗىِٕكَ اَنْ
يَّكُوْنُوْا مِنَ الْمُهْتَدِيْنَ ﴿١٨﴾

19. Do you hold the offering of drinking-water to the pilgrims and the maintenance of the Sacred Mosque at par with (the pious service of) one who believes in Allah and the Last Day and strives hard in the Way of Allah? At par they are not in the sight of Allah. And Allah does not guide a people who are wrong-doers.

اَجَعَلْتُمْ سِقَايَةَ الْحَاۗجِّ وَعِمَارَةَ الْمَسْجِدِ
الْحَرَامِ كَمَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ
وَجٰهَدَ فِيْ سَبِيْلِ اللّٰهِ ۭ لَا يَسْتَوٗنَ عِنْدَ
اللّٰهِ ۭ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿١٩﴾

وقف لازم

20. Those who have believed and have emigrated and have struggled hard in the Way of Allah with their wealth and their lives are far above in rank with Allah. And it is they who are successful.

اَلَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَجٰهَدُوْا فِيْ سَبِيْلِ
اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ۙ اَعْظَمُ دَرَجَةً عِنْدَ
اللّٰهِ ۭ وَاُولٰۗىِٕكَ هُمُ الْفَاۗىِٕزُوْنَ ﴿٢٠﴾

21. Their Lord gives them glad-tidings of His Mercy and of His Goodwill and of Gardens wherein for them is eternal Bliss–

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَّ
جَنّٰتٍ لَّهُمْ فِيْهَا نَعِيْمٌ مُّقِيْمٌ ﴿٢١﴾

22. Therein shall they abide for ever. Surely with Allah is a mighty recompense.

خٰلِدِيْنَ فِيْهَآ اَبَدًا ۭ اِنَّ اللّٰهَ عِنْدَهٗٓ اَجْرٌ
عَظِيْمٌ ﴿٢٢﴾

23. O you who believe! do not take your fathers and your brothers for your intimate friends if they prefer infidelity to faith. And whoever of you makes friends with them–then they are the wrongdoers.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْٓا اٰبَاۗءَكُمْ وَ
اِخْوَانَكُمْ اَوْلِيَاۗءَ اِنِ اسْتَحَبُّوا الْكُفْرَ عَلَي
الْاِيْمَانِ ۭ وَمَنْ يَّتَوَلَّهُمْ مِّنْكُمْ فَاُولٰۗىِٕكَ
هُمُ الظّٰلِمُوْنَ ﴿٢٣﴾

24. Say you (O My Apostle!): "If it be that your fathers and your sons and your brothers and your wives and your family and the wealth that you have earned, and the business you fear may decline, and the houses in

قُلْ اِنْ كَانَ اٰبَاۗؤُكُمْ وَاَبْنَاۗؤُكُمْ وَاِخْوَانُكُمْ
وَاَزْوَاجُكُمْ وَعَشِيْرَتُكُمْ وَاَمْوَالُ
اقْتَرَفْتُمُوْهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَ
مَسٰكِنُ تَرْضَوْنَهَآ اَحَبَّ اِلَيْكُمْ مِّنَ اللّٰهِ وَرَسُوْلِهٖ

which you take delight are dearer to you than Allah and His Apostle and the striving in His Way–then wait till Allah brings about His decree. And Allah does not guide a people who are disobedient."

وَجِهَادٍ فِیْ سَبِیْلِهٖ فَتَرَبَّصُوْا حَتّٰى يَاْتِيَ اللّٰهُ
بِاَمْرِهٖ ؕ وَاللّٰهُ لَا يَهْدِی الْقَوْمَ الْفٰسِقِيْنَ ﴿٢٤﴾

Section 4

25. Certainly Allah helped you in many battlefields and on the day of Hunain too when your great number had elated you; then this (greatness in number) did not avail you and the earth in spite of its vastness became straitened to you, and then you turned back retreating.

لَقَدْ نَصَرَكُمُ اللّٰهُ فِیْ مَوَاطِنَ كَثِيْرَةٍ ۙ وَّيَوْمَ
حُنَيْنٍ ۙ اِذْ اَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ
شَيْئًا وَّضَاقَتْ عَلَيْكُمُ الْاَرْضُ بِمَا رَحُبَتْ
ثُمَّ وَلَّيْتُمْ مُّدْبِرِيْنَ ﴿٢٥﴾

26. Then Allah sent down a (special) calm from Him upon His Apostle and upon the Believers, and He sent down armies which you could not see; and inflicted torment on the infidels and such indeed is the punishment of the disbelievers.

ثُمَّ اَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ وَعَلَى
الْمُؤْمِنِيْنَ وَاَنْزَلَ جُنُوْدًا لَّمْ تَرَوْهَا وَ
عَذَّبَ الَّذِيْنَ كَفَرُوْا ؕ وَذٰلِكَ جَزَآءُ
الْكٰفِرِيْنَ ﴿٢٦﴾

27. Thereafter again Allah will turn in mercy to whom He pleases. And verily Allah is the Most-Forgiving, the Ever-Merciful.

ثُمَّ يَتُوْبُ اللّٰهُ مِنْ بَعْدِ ذٰلِكَ عَلٰى مَنْ
يَّشَآءُ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٢٧﴾

28. O you who believe! the associators are simply unclean. So let them not approach the Sacred Mosque after this year; and if you fear poverty, then presently Allah shall enrich you out of His Bounty and Grace if He will. Verily Allah is the All-Knowing, the All-Wise.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنَّمَا الْمُشْرِكُوْنَ نَجَسٌ
فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ
هٰذَا ۚ وَاِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيْكُمُ
اللّٰهُ مِنْ فَضْلِهٖۤ اِنْ شَآءَ ؕ اِنَّ اللّٰهَ عَلِيْمٌ
حَكِيْمٌ ﴿٢٨﴾

29. Fight those who do not believe in Allah and in the Last Day; and do not hold lawful what Allah and His Apostle have forbidden, and who do not follow the Religion of Truth of the people who have been given the Book, until they pay the required tax with their own hands while they are in a state of subjection.

قَاتِلُوا الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاللّٰهِ وَلَا بِالْيَوْمِ
الْاٰخِرِ وَلَا يُحَرِّمُوْنَ مَا حَرَّمَ اللّٰهُ وَرَسُوْلُهٗ وَلَا
يَدِيْنُوْنَ دِيْنَ الْحَقِّ مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ
حَتّٰى يُعْطُوا الْجِزْيَةَ عَنْ يَّدٍ وَّهُمْ
صٰغِرُوْنَ ﴿٢٩﴾

Section 5

30. And the Jews say: "Ezra (Uzair) is the son of Allah;" and the Christians say: "The Messiah is the son of Allah." This is just (a baseless) utterance of their mouths. They imitate the saying of those who disbelieved before–Allah confound them! whither are they drifting away from the Truth!

وَقَالَتِ الْيَهُوْدُ عُزَيْرُ ابْنُ اللّٰهِ وَقَالَتِ
النَّصٰرَى الْمَسِيْحُ ابْنُ اللّٰهِ ؕ ذٰلِكَ قَوْلُهُمْ بِاَفْوَاهِهِمْ ۚ
يُضَاهِـُٔوْنَ قَوْلَ الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ ؕ
قٰتَلَهُمُ اللّٰهُ ۚ اَنّٰى يُؤْفَكُوْنَ ﴿٣٠﴾

31. They have taken their priests and their monks for (their) lords besides Allah, and also the Messiah son of Mary as their Lord, whereas they were not commanded to worship the partners but one God (only). There is no God but He; hallowed be He from that which they associate with Him!

اِتَّخَذُوْۤا اَحْبَارَهُمْ وَرُهْبَانَهُمْ اَرْبَابًا مِّنْ
دُوْنِ اللّٰهِ وَالْمَسِيْحَ ابْنَ مَرْيَمَ ۚ وَمَاۤ
اُمِرُوْۤا اِلَّا لِيَعْبُدُوْۤا اِلٰهًا وَّاحِدًا ۚ لَاۤ اِلٰهَ اِلَّا
هُوَ ؕ سُبْحٰنَهٗ عَمَّا يُشْرِكُوْنَ ﴿٣١﴾

32. (These people) seek to put out the light of Allah with their puffs; and Allah will not allow it but carry His light to perfection even though the infidels may much dislike it.

يُرِيْدُوْنَ اَنْ يُّطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ
وَيَاْبَى اللّٰهُ اِلَّاۤ اَنْ يُّتِمَّ نُوْرَهٗ وَلَوْ كَرِهَ
الْكٰفِرُوْنَ ﴿٣٢﴾

33. He it is (the Almighty) Who has sent down His Apostle with the Book of Guidance and the Religion of Truth in order to make it prevail over all religions even though the associators may much dislike (this dominance).

هُوَ الَّذِيْۤ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ
لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ ۙ وَلَوْ كَرِهَ
الْمُشْرِكُوْنَ ﴿٣٣﴾

النصف

34. O you who believe! verily most of the priests and monks eat up the wealth of the people by unjust means and prevent (people) from the Way of Allah: And those who hoard up gold and silver, and do not spend in the Way of Allah–proclaim to them the glad-tidings of a painful torment–

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنَّ كَثِيْرًا مِّنَ الْاَحْبَارِ
وَالرُّهْبَانِ لَيَاْكُلُوْنَ اَمْوَالَ النَّاسِ
بِالْبَاطِلِ وَيَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ ؕ
وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ
وَلَا يُنْفِقُوْنَهَا فِیْ سَبِيْلِ اللّٰهِ ۙ فَبَشِّرْهُمْ بِعَذَابٍ
اَلِيْمٍ ﴿٣٤﴾

35. The Day when this (gold and silver) will be heated in the Fire of Hell, then their foreheads and their sides and their backs will be branded

يَّوْمَ يُحْمٰى عَلَيْهَا فِیْ نَارِ جَهَنَّمَ فَتُكْوٰى بِهَا
جِبَاهُهُمْ وَجُنُوْبُهُمْ وَظُهُوْرُهُمْ ؕ هٰذَا مَا
كَنَزْتُمْ لِاَنْفُسِكُمْ فَذُوْقُوْا مَا كُنْتُمْ

تَكْنِزُوْنَ ﴿۳۵﴾

therewith: (it will be said to them) this is what you had hoarded up for yourselves; taste then (the punishment of) what you had hoarded.

اِنَّ عِدَّةَ الشُّهُوْرِ عِنْدَ اللّٰهِ اثْنَا عَشَرَ شَهْرًا
فِیْ كِتٰبِ اللّٰهِ یَوْمَ خَلَقَ السَّمٰوٰتِ وَ
الْاَرْضَ مِنْهَاۤ اَرْبَعَةٌ حُرُمٌ ؕ ذٰلِكَ الدِّیْنُ
الْقَیِّمُ ۙ۬ فَلَا تَظْلِمُوْا فِیْهِنَّ اَنْفُسَكُمْ وَ قَاتِلُوا
الْمُشْرِكِیْنَ كَآفَّةً كَمَا یُقَاتِلُوْنَكُمْ كَآفَّةً ؕ
وَ اعْلَمُوْۤا اَنَّ اللّٰهَ مَعَ الْمُتَّقِیْنَ ﴿۳۶﴾

36. Surely the number of months with Allah is twelve (in a year) in the Book of Allah since the day He created the heavens and the earth; of these four are sacred months. That is the right religion, so wrong not yourselves in these months. And fight the associators all together even as they fight you all together. And bear in mind that Allah is with those who abstain from evil.

اِنَّمَا النَّسِیْٓءُ زِیَادَةٌ فِی الْكُفْرِ یُضَلُّ بِهِ
الَّذِیْنَ كَفَرُوْا یُحِلُّوْنَهٗ عَامًا وَّ یُحَرِّمُوْنَهٗ عَامًا
لِّیُوَاطِـُٔوْا عِدَّةَ مَا حَرَّمَ اللّٰهُ فَیُحِلُّوْا مَا
حَرَّمَ اللّٰهُ ؕ زُیِّنَ لَهُمْ سُوْٓءُ اَعْمَالِهِمْ ؕ وَ اللّٰهُ لَا
یَهْدِی الْقَوْمَ الْكٰفِرِیْنَ ﴿۳۷﴾ ع

ع ۵ ۸ ۱۱

37. Their postponement of the (sacred months) is only an addition to infidelity by which (means) are led astray those who are disbelievers. (By this) they make a month lawful one year, and forbid the same month (as unlawful) in another year, in order to make up the number of months which Allah has sanctified, so that by this means they may allow what Allah has forbidden. Their evil deeds have been made fair- seeming to them and Allah does not guide a people who are disbelievers.

Section 6

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوْا مَا لَكُمْ اِذَا قِیْلَ لَكُمُ
انْفِرُوْا فِیْ سَبِیْلِ اللّٰهِ اثَّاقَلْتُمْ اِلَى الْاَرْضِ ؕ
اَرَضِیْتُمْ بِالْحَیٰوةِ الدُّنْیَا مِنَ الْاٰخِرَةِ ۚ فَمَا
مَتَاعُ الْحَیٰوةِ الدُّنْیَا فِی الْاٰخِرَةِ اِلَّا قَلِیْلٌ ﴿۳۸﴾

38. O you who believe! what is the matter with you that when it is said to you to march forth in the Way of Allah, you incline heavily to the earth? What! do you prefer the life of this world to the life of the Hereafter? Whereas little is the provision of this world's life in comparison with the Hereafter.

اِلَّا تَنْفِرُوْا یُعَذِّبْكُمْ عَذَابًا اَلِیْمًا ۙ۬ وَّ یَسْتَبْدِلْ
قَوْمًا غَیْرَكُمْ وَ لَا تَضُرُّوْهُ شَیْـًٔا ؕ وَ اللّٰهُ عَلٰى
كُلِّ شَیْءٍ قَدِیْرٌ ﴿۳۹﴾

39. If you will not march forth, then Allah will torment you with a painful torment and bring another people in your place, and you can do no harm to Him in anything. And Allah is Potent over all things.

اِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ اِذْ اَخْرَجَهُ الَّذِیْنَ
كَفَرُوْا ثَانِیَ اثْنَیْنِ اِذْ هُمَا فِی الْغَارِ اِذْ
یَقُوْلُ لِصَاحِبِهٖ لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا ۚ
فَاَنْزَلَ اللّٰهُ سَكِیْنَتَهٗ عَلَیْهِ وَ اَیَّدَهٗ
بِجُنُوْدٍ لَّمْ تَرَوْهَا وَ جَعَلَ كَلِمَةَ الَّذِیْنَ
كَفَرُوا السُّفْلٰى ؕ وَ كَلِمَةُ اللّٰهِ هِیَ الْعُلْیَا ؕ وَ اللّٰهُ
عَزِیْزٌ حَكِیْمٌ ﴿۴۰﴾

40. If you do not help the Holy Apostle (it does not matter). Surely Allah Himself helped him when the infidels turned him out; he was the second of the two when both were in the Cave (Thaur) and when he said to his companion: "Do not grieve, verily Allah is with us." Then Allah sent down His Peace upon them and helped them with armies which you did not see and abased the word of the infidels. And it is the Word of Allah which is ever supreme. And Allah is the All-Powerful, the All-Wise.

اِنْفِرُوْا خِفَافًا وَّ ثِقَالًا وَّ جَاهِدُوْا بِاَمْوَالِكُمْ
وَ اَنْفُسِكُمْ فِیْ سَبِیْلِ اللّٰهِ ؕ ذٰلِكُمْ خَیْرٌ لَّكُمْ اِنْ
كُنْتُمْ تَعْلَمُوْنَ ﴿۴۱﴾

41. March forth (under all conditions) whether you are light in spirit or heavy at heart and strive hard with your wealth and your lives in the Way of Allah. That is better for you, if you were to realise (your own loss and gain).

لَوْ كَانَ عَرَضًا قَرِیْبًا وَّ سَفَرًا قَاصِدًا لَّاتَّبَعُوْكَ
وَ لٰكِنْۢ بَعُدَتْ عَلَیْهِمُ الشُّقَّةُ ؕ وَ سَیَحْلِفُوْنَ
بِاللّٰهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ ۚ
یُهْلِكُوْنَ اَنْفُسَهُمْ ۚ وَ اللّٰهُ یَعْلَمُ اِنَّهُمْ
لَكٰذِبُوْنَ ﴿۴۲﴾ ع

ع ۶ ۹ ۱۲

42. Had it been a prospect of immediate gain or the journey easy, they would have surely followed you. But the hard journey seemed to be too long to them. And presently they will swear by Allah (and say): "If we had been able we would surely have come forth with you." They are inviting destruction upon their own souls: and Allah knows that they are absolute liars.

Section 7

43. Allah forgive you, (but) why on earth did you then permit them (to stay behind) until it had become then evident to you as to who had spoken the truth so that you would have known the liars.

عَفَا اللّٰهُ عَنْكَ ۚ لِمَ اَذِنْتَ لَهُمْ حَتّٰى
يَتَبَيَّنَ لَكَ الَّذِيْنَ صَدَقُوْا وَ تَعْلَمَ
الْكٰذِبِيْنَ ﴿٤٣﴾

44. Those who believe in Allah and the Last Day will not ask you for permission to be excused from striving with their wealth and their lives and Allah knows best those who keep their duty.

لَا يَسْتَاْذِنُكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ
الْاٰخِرِ اَنْ يُّجَاهِدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ؕ وَاللّٰهُ
عَلِيْمٌ ۢ بِالْمُتَّقِيْنَ ﴿٤٤﴾

45. They alone seek your permission (to be exempted) who do not believe in Allah and the Last Day and whose hearts are filled with doubt; then in their doubts do they waver.

اِنَّمَا يَسْتَاْذِنُكَ الَّذِيْنَ لَا يُؤْمِنُوْنَ
بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَارْتَابَتْ قُلُوْبُهُمْ
فَهُمْ فِيْ رَيْبِهِمْ يَتَرَدَّدُوْنَ ﴿٤٥﴾

46. Had they intended to march forth (for fighting) they would have surely prepared for it some equipment but Allah did not like their rousing and so He caused them to lose heart and it was said: "Keep staying at home with those who stay."

وَلَوْ اَرَادُوا الْخُرُوْجَ لَاَعَدُّوْا لَهٗ عُدَّةً وَّ
لٰكِنْ كَرِهَ اللّٰهُ انْۢبِعَاثَهُمْ فَثَبَّطَهُمْ
وَقِيْلَ اقْعُدُوْا مَعَ الْقٰعِدِيْنَ ﴿٤٦﴾

47. If they had marched forth (with you) they would have added to you nothing but mischief, and they would have hurried about in your midst creating riot and mischief. And their spies are still present among you (to listen). And Allah knows best the wrongdoers.

لَوْ خَرَجُوْا فِيْكُمْ مَّا زَادُوْكُمْ اِلَّا خَبَالًا وَّ
لَاَاوْضَعُوْا خِلٰلَكُمْ يَبْغُوْنَكُمُ الْفِتْنَةَ ۚ وَ
فِيْكُمْ سَمّٰعُوْنَ لَهُمْ ؕ وَ اللّٰهُ عَلِيْمٌ ۢ
بِالظّٰلِمِيْنَ ﴿٤٧﴾

48. (O My Apostle!) assuredly they had kept busy in plotting mischief and disorder even before, and thought out plans to upset things for you– till the Truth came and the Command of Allah became manifest much as they disliked it.

لَقَدِ ابْتَغَوُا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوْا لَكَ
الْاُمُوْرَ حَتّٰى جَآءَ الْحَقُّ وَظَهَرَ اَمْرُ اللّٰهِ
وَهُمْ كٰرِهُوْنَ ﴿٤٨﴾

49. And among them are some who say: "Grant me leave (to stay at home) and do not draw me into trial." Beware! into trial they have already fallen. And verily Hell encompasses the infidels on all sides.

وَمِنْهُمْ مَّنْ يَّقُوْلُ ائْذَنْ لِّيْ وَلَا تَفْتِنِّيْ ؕ
اَلَا فِي الْفِتْنَةِ سَقَطُوْا ؕ وَ اِنَّ جَهَنَّمَ
لَمُحِيْطَةٌ ۢ بِالْكٰفِرِيْنَ ﴿٤٩﴾

50. If any good happens to you it pinches them; and if any misfortune befalls you, they would say: "We had already set our affairs aright;" and they turn back rejoicing.

اِنْ تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ ۚ وَاِنْ تُصِبْكَ
مُصِيْبَةٌ يَّقُوْلُوْا قَدْ اَخَذْنَآ اَمْرَنَا مِنْ
قَبْلُ وَيَتَوَلَّوْا وَّهُمْ فَرِحُوْنَ ﴿٥٠﴾

51. Say you: "No harm will ever befall us except that which Allah has decreed for us. He alone is our Patron and Protector and in Allah alone let the Believers put their trust."

قُلْ لَّنْ يُّصِيْبَنَآ اِلَّا مَا كَتَبَ اللّٰهُ لَنَا ۚ
هُوَ مَوْلٰنَا ۚ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُوْنَ ﴿٥١﴾

52. Say you: "Are you waiting for us (to be killed–then this is not death) but one of the two excellent things (which we covet namely martyrdom or victory). And we wait for you that Allah will either inflict on you punishment from Himself or at our own hands. So wait then, we too are waiting with you."

قُلْ هَلْ تَرَبَّصُوْنَ بِنَآ اِلَّآ اِحْدَى
الْحُسْنَيَيْنِ ؕ وَنَحْنُ نَتَرَبَّصُ بِكُمْ اَنْ
يُّصِيْبَكُمُ اللّٰهُ بِعَذَابٍ مِّنْ عِنْدِهٖٓ اَوْ
بِاَيْدِيْنَا ۖ فَتَرَبَّصُوْٓا اِنَّا مَعَكُمْ مُّتَرَبِّصُوْنَ ﴿٥٢﴾

53. Say you: "Spend willingly or unwillingly, it will not be accepted from you. Surely, you are a people most disobedient."

قُلْ اَنْفِقُوْا طَوْعًا اَوْ كَرْهًا لَّنْ يُّتَقَبَّلَ مِنْكُمْ ؕ
اِنَّكُمْ كُنْتُمْ قَوْمًا فٰسِقِيْنَ ﴿٥٣﴾

54. And nothing forbids their spendings being accepted except that they have disbelieved in Allah and His Apostle, and they come to perform their prayers but only lazily and they spend not (in Our Way) but as those unwilling.

وَمَا مَنَعَهُمْ اَنْ تُقْبَلَ مِنْهُمْ نَفَقٰتُهُمْ
اِلَّآ اَنَّهُمْ كَفَرُوْا بِاللّٰهِ وَبِرَسُوْلِهٖ وَلَا
يَاْتُوْنَ الصَّلٰوةَ اِلَّا وَهُمْ كُسَالٰى وَلَا
يُنْفِقُوْنَ اِلَّا وَهُمْ كٰرِهُوْنَ ﴿٥٤﴾

55. So let not their wealth and their children astonish you. Allah only wishes to punish them with these things in the life of the world, and that they should breathe their last while they are still disbelievers.

فَلَا تُعْجِبْكَ اَمْوَالُهُمْ وَلَآ اَوْلَادُهُمْ ؕ
اِنَّمَا يُرِيْدُ اللّٰهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيٰوةِ
الدُّنْيَا وَتَزْهَقَ اَنْفُسُهُمْ وَهُمْ كٰفِرُوْنَ ﴿٥٥﴾

56. And they swear by Allah that they are truly of you. Whereas they are not of you; but they are a people who are afraid (of appearing in their true colours).

وَيَحْلِفُوْنَ بِاللّٰهِ اِنَّهُمْ لَمِنْكُمْ ؕ وَمَا هُمْ مِّنْكُمْ وَلٰكِنَّهُمْ قَوْمٌ يَّفْرَقُوْنَ ﴿٥٦﴾

57. If they could find any place of refuge or any cave or a hiding- place to enter, (you will see) that they turn to it rushing headlong.

لَوْ يَجِدُوْنَ مَلْجَاً اَوْ مَغٰرٰتٍ اَوْ مُدَّخَلًا لَّوَلَّوْا اِلَيْهِ وَهُمْ يَجْمَحُوْنَ ﴿٥٧﴾

58. And there are some among them who find fault with you in respect of (the distribution of) charities. Then if they are given thereof they are pleased and if they are not given thereof, lo! they become indignant.

وَمِنْهُمْ مَّنْ يَّلْمِزُكَ فِى الصَّدَقٰتِ ۚ فَاِنْ اُعْطُوْا مِنْهَا رَضُوْا وَاِنْ لَّمْ يُعْطَوْا مِنْهَاۤ اِذَا هُمْ يَسْخَطُوْنَ ﴿٥٨﴾

59. And (how better it would have been!) if they were pleased with what Allah and His Apostle had given them and said: "Sufficient to us is Allah! Allah will soon give us more out of His Bounty and His Apostle too. Surely to Allah alone do we submit."

وَلَوْ اَنَّهُمْ رَضُوْا مَاۤ اٰتٰهُمُ اللّٰهُ وَرَسُوْلُهٗ ۙ وَقَالُوْا حَسْبُنَا اللّٰهُ سَيُؤْتِيْنَا اللّٰهُ مِنْ فَضْلِهٖ وَرَسُوْلُهٗۤ ۙ اِنَّاۤ اِلَى اللّٰهِ رٰغِبُوْنَ ﴿٥٩﴾ ع

ع ٧

Section 8

60. The Zakat (poor-rate) is only for those who are poor and needy and workers for its collection or those whose hearts are to be conciliated and for freeing of slaves, and for helping those in debt, and in the Way of Allah, and for the wayfarer. This is enjoined by Allah. And verily Allah is the All-Knowing, the All - Wise.

اِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَالْمَسٰكِيْنِ وَالْعٰمِلِيْنَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوْبُهُمْ وَفِى الرِّقَابِ وَالْغٰرِمِيْنَ وَفِىْ سَبِيْلِ اللّٰهِ وَابْنِ السَّبِيْلِ ؕ فَرِيْضَةً مِّنَ اللّٰهِ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿٦٠﴾

61. And there are some among them who hurt the Holy Prophet (with their ill-tongued remarks) and say: "He is highly credulous (he readily believes whatever he hears)." Say you: "He readily listens to only what is good for you; believing in Allah and giving credence to (the words

وَمِنْهُمُ الَّذِيْنَ يُؤْذُوْنَ النَّبِىَّ وَيَقُوْلُوْنَ هُوَ اُذُنٌ ؕ قُلْ اُذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ بِاللّٰهِ وَيُؤْمِنُ لِلْمُؤْمِنِيْنَ وَرَحْمَةٌ لِّلَّذِيْنَ اٰمَنُوْا مِنْكُمْ ؕ وَالَّذِيْنَ يُؤْذُوْنَ رَسُوْلَ اللّٰهِ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿٦١﴾

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of the Believers, and he is a mercy to those of you who believe. And those who hurt the Apostle of Allah, for them is a painful torment."

62. Those (hypocrites) swear by Allah before you in order to please you whereas Allah as well as His Apostle has a greater right that they should please Him if they are Believers.

يَحْلِفُوْنَ بِاللّٰهِ لَكُمْ لِيُرْضُوْكُمْ ۚ وَاللّٰهُ وَرَسُوْلُهٗۤ اَحَقُّ اَنْ يُّرْضُوْهُ اِنْ كَانُوْا مُؤْمِنِيْنَ ﴿٦٢﴾

الثلثة

63. Do they not know that whoever opposes Allah and His Apostle, for him is the Fire of Hell, wherein he will abide for ever? This is a mighty humiliation indeed.

اَلَمْ يَعْلَمُوْۤا اَنَّهٗ مَنْ يُّحَادِدِ اللّٰهَ وَرَسُوْلَهٗ فَاَنَّ لَهٗ نَارَ جَهَنَّمَ خَالِدًا فِيْهَا ؕ ذٰلِكَ الْخِزْىُ الْعَظِيْمُ ﴿٦٣﴾

64. The hypocrites keep (inwardly) fearing lest there should be Revealed a Surah (chapter) to the Believers informing them of that which is in the hearts of the hypocrites, Say you (to them): go on mocking; truly Allah wills to bring to light the thing that you fear.

يَحْذَرُ الْمُنٰفِقُوْنَ اَنْ تُنَزَّلَ عَلَيْهِمْ سُوْرَةٌ تُنَبِّئُهُمْ بِمَا فِىْ قُلُوْبِهِمْ ؕ قُلِ اسْتَهْزِءُوْا ۚ اِنَّ اللّٰهَ مُخْرِجٌ مَّا تَحْذَرُوْنَ ﴿٦٤﴾

65. And if you ask them, they will surely say: "Nay, we were only jesting and sporting." Say you: "(O insolent ones!) was it Allah and His Signs and His Apostle that you did mock at?

وَلَئِنْ سَاَلْتَهُمْ لَيَقُوْلُنَّ اِنَّمَا كُنَّا نَخُوْضُ وَنَلْعَبُ ؕ قُلْ اَبِاللّٰهِ وَاٰيٰتِهٖ وَرَسُوْلِهٖ كُنْتُمْ تَسْتَهْزِءُوْنَ ﴿٦٥﴾

66. "(Now) make no excuses, you have become disbelievers after you had believed. Even if We pardon a party of you, then We will punish the other party, for they were the (real) culprits."

لَا تَعْتَذِرُوْا قَدْ كَفَرْتُمْ بَعْدَ اِيْمَانِكُمْ ؕ اِنْ نَّعْفُ عَنْ طَآئِفَةٍ مِّنْكُمْ نُعَذِّبْ طَآئِفَةًۢ بِاَنَّهُمْ كَانُوْا مُجْرِمِيْنَ ﴿٦٦﴾ ع

ع ٨

Section 9

67. The hypocrites, men and women, are all alike. They bid evil and forbid what is good and they keep their hands closed. (The fact is) they have forgotten Allah. So Allah has also forgotten them; surely the Hypocrites are disobedient and perverse.

اَلْمُنٰفِقُوْنَ وَالْمُنٰفِقٰتُ بَعْضُهُمْ مِّنْۢ بَعْضٍ ۘ يَاْمُرُوْنَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوْفِ وَيَقْبِضُوْنَ اَيْدِيَهُمْ ؕ نَسُوا اللّٰهَ فَنَسِيَهُمْ ؕ اِنَّ الْمُنٰفِقِيْنَ هُمُ الْفٰسِقُوْنَ ﴿٦٧﴾

وقف لازم

68. Allah has promised the Hypocrites, men and women, and the disbelievers the Fire of Hell, abiding therein for ever. That is enough for them. The curse of Allah is upon them and for them is a lasting torment.

وَعَدَ اللّٰهُ الْمُنٰفِقِيْنَ وَ الْمُنٰفِقٰتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ؕ هِيَ حَسْبُهُمْ ۚ وَلَعَنَهُمُ اللّٰهُ ۚ وَلَهُمْ عَذَابٌ مُّقِيْمٌ ﴿۶۸﴾

69. (O Hypocrites!) your case is also like those who passed away before you. They were stronger than you in power and more abundant in wealth and children. Thus they enjoyed their (worldly) portion awhile and so have you enjoyed your (worldly) portion awhile, and you remain lost in vain desires even as they remained lost (therein). These are they whose deeds came to nothing in the world and the Hereafter, and verily it is these who are the losers.

كَالَّذِيْنَ مِنْ قَبْلِكُمْ كَانُوْٓا اَشَدَّ مِنْكُمْ قُوَّةً وَّ اَكْثَرَ اَمْوَالًا وَّ اَوْلَادًا ؕ فَاسْتَمْتَعُوْا بِخَلَاقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِيْنَ مِنْ قَبْلِكُمْ بِخَلَاقِهِمْ وَخُضْتُمْ كَالَّذِيْ خَاضُوْا ؕ اُولٰٓئِكَ حَبِطَتْ اَعْمَالُهُمْ فِي الدُّنْيَا وَالْاٰخِرَةِ ۚ وَ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿۶۹﴾

70. Has not there come to them the news of those before them, (namely) the People of Noah, and the Tribes of Aad, and Thamud and the People of Abraham, and the Dwellers of Madian and the towns which had been overthrown ? To them all had come their Apostles with clear proofs. And it was not (the custom) with Allah to wrong them but it was they who used to wrong their own souls.

اَلَمْ يَاْتِهِمْ نَبَاُ الَّذِيْنَ مِنْ قَبْلِهِمْ قَوْمِ نُوْحٍ وَّعَادٍ وَّثَمُوْدَ ۙ وَ قَوْمِ اِبْرٰهِيْمَ وَ اَصْحٰبِ مَدْيَنَ وَالْمُؤْتَفِكٰتِ ؕ اَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ ۚ فَمَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿۷۰﴾

71. And the believing men and the believing women, are all friends to one another. They enjoin good and forbid evil, and they establish prayer, pay the Zakat (poor-rate) and obey Allah and His Apostle. It is these on whom Allah will surely pour His Mercy. And verily Allah is the All-Powerful, the All-Wise.

وَالْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ۘ يَاْمُرُوْنَ بِالْمَعْرُوْفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ وَ يُقِيْمُوْنَ الصَّلٰوةَ وَ يُؤْتُوْنَ الزَّكٰوةَ وَ يُطِيْعُوْنَ اللّٰهَ وَ رَسُوْلَهٗ ؕ اُولٰٓئِكَ سَيَرْحَمُهُمُ اللّٰهُ ؕ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿۷۱﴾

72. Allah has promised the believing men and the believing women Gardens, watered by running streams beneath, wherein they shall abide for ever: and (He has promised) goodly mansions in the Everlasting Gardens, and the Good Pleasure of Allah–that is the greatest boon of all. And that is the supreme achievement.

وَعَدَ اللّٰهُ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَمَسٰكِنَ طَيِّبَةً فِيْ جَنّٰتِ عَدْنٍ ؕ وَ رِضْوَانٌ مِّنَ اللّٰهِ اَكْبَرُ ؕ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿۷۲﴾

Section 10

73. O Holy Prophet! strive hard against the unbelievers and the Hypocrites, and deal sternly with them; their abode is Hell. What an evil resort indeed!

يٰٓاَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْ ؕ وَمَاْوٰىهُمْ جَهَنَّمُ ؕ وَبِئْسَ الْمَصِيْرُ ﴿۷۳﴾

74. They swear by Allah that they said it not, whereas they had certainly uttered the word of disbelief, and they were guilty of infidelity even after accepting Islam; and they even intended a thing which they could not attain. They became spiteful for the reason that Allah and His Apostle had enriched them out of His Bounty and Grace. Then if they repent, it will be better for them, and if they turn away, then Allah will punish them with a painful torment in this world and the Hereafter, and theirs will be on the earth neither any friend nor any helper.

يَحْلِفُوْنَ بِاللّٰهِ مَا قَالُوْا ؕ وَلَقَدْ قَالُوْا كَلِمَةَ الْكُفْرِ وَكَفَرُوْا بَعْدَ اِسْلَامِهِمْ وَهَمُّوْا بِمَا لَمْ يَنَالُوْا ۚ وَمَا نَقَمُوْٓا اِلَّآ اَنْ اَغْنٰىهُمُ اللّٰهُ وَرَسُوْلُهٗ مِنْ فَضْلِهٖ ۚ فَاِنْ يَّتُوْبُوْا يَكُ خَيْرًا لَّهُمْ ۚ وَاِنْ يَّتَوَلَّوْا يُعَذِّبْهُمُ اللّٰهُ عَذَابًا اَلِيْمًا ۙ فِي الدُّنْيَا وَالْاٰخِرَةِ ۚ وَمَا لَهُمْ فِي الْاَرْضِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ﴿۷۴﴾

75. And among them are some who made the covenant with Allah (that): "If He bestows on us of His Bounty and Grace we shall surely give in charity freely and would surely become of the righteous."

وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَئِنْ اٰتٰىنَا مِنْ فَضْلِهٖ لَنَصَّدَّقَنَّ وَ لَنَكُوْنَنَّ مِنَ الصّٰلِحِيْنَ ﴿۷۵﴾

76. Then when He gave them out of His Grace, they became miserly therewith and turned away and they were backsliders indeed.

فَلَمَّآ اٰتٰىهُمْ مِّنْ فَضْلِهٖ بَخِلُوْا بِهٖ وَتَوَلَّوْا وَّهُمْ مُّعْرِضُوْنَ ﴿۷۶﴾

77. Therefore, after it Allah caused hypocrisy to stick to their hearts till the Day when they meet Him, because they broke their covenant with Allah and because they used to lie.

فَاَعْقَبَهُمْ نِفَاقًا فِیْ قُلُوْبِهِمْ اِلٰی یَوْمِ یَلْقَوْنَهٗ
بِمَآ اَخْلَفُوا اللّٰهَ مَا وَعَدُوْهُ وَ بِمَا كَانُوْا
یَكْذِبُوْنَ ﴿٧٧﴾

78. Do they not know that Allah knows their hidden secrets and their whispering, and assuredly Allah knows best all things unseen?

اَلَمْ یَعْلَمُوْٓا اَنَّ اللّٰهَ یَعْلَمُ سِرَّهُمْ وَنَجْوٰىهُمْ
وَ اَنَّ اللّٰهَ عَلَّامُ الْغُیُوْبِ ﴿٧٨﴾

79. Those who accuse (of affectation) those of the Believers who give in charity openly as well as those (poor ones) who can find nothing to offer except the earnings of their hard labour–and they mock even at them. Allah will punish them for their mockery and for them is a painful torment.

اَلَّذِیْنَ یَلْمِزُوْنَ الْمُطَّوِّعِیْنَ مِنَ
الْمُؤْمِنِیْنَ فِی الصَّدَقٰتِ وَ الَّذِیْنَ لَا
یَجِدُوْنَ اِلَّا جُهْدَهُمْ فَیَسْخَرُوْنَ مِنْهُمْ
سَخِرَ اللّٰهُ مِنْهُمْ وَلَهُمْ عَذَابٌ اَلِیْمٌ ﴿٧٩﴾

80. (O My Apostle!) whether you ask forgiveness for them or ask not forgiveness for them (it is all the same). Even if you ask forgiveness for them seventy times, Allah will not forgive them. This is merely because they rejected Allah and His (Exalted) Apostle. And Allah guides not a perverse and disobedient people.

اِسْتَغْفِرْ لَهُمْ اَوْ لَا تَسْتَغْفِرْ لَهُمْ اِنْ
تَسْتَغْفِرْ لَهُمْ سَبْعِیْنَ مَرَّةً فَلَنْ یَّغْفِرَ اللّٰهُ
لَهُمْ ذٰلِكَ بِاَنَّهُمْ كَفَرُوْا بِاللّٰهِ وَ رَسُوْلِهٖ
وَاللّٰهُ لَا یَهْدِی الْقَوْمَ الْفٰسِقِیْنَ ﴿٨٠﴾

Section 11

81. Those who were left behind at home (in the Tabuk expedition) felt rejoiced at staying behind after the departure of the Apostle of Allah (for battle) and they were averse to striving hard and fighting with their wealth and their lives in the Way of Allah and they said (even to others): "Do not go forth in this intense heat." Say you (O My Apostle): "The Fire of Hell is hotter still." Would that they could understand!

فَرِحَ الْمُخَلَّفُوْنَ بِمَقْعَدِهِمْ خِلٰفَ رَسُوْلِ
اللّٰهِ وَكَرِهُوْٓا اَنْ یُّجَاهِدُوْا بِاَمْوَالِهِمْ وَ
اَنْفُسِهِمْ فِیْ سَبِیْلِ اللّٰهِ وَ قَالُوْا لَا
تَنْفِرُوْا فِی الْحَرِّ قُلْ نَارُ جَهَنَّمَ اَشَدُّ
حَرًّا لَوْ كَانُوْا یَفْقَهُوْنَ ﴿٨١﴾

82. So let them laugh but little and weep much–this is a punishment for what they used to earn.

فَلْیَضْحَكُوْا قَلِیْلًا وَّلْیَبْكُوْا كَثِیْرًا جَزَآءًۢ
بِمَا كَانُوْا یَكْسِبُوْنَ ﴿٨٢﴾

83. (O My Apostle!) if then, Allah brings you to any party of them and they ask your permission to go forth to fight, say you: "Never shall you go forth with me and never shall you fight an enemy in my company; verily you had yourselves preferred to stay behind (at home) the first time; so stay now at home with those who stay behind."

فَاِنْ رَّجَعَكَ اللّٰهُ اِلٰی طَآىِٕفَةٍ مِّنْهُمْ
فَاسْتَاْذَنُوْكَ لِلْخُرُوْجِ فَقُلْ لَّنْ تَخْرُجُوْا مَعِیَ
اَبَدًا وَّلَنْ تُقَاتِلُوْا مَعِیَ عَدُوًّا اِنَّكُمْ رَضِیْتُمْ
بِالْقُعُوْدِ اَوَّلَ مَرَّةٍ فَاقْعُدُوْا مَعَ
الْخٰلِفِیْنَ ﴿٨٣﴾

84. And never offer funeral prayer for anyone of them who dies, nor stand over his grave. Surely they denied Allah and His Apostle and they died while they were disobedient.

وَلَا تُصَلِّ عَلٰۤی اَحَدٍ مِّنْهُمْ مَّاتَ اَبَدًا وَّلَا
تَقُمْ عَلٰی قَبْرِهٖ اِنَّهُمْ كَفَرُوْا بِاللّٰهِ وَرَسُوْلِهٖ
وَمَاتُوْا وَهُمْ فٰسِقُوْنَ ﴿٨٤﴾

85. And let not their wealth and their children astonish you. Allah intends only to punish them thereby in this world and that they may breathe their last while they are disbelievers.

وَلَا تُعْجِبْكَ اَمْوَالُهُمْ وَاَوْلَادُهُمْ اِنَّمَا یُرِیْدُ
اللّٰهُ اَنْ یُّعَذِّبَهُمْ بِهَا فِی الدُّنْیَا وَ
تَزْهَقَ اَنْفُسُهُمْ وَهُمْ كٰفِرُوْنَ ﴿٨٥﴾

86. And when any Surah is sent down (commanding): "Believe in Allah and fight alongwith His Apostle," the powerful among them seek your permission (for exemption) and say: "Leave us behind, so that we be with those who stay(at home)."

وَاِذَآ اُنْزِلَتْ سُوْرَةٌ اَنْ اٰمِنُوْا بِاللّٰهِ وَ
جَاهِدُوْا مَعَ رَسُوْلِهِ اسْتَاْذَنَكَ اُولُوا
الطَّوْلِ مِنْهُمْ وَ قَالُوْا ذَرْنَا نَكُنْ مَّعَ
الْقٰعِدِیْنَ ﴿٨٦﴾

87. They liked to stay with those who were left behind and upon their hearts was set a seal, so they do not understand anything.

رَضُوْا بِاَنْ یَّكُوْنُوْا مَعَ الْخَوَالِفِ وَطُبِعَ عَلٰی
قُلُوْبِهِمْ فَهُمْ لَا یَفْقَهُوْنَ ﴿٨٧﴾

88. But the Apostle and those who believed with him, strove hard with their wealth and their lives; and it is these for whom are all the good things, and it is these who are successful.

لٰكِنِ الرَّسُوْلُ وَالَّذِیْنَ اٰمَنُوْا مَعَهٗ جٰهَدُوْا
بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ وَ اُولٰٓىِٕكَ لَهُمُ
الْخَیْرٰتُ وَاُولٰٓىِٕكَ هُمُ الْمُفْلِحُوْنَ ﴿٨٨﴾

89. Allah has prepared for them Gardens watered by running streams beneath, to abide therein for ever. That it is– an achievement supreme.

اَعَدَّ اللّٰهُ لَهُمْ جَنّٰتٍ تَجْرِیْ مِنْ تَحْتِهَا
الْاَنْهٰرُ خٰلِدِیْنَ فِیْهَا ؕ ذٰلِكَ الْفَوْزُ
الْعَظِیْمُ ﴿٨٩﴾

Section 12

90. And there came the pretending desert Arabs (Bedouins) with false excuses so that they might be granted permission (to stay behind); and those who had lied to Allah and His Apostle sat idle (at home). Soon will a painful torment overtake those who had disbelieved among them.

وَجَآءَ الْمُعَذِّرُوْنَ مِنَ الْاَعْرَابِ لِیُؤْذَنَ
لَهُمْ وَ قَعَدَ الَّذِیْنَ كَذَبُوا اللّٰهَ وَ رَسُوْلَهٗ ؕ
سَیُصِیْبُ الَّذِیْنَ كَفَرُوْا مِنْهُمْ عَذَابٌ
اَلِیْمٌ ﴿٩٠﴾

91. No blame lies on the weak, nor on the sick, nor on those who find nothing to spend; while if they stay behind, they are sincere to Allah and His Apostle, there is no blame against the doers of good. And Allah is the Most-Forgiving, the Ever-Merciful–

لَیْسَ عَلَى الضُّعَفَآءِ وَ لَا عَلَى الْمَرْضٰى وَ لَا
عَلَى الَّذِیْنَ لَا یَجِدُوْنَ مَا یُنْفِقُوْنَ حَرَجٌ
اِذَا نَصَحُوْا لِلّٰهِ وَ رَسُوْلِهٖ ؕ مَا عَلَى
الْمُحْسِنِیْنَ مِنْ سَبِیْلٍ ؕ وَ اللّٰهُ غَفُوْرٌ
رَّحِیْمٌ ﴿٩١﴾

92. Nor is there any cause of blame against those who came to you asking you to provide them with mounts, then you said: "I can find no mounts for you." They turned back while their eyes overflowed with tears of grief that they had nothing with them to spend.

وَّ لَا عَلَى الَّذِیْنَ اِذَا مَاۤ اَتَوْكَ لِتَحْمِلَهُمْ
قُلْتَ لَاۤ اَجِدُ مَاۤ اَحْمِلُكُمْ عَلَیْهِ ۪ تَوَلَّوْا وَّ
اَعْیُنُهُمْ تَفِیْضُ مِنَ الدَّمْعِ حَزَنًا اَلَّا
یَجِدُوْا مَا یُنْفِقُوْنَ ﴿٩٢﴾ؕ

93. The (cause of) blame is only against those who ask your permission for exemption whereas they are rich. They prefer to stay behind with those (women) who remain behind. Allah has set a seal upon their hearts, so they do not know what they do.

اِنَّمَا السَّبِیْلُ عَلَى الَّذِیْنَ یَسْتَاْذِنُوْنَكَ
وَ هُمْ اَغْنِیَآءُ ۚ رَضُوْا بِاَنْ یَّكُوْنُوْا مَعَ
الْخَوَالِفِ ۙ وَ طَبَعَ اللّٰهُ عَلٰى قُلُوْبِهِمْ فَهُمْ
لَا یَعْلَمُوْنَ ﴿٩٣﴾

94. They will offer excuses to you when you return to them. Say you: "Make no excuses; we will not believe you, Allah has (already) informed us of the news about you. And Allah and His Apostle will see your actions, then you will be brought back to Him Who knows all unseen and visible then He will inform you of the truth what you used to do."

یَعْتَذِرُوْنَ اِلَیْكُمْ اِذَا رَجَعْتُمْ اِلَیْهِمْ ؕ قُلْ
لَّا تَعْتَذِرُوْا لَنْ نُّؤْمِنَ لَكُمْ قَدْ نَبَّاَنَا اللّٰهُ
مِنْ اَخْبَارِكُمْ ؕ وَ سَیَرَى اللّٰهُ عَمَلَكُمْ وَ رَسُوْلُهٗ
ثُمَّ تُرَدُّوْنَ اِلٰى عٰلِمِ الْغَیْبِ وَ الشَّهَادَةِ
فَیُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٩٤﴾

95. They will swear by Allah to you when you return to them, so that you might forgive them. So turn aside from them; certainly they are unclean; and their destination is Hell–a just recompense for what they used to earn.

سَیَحْلِفُوْنَ بِاللّٰهِ لَكُمْ اِذَا انْقَلَبْتُمْ اِلَیْهِمْ
لِتُعْرِضُوْا عَنْهُمْ ؕ فَاَعْرِضُوْا عَنْهُمْ ؕ اِنَّهُمْ رِجْسٌ ؗ
وَّ مَاْوٰىهُمْ جَهَنَّمُ ۚ جَزَآءًۢ بِمَا كَانُوْا
یَكْسِبُوْنَ ﴿٩٥﴾

96. They swear to you so that you may be pleased with them. Then (remember!) even if you are pleased with them, Allah is not to be pleased with a people who are disobedient.

یَحْلِفُوْنَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۚ فَاِنْ تَرْضَوْا
عَنْهُمْ فَاِنَّ اللّٰهَ لَا یَرْضٰى عَنِ الْقَوْمِ
الْفٰسِقِیْنَ ﴿٩٦﴾

97. The Arabs of the desert are deeper in infidelity and hypocrisy and they deserve not to know the commands which Allah has revealed to His Apostle; and Allah is the All-Knowing, the All-Wise.

اَلْاَعْرَابُ اَشَدُّ كُفْرًا وَّ نِفَاقًا وَّ اَجْدَرُ اَلَّا یَعْلَمُوْا
حُدُوْدَ مَاۤ اَنْزَلَ اللّٰهُ عَلٰى رَسُوْلِهٖ ؕ وَ اللّٰهُ عَلِیْمٌ
حَكِیْمٌ ﴿٩٧﴾

98. And of the desert Arabs are some who regard what they spend (in the Way of Allah) as a fine and they wait for an evil turn of fortune for you. (In fact) on them is the evil turn. And Allah is the All-Hearing, the All-Knowing.

وَ مِنَ الْاَعْرَابِ مَنْ یَّتَّخِذُ مَا یُنْفِقُ مَغْرَمًا وَّ
یَتَرَبَّصُ بِكُمُ الدَّوَآئِرَ ؕ عَلَیْهِمْ دَآئِرَةُ السَّوْءِ ؕ
وَ اللّٰهُ سَمِیْعٌ عَلِیْمٌ ﴿٩٨﴾

99. And among the desert Arabs are some who believe in Allah and the Last Day, and regard what they spend as a means of nearness to Allah and receiving the blessings of the Apostle. Yes! of course, that is a means of nearness (to Allah), and surely Allah will admit them into His

وَ مِنَ الْاَعْرَابِ مَنْ یُّؤْمِنُ بِاللّٰهِ وَ الْیَوْمِ الْاٰخِرِ
وَ یَتَّخِذُ مَا یُنْفِقُ قُرُبٰتٍ عِنْدَ اللّٰهِ وَ صَلَوٰتِ
الرَّسُوْلِ ؕ اَلَاۤ اِنَّهَا قُرْبَةٌ لَّهُمْ ؕ سَیُدْخِلُهُمُ
اللّٰهُ فِیْ رَحْمَتِهٖ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِیْمٌ ﴿٩٩﴾

Mercy. No doubt, Allah is the Most-Forgiving, the Ever-Merciful.

Section 13

100.And the vanguard (of Islam)— the first and foremost of the emigrants (who left their homes), and the helpers (who supported them), the leaders and the pioneers and those who followed them in a goodly way– well-pleased is Allah with them and well-pleased are they with Him, and He has prepared for them Gardens watered by streams running beneath; and they shall abide therein for ever. And that is indeed a supreme achievement.

وَالسّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَ
الْاَنْصَارِ وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ رَّضِيَ
اللّٰهُ عَنْهُمْ وَ رَضُوْا عَنْهُ وَاَعَدَّ لَهُمْ جَنّٰتٍ
تَجْرِيْ تَحْتَهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَاۤ اَبَدًا ؕ
ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ﴿١٠٠﴾

101.And some of the desert Arabs dwelling around you are hypocrites and some of the dwellers of Madinah also persist in hypocrisy. You know them not, We know them. We shall torment them twice and thereafter they shall be brought back to a mighty torment.

وَمِمَّنْ حَوْلَكُمْ مِّنَ الْاَعْرَابِ مُنٰفِقُوْنَ ؕۛ
وَمِنْ اَهْلِ الْمَدِيْنَةِ ؔۛ مَرَدُوْا عَلَى النِّفَاقِ ۫
لَا تَعْلَمُهُمْ ؕ نَحْنُ نَعْلَمُهُمْ ؕ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ
يُرَدُّوْنَ اِلٰى عَذَابٍ عَظِيْمٍ ﴿١٠١﴾

102.And there are some others who have acknowledged their sins and they have mixed up their good works with some evil deeds. Maybe that Allah will accept their repentance, verily Allah is the Most- Forgiving, the Ever-Merciful.

وَاٰخَرُوْنَ اعْتَرَفُوْا بِذُنُوْبِهِمْ خَلَطُوْا عَمَلًا
صَالِحًا وَّاٰخَرَ سَيِّئًا ؕ عَسَى اللّٰهُ اَنْ
يَّتُوْبَ عَلَيْهِمْ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٠٢﴾

103.(O My Apostle!) realise the Zakat (poor-rate) out of their wealth so that you may cleanse them and purify them by this means. Moreover, pray for them surely your prayer is a great solace for their hearts and Allah is the All-Hearing, the All-Knowing.

خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيْهِمْ
بِهَا وَصَلِّ عَلَيْهِمْ ؕ اِنَّ صَلٰوتَكَ سَكَنٌ لَّهُمْ ؕ
وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿١٠٣﴾

104. Know they not that it is Allah Who accepts the repentance of His servants and receives their gifts of charity, and that verily it is Allah

اَلَمْ يَعْلَمُوْۤا اَنَّ اللّٰهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ
عِبَادِهٖ وَيَاْخُذُ الصَّدَقٰتِ وَ اَنَّ اللّٰهَ هُوَ
التَّوَّابُ الرَّحِيْمُ ﴿١٠٤﴾

وقف منزل

Who is the Oft-Relenting, the Ever-Merciful?

105.And say you: "Keep working on, then Allah will see your works and (so will) His Apostle and the Believers. And then you will be brought back to Him Who is Knower of all unseen and visible. Then He will declare to you what you used to do."

وَقُلِ اعْمَلُوْا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَ
رَسُوْلُهٗ وَالْمُؤْمِنُوْنَ ؕ وَسَتُرَدُّوْنَ اِلٰى عٰلِمِ
الْغَيْبِ وَ الشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ
تَعْمَلُوْنَ ۚ ﴿١٠٥﴾

106.And there are others (whose affair) has been deferred till the Command from Allah–whether He may torment them or may accept their repentance; and Allah is the All-Knowing, the All-Wise.

وَاٰخَرُوْنَ مُرْجَوْنَ لِاَمْرِ اللّٰهِ اِمَّا يُعَذِّبُهُمْ
وَاِمَّا يَتُوْبُ عَلَيْهِمْ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿١٠٦﴾

107.And those who have built a mosque to harm (Islam), to serve disbelief and to create discord among the believers–and have made it an ambush for him who has been fighting against Allah and His Apostle so far; and they will surely swear: "We intended nothing but good;" and Allah bears witness that they are certainly liars.

وَالَّذِيْنَ اتَّخَذُوْا مَسْجِدًا ضِرَارًا وَّ كُفْرًا
وَّتَفْرِيْقًۢا بَيْنَ الْمُؤْمِنِيْنَ وَاِرْصَادًا لِّمَنْ
حَارَبَ اللّٰهَ وَرَسُوْلَهٗ مِنْ قَبْلُ ؕ وَلَيَحْلِفُنَّ
اِنْ اَرَدْنَاۤ اِلَّا الْحُسْنٰى ؕ وَاللّٰهُ يَشْهَدُ اِنَّهُمْ
لَكٰذِبُوْنَ ﴿١٠٧﴾

108.You must never stand therein. No doubt, a mosque which has been founded on piety from the first day is more deserving that you may stand therein. Therein are men who like to remain purified and clean. And Allah loves those who are clean and pure.

لَا تَقُمْ فِيْهِ اَبَدًا ؕ لَمَسْجِدٌ اُسِّسَ عَلَى التَّقْوٰى
مِنْ اَوَّلِ يَوْمٍ اَحَقُّ اَنْ تَقُوْمَ فِيْهِ ؕ فِيْهِ
رِجَالٌ يُّحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا ؕ وَاللّٰهُ يُحِبُّ
الْمُطَّهِّرِيْنَ ﴿١٠٨﴾

109.Then who is better? He who lays his foundation on fear of Allah and His good-pleasure or he who lays his foundation on the edge of the hollow mouth of a valley ready to fall, so it falls down with him into the Fire of Hell? And Allah guides not to the right path a wrongdoing people.

اَفَمَنْ اَسَّسَ بُنْيَانَهٗ عَلٰى تَقْوٰى مِنَ اللّٰهِ وَ
رِضْوَانٍ خَيْرٌ اَمْ مَّنْ اَسَّسَ بُنْيَانَهٗ عَلٰى
شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهٖ فِيْ نَارِ جَهَنَّمَ ؕ وَ
اللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿١٠٩﴾

110.For ever will this building which they have built remain a source of lurking doubt in their hearts unless their hearts are torn into pieces. And Allah is the All-Knowing, the All-Wise.

لَا يَزَالُ بُنْيَانُهُمُ الَّذِيْ بَنَوْا رِيْبَةً فِيْ قُلُوْبِهِمْ اِلَّآ اَنْ تَقَطَّعَ قُلُوْبُهُمْ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿١١٠﴾

Section 14

111.Certainly Allah has purchased of the Muslims their lives and their wealth that for them in return is the Garden– they fight in the Way of Allah; so they slay and are slain. Allah has given a solemn promise binding thereon in the Torah, and the Gospel and the Qur'an (all the three Books). And who is more faithful to his promise than Allah? Rejoice, therefore, (O Believers!) in the bargain that you have struck with Allah. And that is indeed the supreme achievement.

اِنَّ اللّٰهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ ؕ يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ فَيَقْتُلُوْنَ وَ يُقْتَلُوْنَ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرٰىةِ وَ الْاِنْجِيْلِ وَالْقُرْاٰنِ ؕ وَمَنْ اَوْفٰى بِعَهْدِهٖ مِنَ اللّٰهِ فَاسْتَبْشِرُوْا بِبَيْعِكُمُ الَّذِيْ بَايَعْتُمْ بِهٖ ؕ وَ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿١١١﴾

112.And those who repent, those who worship (Allah), who praise and glorify, who fast, who bow down, who prostrate themselves, who enjoin good and forbid evil, who guard the limits of Allah: (O My Apostle!) proclaim glad-tidings to these true Believers (the Muslims).

اَلتَّآئِبُوْنَ الْعٰبِدُوْنَ الْحٰمِدُوْنَ السَّآئِحُوْنَ الرّٰكِعُوْنَ السّٰجِدُوْنَ الْاٰمِرُوْنَ بِالْمَعْرُوْفِ وَالنَّاهُوْنَ عَنِ الْمُنْكَرِ وَالْحٰفِظُوْنَ لِحُدُوْدِ اللّٰهِ ؕ وَبَشِّرِ الْمُؤْمِنِيْنَ ﴿١١٢﴾

113.It is not proper for the Prophet nor those who believe, to seek forgiveness for the associators even though these associators be their near relatives, after it has become clear to them that they are fellows of the Blazing Fire.

مَا كَانَ لِلنَّبِيِّ وَ الَّذِيْنَ اٰمَنُوْٓا اَنْ يَّسْتَغْفِرُوْا لِلْمُشْرِكِيْنَ وَلَوْ كَانُوْٓا اُولِيْ قُرْبٰى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ اَنَّهُمْ اَصْحٰبُ الْجَحِيْمِ ﴿١١٣﴾

114.And Abraham's asking forgiveness for his father was not but owing to a promise which he had made to him. But when it was made clear to him that he (his father) was an enemy of Allah, he disowned him. Surely Abraham was most tender-hearted, forbearing.

وَمَا كَانَ اسْتِغْفَارُ اِبْرٰهِيْمَ لِاَبِيْهِ اِلَّا عَنْ مَّوْعِدَةٍ وَّعَدَهَآ اِيَّاهُ ۚ فَلَمَّا تَبَيَّنَ لَهٗٓ اَنَّهٗ عَدُوٌّ لِّلّٰهِ تَبَرَّاَ مِنْهُ ؕ اِنَّ اِبْرٰهِيْمَ لَاَوَّاهٌ حَلِيْمٌ ﴿١١٤﴾

115.It is not the Way of Allah that He should send astray a people after having guided them until He has made plain to them what they should guard against. Verily Allah is Knower of everything.

وَمَا كَانَ اللّٰهُ لِيُضِلَّ قَوْمًا بَعْدَ اِذْ هَدٰىهُمْ حَتّٰى يُبَيِّنَ لَهُمْ مَّا يَتَّقُوْنَ ؕ اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿١١٥﴾

116.Surely Allah's is (all) the Kingdom of the heavens and the earth. He gives life and He causes death; and for you there is besides Allah no patron nor any helper.

اِنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ يُحْيٖ وَيُمِيْتُ ؕ وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ﴿١١٦﴾

117.Certainly did Allah turn in mercy to the Prophet and the emigrants and the helpers–who had followed the Prophet in the hour of distress after the hearts of a party from among them had well-nigh deviated; then did He turn to them in mercy. Verily to them He is Most-Gracious, Ever-Merciful–

لَقَدْ تَّابَ اللّٰهُ عَلَى النَّبِيِّ وَالْمُهٰجِرِيْنَ وَالْاَنْصَارِ الَّذِيْنَ اتَّبَعُوْهُ فِيْ سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيْغُ قُلُوْبُ فَرِيْقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ؕ اِنَّهٗ بِهِمْ رَءُوْفٌ رَّحِيْمٌ ﴿١١٧﴾

118.And (He also turned in mercy) to the three about whom the decision had been deferred until the earth, despite its vastness, became restricted for them and their own souls became a burden for them and they knew that there was no refuge from Allah but with Him. Thereafter, Allah turned in mercy to them that they, too, might turn to Him. Surely Allah–He is the Most-Relenting, the Ever-Merciful.

وَّعَلَى الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا ؕ حَتّٰٓى اِذَا ضَاقَتْ عَلَيْهِمُ الْاَرْضُ بِمَا رَحُبَتْ وَ ضَاقَتْ عَلَيْهِمْ اَنْفُسُهُمْ وَظَنُّوْٓا اَنْ لَّا مَلْجَاَ مِنَ اللّٰهِ اِلَّآ اِلَيْهِ ؕ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوْبُوْا ؕ اِنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿١١٨﴾

Section 15

119.O you who believe! keep fearing Allah, and be with the truthful.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ ﴿١١٩﴾

120.It was not (proper) for the people of Madinah and the desert Arabs around them to remain sitting behind the Holy Apostle of Allah, nor to prefer their own lives heedless of him. That is because they are not afflicted with thirst or fatigue, or hunger in the Way of Allah, or tread a path which

مَا كَانَ لِاَهْلِ الْمَدِيْنَةِ وَمَنْ حَوْلَهُمْ مِّنَ الْاَعْرَابِ اَنْ يَّتَخَلَّفُوْا عَنْ رَّسُوْلِ اللّٰهِ وَلَا يَرْغَبُوْا بِاَنْفُسِهِمْ عَنْ نَّفْسِهٖ ؕ ذٰلِكَ بِاَنَّهُمْ لَا يُصِيْبُهُمْ ظَمَاٌ وَّلَا نَصَبٌ وَّلَا مَخْمَصَةٌ فِيْ سَبِيْلِ اللّٰهِ وَلَا يَطَـُٔوْنَ مَوْطِئًا يَّغِيْظُ

provokes the infidels or attain anything from the enemy, but a good deed is written down to their credit in lieu of these (hardships). Surely Allah does not waste the recompense of the doers of good–

الْكُفَّارَ وَلَا يَنَالُوْنَ مِنْ عَدُوٍّ نَّيْلًا اِلَّا كُتِبَ
لَهُمْ بِهٖ عَمَلٌ صَالِحٌ ؕ اِنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ
الْمُحْسِنِيْنَ ﴿١٢٠﴾

121.And nor do they spend anything, small or great, or cross a valley, but it is written down to their credit, so that Allah may recompense them for the best works they used to do.

وَلَا يُنْفِقُوْنَ نَفَقَةً صَغِيْرَةً وَّلَا كَبِيْرَةً وَّلَا
يَقْطَعُوْنَ وَادِيًا اِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللّٰهُ
اَحْسَنَ مَا كَانُوْا يَعْمَلُوْنَ ﴿١٢١﴾

122.And it is not possible that the Muslims should march forth all together. Why should not then small party from each tribe march forth so that the rest may remain behind to get understanding in religion and warn their people when they return to them, so that they may guard themselves?

وَمَا كَانَ الْمُؤْمِنُوْنَ لِيَنْفِرُوْا كَآفَّةً ؕ فَلَوْلَا نَفَرَ
مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوْا فِي
الدِّيْنِ وَلِيُنْذِرُوْا قَوْمَهُمْ اِذَا رَجَعُوْٓا اِلَيْهِمْ
لَعَلَّهُمْ يَحْذَرُوْنَ ﴿١٢٢﴾ ع

Section 16

123.O you who believe! make war on the infidels who dwell around you; and let them find in you sternness. And know that Allah is with those who keep their duty.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قَاتِلُوا الَّذِيْنَ يَلُوْنَكُمْ مِّنَ
الْكُفَّارِ وَلْيَجِدُوْا فِيْكُمْ غِلْظَةً ؕ وَاعْلَمُوْٓا اَنَّ اللّٰهَ
مَعَ الْمُتَّقِيْنَ ﴿١٢٣﴾

124.And whenever a Surah is revealed there are some among them who say (by way of mischief): "Whose faith has this Surah increased?" (Listen!) as for those who believe, this Surah has indeed added to their faith and they are rejoicing.

وَاِذَا مَآ اُنْزِلَتْ سُوْرَةٌ فَمِنْهُمْ مَّنْ يَّقُوْلُ اَيُّكُمْ
زَادَتْهُ هٰذِهٖٓ اِيْمَانًا ۚ فَاَمَّا الَّذِيْنَ اٰمَنُوْا
فَزَادَتْهُمْ اِيْمَانًا وَّهُمْ يَسْتَبْشِرُوْنَ ﴿١٢٤﴾

125.And as for those in whose hearts there is disease (of hypocrisy) it has added uncleanness to their (former) uncleanness and they die while they are unbelievers.

وَاَمَّا الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ فَزَادَتْهُمْ
رِجْسًا اِلٰى رِجْسِهِمْ وَمَاتُوْا وَهُمْ كٰفِرُوْنَ ﴿١٢٥﴾

126.Do they not see how they are being tried once or twice in every year? Even then they do not repent nor do they accept admonition!

اَوَلَا يَرَوْنَ اَنَّهُمْ يُفْتَنُوْنَ فِيْ كُلِّ عَامٍ مَّرَّةً اَوْ
مَرَّتَيْنِ ثُمَّ لَا يَتُوْبُوْنَ وَلَا هُمْ يَذَّكَّرُوْنَ ﴿١٢٦﴾

127.And whenever a Surah is revealed, they begin to look at one another (as if saying): "Is there anyone watching you?" Then they turn away. Allah has turned their hearts (from the Truth) because they are a people who understand nothing.

وَاِذَا مَآ اُنْزِلَتْ سُوْرَةٌ نَّظَرَ بَعْضُهُمْ اِلٰى بَعْضٍ
هَلْ يَرٰىكُمْ مِّنْ اَحَدٍ ثُمَّ انْصَرَفُوْا ؕ صَرَفَ اللّٰهُ قُلُوْبَهُمْ
بِاَنَّهُمْ قَوْمٌ لَّا يَفْقَهُوْنَ ﴿١٢٧﴾

128.Verily there has come to you a Holy Apostle from among yourselves, heavy on him lies your falling into distress, he is ardently desirous of your well-being, and most kind and merciful to the believers.

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ
مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ
رَّحِيْمٌ ﴿١٢٨﴾

129.(O My Apostle) if then they turn away from you, say you: "Allah is Sufficient for me–there is no God but He; on Him have I relied: and He it is– the Lord of the Mighty Throne."

فَاِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللّٰهُ ۖۗ لَآ اِلٰهَ اِلَّا
هُوَ ؕ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ ﴿١٢٩﴾

Introduction to Sûrah Yunus

Sûrah Yunus, Jonah, was revealed at Makkah. It consists of one hundred and nine verses divided into eleven sections.

When the Prophet began his mission, the people of Makkah who worshipped quite a number of independent gods with separate spheres of jurisdiction were not mentally prepared to accept the teachings of Islam. They had been idolaters and associators for so long that they could not appreciate the concept of one peerless, omnipotent, omnipresent God. It was also beyond their comprehension that the one peerless, omnipotent, omnipresent God bestows the office of prophethood on human beings. They also doubted that the Qur'an was the Word of Allah. Resurrection and life after death, too, were strange, unintelligible concepts to them.

This Sûrah exposes the irrationality of the superstitious creed of the people of Makkah, and presents the fundamental beliefs of Islam in a simple, straightforward manner.

The idols and other things worshipped by the people of Makkah are helpless, inanimate objects which have no power to create anything, and have, in fact, not created anything in this universe. These false gods bring no benefit to human beings, nor do they guide them in any field of life.

The only true God is Allah Who created the heavens and the earth and every other thing that sustains life, sent down guidance for the spiritual benefit of human beings, and gave them sight and hearing and many other faculties.

It is His mercy that He raised human beings to the office of prophethood. If He had sent a jinn or an angel as His prophet to human beings, they would have been frightened out of their senses on seeing strange, alien forms.

If the Qur'an is not the Word of Allah, let some human being produce a composition like it. If no one, not even the most eloquent of men has been able to do so, what is the justification of attributing the authorship of the Qur'an to a human being.

Resurrection is not an abstruse, unintelligible, impossible concept. He Who has the power to create everything from nothing has the power to revive human beings after their death.

The Sûrah commanded the Prophet to firmly stand committed to true faith without being discouraged by the opposition of the disbelievers. It is Allah who has the absolute power to benefit and harm: if He wishes to reward someone, none can stop Him; and if He wishes to punish somebody, none can prevent Him.

Sûrah 10. Yunus (Jonah)

ايَاتُهَا ١٠٩ | ١٠ سُوْرَةُ يُوْنُسَ مَكِّيَّةٌ ٥١ | رُكُوْعَاتُهَا ١١

Revealed at Makkah, 11 Sections, 109 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Alif. Lam. Raa. These are the (Luminous) Verses of the Book of Wisdom.

الٓرٰ تِلْكَ اٰيٰتُ الْكِتٰبِ الْحَكِيْمِ ①

المنزل ٣

2. Is it a (matter of) wonder to the people that We have sent down revelation to a (perfect) man from among themselves, saying: warn the people and give glad-tidings to those who believe that they have a position of truth with their Lord.? Then the disbelievers said: this (man) is a plain magician.

اَكَانَ لِلنَّاسِ عَجَبًا اَنْ اَوْحَيْنَآ اِلٰى رَجُلٍ
مِّنْهُمْ اَنْ اَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِيْنَ اٰمَنُوْٓا اَنَّ
لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكٰفِرُوْنَ
اِنَّ هٰذَا لَسٰحِرٌ مُّبِيْنٌ ②

وقف النبي

3. Verily your Lord is Allah Who created the heavens and earth in six Days, then established Himself on the Throne of Power becoming His Dignity. He plans and governs all affairs; no intercessor is there to intercede with Him except with His permission. Such is Allah, your Lord; so worship Him. Do you not then receive admonition?

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَ
الْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ
يُدَبِّرُ الْاَمْرَ مَا مِنْ شَفِيْعٍ اِلَّا مِنْۢ بَعْدِ اِذْنِهٖ
ذٰلِكُمُ اللّٰهُ رَبُّكُمْ فَاعْبُدُوْهُ اَفَلَا
تَذَكَّرُوْنَ ③

4. To Him is the return of all of you– this is a True Promise of Allah. Certainly it is He Who creates for the first time, then He shall repeat it so that He may reward with justice those who believed and worked righteous deeds. And those who disbelieved, for them shall be a boiling drink, and painful torment, the recompense of their infidelity.

اِلَيْهِ مَرْجِعُكُمْ جَمِيْعًا وَعْدَ اللّٰهِ حَقًّا اِنَّهٗ
يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ لِيَجْزِيَ
الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ بِالْقِسْطِ وَ
الَّذِيْنَ كَفَرُوْا لَهُمْ شَرَابٌ مِّنْ حَمِيْمٍ وَّ
عَذَابٌ اَلِيْمٌۢ بِمَا كَانُوْا يَكْفُرُوْنَ ④

5. He it is Who made the sun a shining glory and the moon a glittering light; and appointed for it stages so that you

هُوَ الَّذِيْ جَعَلَ الشَّمْسَ ضِيَآءً وَّالْقَمَرَ
نُوْرًا وَّقَدَّرَهٗ مَنَازِلَ لِتَعْلَمُوْا عَدَدَ السِّنِيْنَ

وَالْحِسَابَ ۭ مَا خَلَقَ اللّٰهُ ذٰلِكَ اِلَّا بِالْحَقِّ ۚ يُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ۝٥

may know the counting of years and the reckoning (of time). Allah did not create this but in truth and righteousness. Thus He explains the Signs (of His Might) to a people who have knowledge.

اِنَّ فِي اخْتِلَافِ الَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللّٰهُ فِي السَّمٰوٰتِ وَالْاَرْضِ لَاٰيٰتٍ لِّقَوْمٍ يَّتَّقُوْنَ ۝٦

6. Verily in the variation of night and day and in whatever Allah has created in the heavens and earth, are therein His Signs for a people who are God-fearing.

اِنَّ الَّذِيْنَ لَا يَرْجُوْنَ لِقَاۗءَنَا وَرَضُوْا بِالْحَيٰوةِ الدُّنْيَا وَاطْمَاَنُّوْا بِهَا وَالَّذِيْنَ هُمْ عَنْ اٰيٰتِنَا غٰفِلُوْنَ ۝٧

7. Verily those who hope not for the Meeting with Us, and are well-pleased with the life of this world and are contented (with its goods), and those who are heedless of Our Revelations—

اُولٰۗىِٕكَ مَاْوٰىهُمُ النَّارُ بِمَا كَانُوْا يَكْسِبُوْنَ ۝٨

8. These are the ones whose abode is Hell because of what they have earned.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ يَهْدِيْهِمْ رَبُّهُمْ بِاِيْمَانِهِمْ ۚ تَجْرِيْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ فِيْ جَنّٰتِ النَّعِيْمِ ۝٩

9. Certainly those who believe and work righteous deeds, their Lord will guide them (to the goal) on account of their faith: beneath them will be running streams in the Gardens of Bliss.

دَعْوٰىهُمْ فِيْهَا سُبْحٰنَكَ اللّٰهُمَّ وَتَحِيَّتُهُمْ فِيْهَا سَلٰمٌ ۚ وَاٰخِرُ دَعْوٰىهُمْ اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝١٠

10. (At the glory of Paradise) their call therein will be: "Sanctity to You, O Allah!" and the opening word at the time of their greeting will be: "peace!" and the end of their prayer shall be: "All Praise be to Allah, the Lord and Cherisher of all the Worlds."

Section 2

وَلَوْ يُعَجِّلُ اللّٰهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ اِلَيْهِمْ اَجَلُهُمْ ۭ فَنَذَرُ الَّذِيْنَ لَا يَرْجُوْنَ لِقَاۗءَنَا فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ۝١١

11. And were Allah to hasten evil to people as they hasten for the good, their given term would surely have already been completed. (Nay! not so) but We let those, who have no hope of Meeting Us, keep wandering in their contumacy.

وَاِذَا مَسَّ الْاِنْسَانَ الضُّرُّ دَعَانَا لِجَنْۢبِهٖٓ اَوْ قَاعِدًا اَوْ قَاۗىِٕمًا ۚ فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهٗ مَرَّ كَاَنْ لَّمْ يَدْعُنَآ اِلٰى ضُرٍّ مَّسَّهٗ ۭ كَذٰلِكَ زُيِّنَ لِلْمُسْرِفِيْنَ مَا كَانُوْا يَعْمَلُوْنَ ۝١٢

12. And when any affliction touches man he cries out to Us (at that moment)— lying down or sitting or standing. Then as soon as We remove his affliction, he passes on as if he had not (ever) cried to Us in any affliction that had touched him. Thus were made fair-seeming to the wrong-doers the extravagance of their misdeeds which they used to work.

وَلَقَدْ اَهْلَكْنَا الْقُرُوْنَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوْا ۙ وَجَاۗءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ وَمَا كَانُوْا لِيُؤْمِنُوْا ۭ كَذٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِيْنَ ۝١٣

13. And certainly We destroyed many generations before you when they committed wrongs and there came to them their Apostles with clear proofs, but they were not (such as) to believe! Thus do We requite a people who are guilty.

ثُمَّ جَعَلْنٰكُمْ خَلٰۗىِٕفَ فِي الْاَرْضِ مِنْۢ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُوْنَ ۝١٤

14. Then We made you successors in the earth after them, in order to see how you act.

وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيَاتُنَا بَيِّنٰتٍ ۙ قَالَ الَّذِيْنَ لَا يَرْجُوْنَ لِقَاۗءَنَا ائْتِ بِقُرْاٰنٍ غَيْرِ هٰذَآ اَوْ بَدِّلْهُ ۭ قُلْ مَا يَكُوْنُ لِيْٓ اَنْ اُبَدِّلَهٗ مِنْ تِلْقَاۗئِ نَفْسِيْ ۚ اِنْ اَتَّبِعُ اِلَّا مَا يُوْحٰٓى اِلَيَّ ۚ اِنِّىْٓ اَخَافُ اِنْ عَصَيْتُ رَبِّيْ عَذَابَ يَوْمٍ عَظِيْمٍ ۝١٥

15. And when Our Clear Revelations are recited to them, then those who have no hope of Meeting with Us start saying: "Bring us a Qur'an other than this (Qur'an) or change it." Say you: "It is not for me to change it of my own accord. I do not follow (anything) except that which is revealed to me. Verily if I disobey my Lord, I myself do fear the torment of a Mighty Day."

قُلْ لَّوْ شَاۗءَ اللّٰهُ مَا تَلَوْتُهٗ عَلَيْكُمْ وَلَآ اَدْرٰىكُمْ بِهٖ ڮ فَقَدْ لَبِثْتُ فِيْكُمْ عُمُرًا مِّنْ قَبْلِهٖ ۭ اَفَلَا تَعْقِلُوْنَ ۝١٦

16. Say you: "If Allah had so willed then I would not have recited it to you nor would He have informed you of it. I have spent a whole of my lifetime amongst you before it. Do you not then understand even that?"

فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِاٰيٰتِهٖ ۭ اِنَّهٗ لَا يُفْلِحُ الْمُجْرِمُوْنَ ۝١٧

17. Who then is a greater wrongdoer than he who forges a lie against Allah or denies the Revelations of Allah? Surely the guilty do not prosper.

18. And these (idolaters) worship beside Allah such things as can neither harm them nor do them any good and they say: "These (gods) are our intercessors with Allah." Say you: "Do you mean to inform Allah of what He does not know in heavens or on earth?" Glory to Him! He is exalted far above what they associate with Him (as partners).

وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَضُرُّهُمْ وَلَا
يَنْفَعُهُمْ وَيَقُوْلُوْنَ هٰٓؤُلَآءِ شُفَعَآؤُنَا عِنْدَ اللّٰهِ
قُلْ اَتُنَبِّـُٔوْنَ اللّٰهَ بِمَا لَا يَعْلَمُ فِي السَّمٰوٰتِ وَلَا
فِي الْاَرْضِ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ﴿١٨﴾

19. And (all) mankind was but a single community (in the beginning), then they began to differ among themselves (because of their crookedness). And had not a decision already been taken by your Lord, these affairs would have been finally decided between them in what they used to differ.

وَمَا كَانَ النَّاسُ اِلَّآ اُمَّةً وَّاحِدَةً فَاخْتَلَفُوْا
وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَقُضِيَ بَيْنَهُمْ
فِيْمَا فِيْهِ يَخْتَلِفُوْنَ ﴿١٩﴾

20. And they say: "Why is not a Sign sent down to them from their Lord?" Say you: "The Unseen is but for Allah. So wait; I, too, am among the waiters."

وَيَقُوْلُوْنَ لَوْلَآ اُنْزِلَ عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ فَقُلْ
اِنَّمَا الْغَيْبُ لِلّٰهِ فَانْتَظِرُوْا اِنِّيْ مَعَكُمْ مِّنَ
الْمُنْتَظِرِيْنَ ﴿٢٠﴾ ع

Section 3

21. And when We let people enjoy (Our) mercy after an affliction has touched them, they begin to plot against Our Revelations. Say you: "Allah is Swifter in punishing such plotting." Verily Our sent-ones (angels) are writing down what you plot.

وَاِذَآ اَذَقْنَا النَّاسَ رَحْمَةً مِّنْۢ بَعْدِ ضَرَّآءَ
مَسَّتْهُمْ اِذَا لَهُمْ مَّكْرٌ فِيْٓ اٰيَاتِنَا قُلِ اللّٰهُ
اَسْرَعُ مَكْرًا اِنَّ رُسُلَنَا يَكْتُبُوْنَ مَا
تَمْكُرُوْنَ ﴿٢١﴾

22. He it is Who makes you travel by land and sea; until you are in the ships and they sail on with the passengers in a favourable breeze and they rejoice at it:then (of a sudden) they are overtaken by a stormy and violent wind and the surging waves advance on them from all sides, and they begin to think they are encircled therein, (at that instant) they cry to Allah, making their worship pure for Him, saying: "(O Merciful Lord!) if You deliver us from this storm, we shall certainly be of Your grateful servants."

هُوَ الَّذِيْ يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتّٰىٓ اِذَا كُنْتُمْ
فِي الْفُلْكِ وَجَرَيْنَ بِهِمْ بِرِيْحٍ طَيِّبَةٍ وَّفَرِحُوْا بِهَا
جَآءَتْهَا رِيْحٌ عَاصِفٌ وَّجَآءَهُمُ الْمَوْجُ مِنْ كُلِّ
مَكَانٍ وَّظَنُّوْٓا اَنَّهُمْ اُحِيْطَ بِهِمْ دَعَوُا اللّٰهَ مُخْلِصِيْنَ
لَهُ الدِّيْنَ لَئِنْ اَنْجَيْتَنَا مِنْ هٰذِهٖ لَنَكُوْنَنَّ مِنَ
الشّٰكِرِيْنَ ﴿٢٢﴾

23. Then when He delivers them, they begin to rebel in the earth unjustly. O people! the burden of your rebellion shall be only upon yourselves–you may well enjoy the brief spell of life in the world. Thereafter to Us is your return; then We shall inform you of what you used to do.

فَلَمَّآ اَنْجٰىهُمْ اِذَا هُمْ يَبْغُوْنَ فِي الْاَرْضِ بِغَيْرِ
الْحَقِّ يٰٓاَيُّهَا النَّاسُ اِنَّمَا بَغْيُكُمْ عَلٰٓى اَنْفُسِكُمْ
مَّتَاعَ الْحَيٰوةِ الدُّنْيَا ثُمَّ اِلَيْنَا مَرْجِعُكُمْ
فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٢٣﴾

24. So the likeness of (the rise and fall of) this world's life is as the water We send down from the sky; with the water grows the luxuriant herbage of the earth, which men and cattle eat, till the earth puts on her ornament and is well-adorned with the growth, and its owners begin to believe that (now) they have full control over it; (then suddenly) there comes upon it Our Command by night or by day, and We make it mown down as if it had never existed there the day before. Thus do We explain in detail the Signs (of Our Might) to a people who reflect.

اِنَّمَا مَثَلُ الْحَيٰوةِ الدُّنْيَا كَمَآءٍ اَنْزَلْنٰهُ مِنَ
السَّمَآءِ فَاخْتَلَطَ بِهٖ نَبَاتُ الْاَرْضِ مِمَّا يَاْكُلُ
النَّاسُ وَالْاَنْعَامُ حَتّٰىٓ اِذَآ اَخَذَتِ الْاَرْضُ
زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ اَهْلُهَآ اَنَّهُمْ قٰدِرُوْنَ
عَلَيْهَآ اَتٰىهَآ اَمْرُنَا لَيْلًا اَوْ نَهَارًا فَجَعَلْنٰهَا
حَصِيْدًا كَاَنْ لَّمْ تَغْنَ بِالْاَمْسِ كَذٰلِكَ
نُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّتَفَكَّرُوْنَ ﴿٢٤﴾

25. And Allah calls to the abode of peace and guides whom He will to the straight path.

وَاللّٰهُ يَدْعُوْٓا اِلٰى دَارِ السَّلٰمِ وَيَهْدِيْ مَنْ
يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٢٥﴾

26. For those who do good works is a good reward–nay! even more than that. Neither darkness (of humiliation) nor (shadow of) disgrace will cover their faces. These are the companions of the Paradise and therein they shall abide for ever.

لِلَّذِيْنَ اَحْسَنُوا الْحُسْنٰى وَزِيَادَةٌ وَلَا
يَرْهَقُ وُجُوْهَهُمْ قَتَرٌ وَّلَا ذِلَّةٌ اُولٰٓئِكَ اَصْحٰبُ
الْجَنَّةِ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢٦﴾

27. And those who work evil deeds–the punishment of an evil is the like thereof, and disgrace will cover them; they shall have none to protect them against (the Torment of) Allah-

وَالَّذِيْنَ كَسَبُوا السَّيِّاٰتِ جَزَآءُ سَيِّئَةٍ بِمِثْلِهَا
وَتَرْهَقُهُمْ ذِلَّةٌ مَا لَهُمْ مِّنَ اللّٰهِ مِنْ عَاصِمٍ
كَاَنَّمَآ اُغْشِيَتْ وُجُوْهُهُمْ قِطَعًا مِّنَ الَّيْلِ
مُظْلِمًا اُولٰٓئِكَ اَصْحٰبُ النَّارِ هُمْ فِيْهَا

as if their faces were overcast with some patch of dark night. These are the Companions of the Fire and therein they shall abide for ever.

خٰلِدُوْنَ ﴿٢٧﴾

28. And (just imagine their shame and regret) the Day We gather them all together (in the Plain of Gathering); then We shall command the associators: "Remain at your places wherever you are, you and your false gods." Then We shall cause their mutual relations to be cut-off and their associate-gods will say to them: "(O idolaters!) it was not us that you used to worship.

وَيَوْمَ نَحْشُرُهُمْ جَمِيْعًا ثُمَّ نَقُوْلُ لِلَّذِيْنَ اَشْرَكُوْا مَكَانَكُمْ اَنْتُمْ وَ شُرَكَآؤُكُمْ ۚ فَزَيَّلْنَا بَيْنَهُمْ وَ قَالَ شُرَكَآؤُهُمْ مَّا كُنْتُمْ اِيَّانَا تَعْبُدُوْنَ ﴿٢٨﴾

29. So Allah is Sufficient as Witness between you and us that we were quite unaware of your worshiping us."

فَكَفٰى بِاللّٰهِ شَهِيْدًا ۢ بَيْنَنَا وَبَيْنَكُمْ اِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغٰفِلِيْنَ ﴿٢٩﴾

30. Here every soul will see (the fruits of) what it had sent before; and they shall be brought back to Allah, their real Master, and lost to them will be that which they used to fabricate.

هُنَالِكَ تَبْلُوْا كُلُّ نَفْسٍ مَّآ اَسْلَفَتْ وَ رُدُّوْٓا اِلَى اللّٰهِ مَوْلٰىهُمُ الْحَقِّ وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿٣٠﴾ ع

النصف ع ٣ ١٠ ٨

Section 4

31. Ask them: "Who gives you sustenance from the heaven and the earth? Or who has power over hearing and sight? And who brings forth the living from the dead and brings forth the dead from the living? And who plans every affair?" They will then surely say (in reply): Allah! Say you: "(If this be the truth) why do you not then guard yourselves (against associating)?"

قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمَآءِ وَ الْاَرْضِ اَمَّنْ يَّمْلِكُ السَّمْعَ وَالْاَبْصَارَ وَمَنْ يُّخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُّدَبِّرُ الْاَمْرَ ۭ فَسَيَقُوْلُوْنَ اللّٰهُ ۚ فَقُلْ اَفَلَا تَتَّقُوْنَ ﴿٣١﴾

32. Such then is Allah, your true Lord; then what is there after the truth but error? Whither then are you turning away (from the truth)?

فَذٰلِكُمُ اللّٰهُ رَبُّكُمُ الْحَقُّ ۚ فَمَاذَا بَعْدَ الْحَقِّ اِلَّا الضَّلٰلُ ۚۖ فَاَنّٰى تُصْرَفُوْنَ ﴿٣٢﴾

33. Thus the Word of your Lord is proved against those who transgress, that they will not believe.

كَذٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِيْنَ فَسَقُوْٓا اَنَّهُمْ لَا يُؤْمِنُوْنَ ﴿٣٣﴾

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34. Say you: (O My Apostle!): "Is there any of your associate-gods who produces the first creation, then (after its destruction) reproduces it as well?" Say you: "Allah it is Who originates the creation and then (after its destruction) recreates it as well, so (beware!) Whither are you turning away from the truth?"

قُلْ هَلْ مِنْ شُرَكَآىِٕكُمْ مَّنْ يَّبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ ۭ قُلِ اللّٰهُ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ فَاَنّٰى تُؤْفَكُوْنَ ﴿٣٤﴾

35. Say you: "Is there any of your associate-gods who can guide you to the Truth?" Say you: "Allah it is Who guides to the Truth. Is then He Who alone guides to the Truth worthier to be followed, or he who does not find the way of guidance unless he is himself guided? (O idolaters) what is the matter with you? How wrongly you judge!"

قُلْ هَلْ مِنْ شُرَكَآىِٕكُمْ مَّنْ يَّهْدِيْٓ اِلَى الْحَقِّ ۭ قُلِ اللّٰهُ يَهْدِيْ لِلْحَقِّ ۭ اَفَمَنْ يَّهْدِيْٓ اِلَى الْحَقِّ اَحَقُّ اَنْ يُّتَّبَعَ اَمَّنْ لَّا يَهِدِّيْٓ اِلَّآ اَنْ يُّهْدٰى ۚ فَمَا لَكُمْ ۣ كَيْفَ تَحْكُمُوْنَ ﴿٣٥﴾

36. And most of them follow nothing but mere fancy and conjecture. Surely conjecture cannot make one independent of the Truth in the least. Verily Allah best knows what they do.

وَمَا يَتَّبِعُ اَكْثَرُهُمْ اِلَّا ظَنًّا ۭ اِنَّ الظَّنَّ لَا يُغْنِيْ مِنَ الْحَقِّ شَيْـــًٔا ۭ اِنَّ اللّٰهَ عَلِيْمٌۢ بِمَا يَفْعَلُوْنَ ﴿٣٦﴾

37. And this Qur'an is not such as could have been fabricated by any one except being sent down by Allah, nay! It is but a confirmation of what has been revealed before it and is an explanation in detail of what is inscirbed on the Preserved Tablet, there is no doubt that it is (sent down) from the Lord of the Worlds.

وَمَا كَانَ هٰذَا الْقُرْاٰنُ اَنْ يُّفْتَرٰى مِنْ دُوْنِ اللّٰهِ وَلٰكِنْ تَصْدِيْقَ الَّذِيْ بَيْنَ يَدَيْهِ وَ تَفْصِيْلَ الْكِتٰبِ لَا رَيْبَ فِيْهِ مِنْ رَّبِّ الْعٰلَمِيْنَ ﴿٣٧﴾ قف

38. Do these (infidels) say that you have forged it yourself? Say you: "Then bring a Surah like it yourselves and call (to aid) whomsoever you can beside Allah, if you are truthful (in your accusation!)"

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ۭ قُلْ فَاْتُوْا بِسُوْرَةٍ مِّثْلِهٖ وَادْعُوْا مَنِ اسْتَطَعْتُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٣٨﴾

39. Nay! they rejected what they could not fully understand and whose end has not yet come to them. Even so those before them denied (in their ignorance); behold then, how was the end of the wrongdoers!

بَلْ كَذَّبُوْا بِمَا لَمْ يُحِيْطُوْا بِعِلْمِهٖ وَلَمَّا يَأْتِهِمْ
تَأْوِيْلُهٗ ؕ كَذٰلِكَ كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ
فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظّٰلِمِيْنَ ﴿۳۹﴾

40. And of them are some who will believe therein and of them are some who will not believe therein; and your Lord best knows the mischief-makers.

وَمِنْهُمْ مَّنْ يُّؤْمِنُ بِهٖ وَمِنْهُمْ مَّنْ لَّا
يُؤْمِنُ بِهٖ ؕ وَرَبُّكَ اَعْلَمُ بِالْمُفْسِدِيْنَ ﴿۴۰﴾

Section 5

41. And if they deny you, then say you: "For me is my work, and for you is your work; you are not responsible for what I do, and I am not responsible for what you do."

وَاِنْ كَذَّبُوْكَ فَقُلْ لِّيْ عَمَلِيْ وَلَكُمْ عَمَلُكُمْ ۚ
اَنْتُمْ بَرِيْٓــُٔوْنَ مِمَّآ اَعْمَلُ وَاَنَا بَرِيْٓءٌ مِّمَّا
تَعْمَلُوْنَ ﴿۴۱﴾

42. And of them are some who (apparently) listen to you. So can you make the deaf hear even though they under stand nothing?

وَمِنْهُمْ مَّنْ يَّسْتَمِعُوْنَ اِلَيْكَ ؕ اَفَاَنْتَ تُسْمِعُ
الصُّمَّ وَلَوْ كَانُوْا لَا يَعْقِلُوْنَ ﴿۴۲﴾

43. And of them are some who (apparently) look at you. So can you show the way to the blind even though they see nothing?

وَمِنْهُمْ مَّنْ يَّنْظُرُ اِلَيْكَ ؕ اَفَاَنْتَ تَهْدِي
الْعُمْيَ وَلَوْ كَانُوْا لَا يُبْصِرُوْنَ ﴿۴۳﴾

44. Verily Allah does not wrong mankind a bit but it is they who wrong their own souls.

اِنَّ اللّٰهَ لَا يَظْلِمُ النَّاسَ شَيْــًٔا وَّلٰكِنَّ النَّاسَ
اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿۴۴﴾

45. And on the Day when Allah will gather them together (they will think) as though they had not stayed (in the world) but a part of the day. They shall recognise one another. (Then the truth will dawn upon them that) lost were those who had denied the Meeting with Allah, and that they had not been rightly guided.

وَيَوْمَ يَحْشُرُهُمْ كَاَنْ لَّمْ يَلْبَثُوْٓا اِلَّا سَاعَةً مِّنَ
النَّهَارِ يَتَعَارَفُوْنَ بَيْنَهُمْ ؕ قَدْ خَسِرَ الَّذِيْنَ كَذَّبُوْا
بِلِقَآءِ اللّٰهِ وَمَا كَانُوْا مُهْتَدِيْنَ ﴿۴۵﴾

46. And whether We show you some (of the torment) which We have promised them or We lift you (unto Us) before–in any case to Us is their final return and Allah is Witness of what they do.

وَاِمَّا نُرِيَنَّكَ بَعْضَ الَّذِيْ نَعِدُهُمْ اَوْ نَتَوَفَّيَنَّكَ
فَاِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللّٰهُ شَهِيْدٌ عَلٰى مَا
يَفْعَلُوْنَ ﴿۴۶﴾

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47. And for each community there has been an Apostle; so when their Apostle came (to them and they denied him then) the affair between them would have been judged with equity and justice for them and they would not have been wronged.

وَلِكُلِّ اُمَّةٍ رَّسُوْلٌ ۚ فَاِذَا جَآءَ رَسُوْلُهُمْ
قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُوْنَ ﴿۴۷﴾

48. And they say: "When will this promise (of torment) be fulfilled, if you speak the truth?"

وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ
صٰدِقِيْنَ ﴿۴۸﴾

49. Say you: "I do not possess (any personal) power of harm and of good to myself, but what Allah pleases. For every community is a fixed term: when their fixed term is reachd neither an instant can they defer it nor an instant can they advance it."

قُلْ لَّآ اَمْلِكُ لِنَفْسِيْ ضَرًّا وَّلَا نَفْعًا اِلَّا مَا
شَآءَ اللّٰهُ ؕ لِكُلِّ اُمَّةٍ اَجَلٌ ؕ اِذَا جَآءَ اَجَلُهُمْ
فَلَا يَسْتَاْخِرُوْنَ سَاعَةً وَّلَا يَسْتَقْدِمُوْنَ ﴿۴۹﴾

50. Say you: "(O disbelievers!) think if His Punishment were to overtake you by night or by day what then is there of which the culprits wish Him to hasten?"

قُلْ اَرَءَيْتُمْ اِنْ اَتٰىكُمْ عَذَابُهٗ بَيَاتًا اَوْ نَهَارًا
مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُوْنَ ﴿۵۰﴾

51. "Is it that you will believe in the torment when it actually overtakes you?" (At this the angels will say to them: "Have your eyes opened) what! now! and you were hastening for the torment before."

اَثُمَّ اِذَا مَا وَقَعَ اٰمَنْتُمْ بِهٖ ؕ آٰلْـٰٔنَ وَقَدْ كُنْتُمْ
بِهٖ تَسْتَعْجِلُوْنَ ﴿۵۱﴾

52. Then will it be said to the wrongdoers: "Taste (now) the torment everlasting; you will not be requited except for what you used to earn."

ثُمَّ قِيْلَ لِلَّذِيْنَ ظَلَمُوْا ذُوْقُوْا عَذَابَ الْخُلْدِ ۚ
هَلْ تُجْزَوْنَ اِلَّا بِمَا كُنْتُمْ تَكْسِبُوْنَ ﴿۵۲﴾

53. And they ask you: "Is that true?" Say you: "Yes! by my Lord! it is the very Truth. And you cannot frustrate Allah in anything."

وَيَسْتَنْۢبِـُٔوْنَكَ اَحَقٌّ هُوَ ؕ قُلْ اِيْ وَرَبِّيْٓ اِنَّهٗ
لَحَقٌّ ؕ وَمَآ اَنْتُمْ بِمُعْجِزِيْنَ ﴿۵۳﴾

Section 6

54. And if every wrongdoer possessed all the wealth in the earth, even then he would offer the entire wealth for ransom to escape the torment. And those wrongdoers would bitterly

وَلَوْ اَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْاَرْضِ
لَافْتَدَتْ بِهٖ ؕ وَاَسَرُّوا النَّدَامَةَ لَمَّا رَاَوُا
الْعَذَابَ ۚ وَقُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا
يُظْلَمُوْنَ ﴿۵۴﴾

repent in their heart of hearts when they see the torment; and it will be decided between them with justice and they will not be wronged.

55. Listen! surely to Allah belongs whatever is in the heavens and the earth. Listen! certainly the Promise of Allah is true but most of the people know not (this truth).

اَلَآ اِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ اَلَآ اِنَّ
وَعْدَ اللّٰهِ حَقٌّ وَّلٰكِنَّ اَكْثَرَهُمْ لَا
يَعْلَمُوْنَ ﴿۵۵﴾

56. Verily He alone gives life; and He alone causes death, and to Him alone You shall all be brought back (in the end).

هُوَ يُحْيٖ وَيُمِيْتُ وَاِلَيْهِ تُرْجَعُوْنَ ﴿۵۶﴾

57. O mankind! there has come to you an admonition from your Lord and (has come) a healing for what ailments there are in the breasts and (there has come) a guidance and a mercy for the Believers.

يٰۤاَيُّهَا النَّاسُ قَدْ جَآءَتْكُمْ مَّوْعِظَةٌ مِّنْ رَّبِّكُمْ
وَشِفَآءٌ لِّمَا فِي الصُّدُوْرِ ۙ وَهُدًى وَّرَحْمَةٌ
لِّلْمُؤْمِنِيْنَ ﴿۵۷﴾

58. Say (O My Apostle!): "This Book is revealed merely by the Grace of Allah and His Mercy;" so let them rejoice thereat and it is far better than all the things they amass.

قُلْ بِفَضْلِ اللّٰهِ وَبِرَحْمَتِهٖ فَبِذٰلِكَ
فَلْيَفْرَحُوْا ؕ هُوَ خَيْرٌ مِّمَّا يَجْمَعُوْنَ ﴿۵۸﴾

59. Say you: "Do you think what Allah has sent down to you of provision and you have yourselves made thereof some unlawful and some lawful? Ask them: 'has Allah given you permission (to do so) or are you forging a lie against Allah?' "

قُلْ اَرَءَيْتُمْ مَّآ اَنْزَلَ اللّٰهُ لَكُمْ مِّنْ رِّزْقٍ
فَجَعَلْتُمْ مِّنْهُ حَرَامًا وَّحَلٰلًا ؕ قُلْ آٰللّٰهُ اَذِنَ
لَكُمْ اَمْ عَلَى اللّٰهِ تَفْتَرُوْنَ ﴿۵۹﴾

60. And what do they fancy, those who forge lies against Allah, of their plight on the Day of Resurrection? Verily Allah is Bountiful to mankind; but most of the people are not thankful.

وَمَا ظَنُّ الَّذِيْنَ يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ
يَوْمَ الْقِيٰمَةِ ؕ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى النَّاسِ
وَلٰكِنَّ اَكْثَرَهُمْ لَا يَشْكُرُوْنَ ﴿۶۰﴾ ع

ربع

Section 7

61. And (O My Apostle!) you are not busy in any activity nor do you recite any part of the Qur'an–nor (O people!) do you do any work but We are Witness over you (in all circumstances). And there is nothing hidden from your Lord even an atom's weight in the earth or in the heaven nor anything smaller than that (atom) nor greater but it is on record in a Luminous Book (the Preserved Tablet).

وَمَا تَكُوْنُ فِيْ شَاْنٍ وَّمَا تَتْلُوْا مِنْهُ مِنْ قُرْاٰنٍ
وَّلَا تَعْمَلُوْنَ مِنْ عَمَلٍ اِلَّا كُنَّا عَلَيْكُمْ شُهُوْدًا

اِذْ تُفِيْضُوْنَ فِيْهِ ؕ وَمَا يَعْزُبُ عَنْ رَّبِّكَ مِنْ
مِّثْقَالِ ذَرَّةٍ فِي الْاَرْضِ وَلَا فِي السَّمَآءِ وَلَآ
اَصْغَرَ مِنْ ذٰلِكَ وَلَآ اَكْبَرَ اِلَّا فِيْ كِتٰبٍ
مُّبِيْنٍ ﴿۶۱﴾

62. Beware! verily the friends of Allah! no fear comes upon them, nor shall they grieve–

اَلَآ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا
هُمْ يَحْزَنُوْنَ ﴿۶۲﴾

63. These are those who believe and keep fearing Allah (throughout life).

الَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ ﴿۶۳﴾

64. For them are glad-tidings in the life of this world and in the Hereafter. There is no altering the Words of Allah. That is indeed a mighty achievement.

لَهُمُ الْبُشْرٰى فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْاٰخِرَةِ ؕ لَا
تَبْدِيْلَ لِكَلِمٰتِ اللّٰهِ ؕ ذٰلِكَ هُوَ الْفَوْزُ
الْعَظِيْمُ ﴿۶۴﴾

65. And let not their speech grieve you. Surely, all honour belongs to Allah. He it is– the All-Hearing, the All-Knowing.

وَلَا يَحْزُنْكَ قَوْلُهُمْ ۘ اِنَّ الْعِزَّةَ لِلّٰهِ جَمِيْعًا ؕ هُوَ
السَّمِيْعُ الْعَلِيْمُ ﴿۶۵﴾

وقف لازم

66. Beware! verily to Allah belongs whoever is in the heavens and whoever is in the earth. And what do they follow who call on associates beside Allah ? They follow but mere fancy and they do nothing but conjecture.

اَلَآ اِنَّ لِلّٰهِ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي
الْاَرْضِ ؕ وَمَا يَتَّبِعُ الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ
اللّٰهِ شُرَكَآءَ ؕ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَاِنْ
هُمْ اِلَّا يَخْرُصُوْنَ ﴿۶۶﴾

67. He it is Who has made for you the night so that you may rest therein; and made the day bright giving light. Surely therein are signs for a people who listen (attentively).

هُوَ الَّذِيْ جَعَلَ لَكُمُ الَّيْلَ لِتَسْكُنُوْا فِيْهِ
وَالنَّهَارَ مُبْصِرًا ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ
يَّسْمَعُوْنَ ﴿۶۷﴾

68. They say: "Allah has taken to Himself a son". Glory be to Him! He is Independent and Self-Sufficient. His is whatever is in the heavens and whatever is in the earth. No warranty is there with you for this (bogus plea). Do you then forge a lie against

قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا سُبْحٰنَهٗ ؕ هُوَ الْغَنِيُّ ؕ
لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ اِنْ
عِنْدَكُمْ مِّنْ سُلْطٰنٍۭ بِهٰذَا ؕ اَتَقُوْلُوْنَ عَلَى
اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿۶۸﴾

Allah about what you have no knowledge at all?

69. Say you: "Verily those who forge a lie against Allah will never prosper."

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللّٰهِ الْكَذِبَ
لَا يُفْلِحُونَ ﴿٦٩﴾

70. A little (short-lived) enjoyment in the world–then to Us is their return. Then We shall make them taste a severe torment as a recompense because they used to disbelieve.

مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ
نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا
يَكْفُرُونَ ﴿٧٠﴾

Section 8

71. And recite to them the tidings of Noah (on him be peace) when he said to his people: "O my people! if my standing forth and my admonishing with the Revelations of Allah offends you then (listen!): on Allah alone do I rely. So you, too, unitedly decide on your course of action together with your associate-gods and let not your decision be obscure to you. Then decree against me (what you will) and give me no respite.

وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهٖ
يٰقَوْمِ إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَ
تَذْكِيرِي بِاٰيٰتِ اللّٰهِ فَعَلَى اللّٰهِ تَوَكَّلْتُ
فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَآءَكُمْ ثُمَّ لَا يَكُنْ
أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا
تُنْظِرُونِ ﴿٧١﴾

72. "Despite this, if you turn away then I ask for no wage from you. My recompense is only with Allah and I am commanded to be of Muslims (who submit)."

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِيَ
إِلَّا عَلَى اللّٰهِ وَ أُمِرْتُ أَنْ أَكُونَ مِنَ
الْمُسْلِمِينَ ﴿٧٢﴾

73. But his people did deny him. So We delivered him and those who were with him in the Ark, and We made them their successors; and We drowned those who denied Our Revelations. See then how was the end of those who were warned.

فَكَذَّبُوهُ فَنَجَّيْنٰهُ وَمَنْ مَعَهٗ فِي الْفُلْكِ وَ
جَعَلْنٰهُمْ خَلٰٓئِفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا
بِاٰيٰتِنَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ
الْمُنْذَرِينَ ﴿٧٣﴾

74. Then We sent after Noah (on him be peace) other Apostles to their people. So they brought to them clear proofs, but those people were not such as to believe what they had once rejected. Thus do We seal the hearts of the transgressors (against all admonition).

ثُمَّ بَعَثْنَا مِنْ بَعْدِهٖ رُسُلًا إِلٰى قَوْمِهِمْ
فَجَآءُوهُمْ بِالْبَيِّنٰتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا
بِهٖ مِنْ قَبْلُ كَذٰلِكَ نَطْبَعُ عَلٰى قُلُوبِ
الْمُعْتَدِينَ ﴿٧٤﴾

75. Then after these Apostles We sent Moses and Aaron (on them be peace) to Pharaoh and his courtiers with Our Signs; but the People of Pharaoh waxed proud and arrogant and they were a guilty people.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسٰى وَهٰرُونَ إِلٰى
فِرْعَوْنَ وَمَلَا۟ئِهٖ بِاٰيٰتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا
مُجْرِمِينَ ﴿٧٥﴾

76. So when there came to them the truth from Us, they said: "Certainly this is open magic."

فَلَمَّا جَآءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوٓا إِنَّ هٰذَا
لَسِحْرٌ مُبِينٌ ﴿٧٦﴾

77. Moses said: "(O you blind fools!) do you say (so) about the Truth when it has come to you? (Consider!) is this magic? And verily magicians do not prosper."

قَالَ مُوسٰى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَآءَكُمْ
أَسِحْرٌ هٰذَا وَلَا يُفْلِحُ السّٰحِرُونَ ﴿٧٧﴾

78. They said: "Have you come to us in order to turn us away from that (faith) we found our forefathers on, and (that) the greatness in the land (of Egypt) maybe for you two? (Now just for the sake of you two) we are not going to believe in you."

قَالُوٓا أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ اٰبَآءَنَا
وَتَكُونَ لَكُمَا الْكِبْرِيَآءُ فِي الْأَرْضِ وَمَا
نَحْنُ لَكُمَا بِمُؤْمِنِينَ ﴿٧٨﴾

79. And Pharaoh said: "Bring (forthwith) to me every skilled magician (in the land)."

وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سٰحِرٍ عَلِيمٍ ﴿٧٩﴾

80. So when the magicians came, Moses (on him be peace) said to them: "Cast what you are going to cast."

فَلَمَّا جَآءَ السَّحَرَةُ قَالَ لَهُمْ مُوسٰى أَلْقُوا
مَآ أَنْتُمْ مُلْقُونَ ﴿٨٠﴾

81. Then when they had cast down, Moses said: "What you have brought is magic. Verily Allah will soon set it at naught, indeed Allah does not allow the work of mischief-makers to prosper.

فَلَمَّآ أَلْقَوْا قَالَ مُوسٰى مَا جِئْتُمْ بِهِ
السِّحْرُ إِنَّ اللّٰهَ سَيُبْطِلُهٗ إِنَّ اللّٰهَ لَا يُصْلِحُ
عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾

82. "And Allah shows the truth as truth by His Words, much as the guilty may dislike it."

وَيُحِقُّ اللّٰهُ الْحَقَّ بِكَلِمٰتِهٖ وَلَوْ كَرِهَ
الْمُجْرِمُونَ ﴿٨٢﴾

Section 9

83. Then none believed in Moses except a few of his people, (and that too) in fear of Pharaoh and their chiefs lest

فَمَآ اٰمَنَ لِمُوسٰى إِلَّا ذُرِّيَّةٌ مِنْ قَوْمِهٖ عَلٰى
خَوْفٍ مِنْ فِرْعَوْنَ وَمَلَا۟ئِهِمْ أَنْ يَفْتِنَهُمْ

they should lead them astray by force. And actually Pharaoh was a tyrant in the land and certainly of the transgressors.

وَاِنَّ فِرْعَوْنَ لَعَالٍ فِی الْاَرْضِ ۚ وَاِنَّهٗ لَمِنَ
الْمُسْرِفِیْنَ ﴿۸۳﴾

84. And Moses (on him be peace) said: "O my people! if you believe in Allah, then rely upon Him alone if you are indeed true Muslims (who submit to Him)."

وَقَالَ مُوْسٰی یٰقَوْمِ اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ
فَعَلَیْهِ تَوَكَّلُوْۤا اِنْ كُنْتُمْ مُّسْلِمِیْنَ ﴿۸۴﴾

85. They said: "Only upon Allah we do rely; our Lord! make us not a trial for the wrongdoing people–

فَقَالُوْا عَلَی اللّٰهِ تَوَكَّلْنَا ۚ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً
لِّلْقَوْمِ الظّٰلِمِیْنَ ﴿۸۵﴾

86. "And deliver us by Your Mercy from (the persecution of) the disbelieving folk."

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكٰفِرِیْنَ ﴿۸۶﴾

87. And We Revealed to Moses and his brother: "Take some houses for your people in Egypt and make these houses facing Qiblah, and establish prayer, and (O Moses!) give gladtidings to the Believers."

وَاَوْحَیْنَاۤ اِلٰی مُوْسٰی وَاَخِیْهِ اَنْ تَبَوَّاٰ
لِقَوْمِكُمَا بِمِصْرَ بُیُوْتًا وَّ اجْعَلُوْا بُیُوْتَكُمْ
قِبْلَةً وَّ اَقِیْمُوا الصَّلٰوةَ ؕ وَبَشِّرِ الْمُؤْمِنِیْنَ ﴿۸۷﴾

88. Moses submitted: "Our Lord, verily You have bestowed upon Pharaoh and his chiefs adornment and riches in the life of this world, (our Lord,) that they may lead (people) astray from Your Path; Our Lord! destroy their riches and harden their hearts so that they may not believe till they see the woeful torment."

وَقَالَ مُوْسٰی رَبَّنَاۤ اِنَّكَ اٰتَیْتَ فِرْعَوْنَ وَ
مَلَاَهٗ زِیْنَةً وَّ اَمْوَالًا فِی الْحَیٰوةِ الدُّنْیَا ۙ رَبَّنَا
لِیُضِلُّوْا عَنْ سَبِیْلِكَ ۚ رَبَّنَا اطْمِسْ عَلٰۤی
اَمْوَالِهِمْ وَاشْدُدْ عَلٰی قُلُوْبِهِمْ فَلَا یُؤْمِنُوْا
حَتّٰی یَرَوُا الْعَذَابَ الْاَلِیْمَ ﴿۸۸﴾

89. Allah said: "Prayers of you both have been accepted, so be firm-footed and do not follow the path of those who are ignorant."

قَالَ قَدْ اُجِیْبَتْ دَّعْوَتُكُمَا فَاسْتَقِیْمَا وَلَا
تَتَّبِعٰٓنِّ سَبِیْلَ الَّذِیْنَ لَا یَعْلَمُوْنَ ﴿۸۹﴾

90. And We led the Children of Israel across the sea; then Pharaoh and his armies followed them in insolence and oppression till at length when he was drowning, he said (in despair): "I believe that there is no God to be worshipped but He! in whom the Children of Israel have believed; and

وَجٰوَزْنَا بِبَنِیْۤ اِسْرَآءِیْلَ الْبَحْرَ فَاَتْبَعَهُمْ
فِرْعَوْنُ وَجُنُوْدُهٗ بَغْیًا وَّعَدْوًا ؕ حَتّٰۤی اِذَاۤ اَدْرَكَهُ
الْغَرَقُ ۙ قَالَ اٰمَنْتُ اَنَّهٗ لَاۤ اِلٰهَ اِلَّا الَّذِیْۤ
اٰمَنَتْ بِهٖ بَنُوْۤا اِسْرَآءِیْلَ وَ اَنَا مِنَ
الْمُسْلِمِیْنَ ﴿۹۰﴾

(I declare that) I am of the Muslims (who submit)."

91. What! Now! And you have disbelieved all the while before, and were of the mischief-makers!

آٰلْـٰٔنَ وَقَدْ عَصَیْتَ قَبْلُ وَ كُنْتَ مِنَ
الْمُفْسِدِیْنَ ﴿۹۱﴾

92. So this day We shall deliver you in your body (from the fierce sea-waves) that you maybe a Sign (of warning) to those after you. And in truth most of the people are heedless of Our Signs.

فَالْیَوْمَ نُنَجِّیْكَ بِبَدَنِكَ لِتَكُوْنَ لِمَنْ
خَلْفَكَ اٰیَةً ؕ وَاِنَّ كَثِیْرًا مِّنَ النَّاسِ عَنْ
اٰیٰتِنَا لَغٰفِلُوْنَ ﴿۹۲﴾

Section 10

93. And assuredly We gave the Children of Israel a goodly settlement and We provided them with pure and goodly things. Then they differed not until there had come to them the knowledge of the truth. (O My Apostle) surely your Lord will decide between them on the Day of Resurrection concerning things about which they used to differ.

وَلَقَدْ بَوَّاْنَا بَنِیْۤ اِسْرَآءِیْلَ مُبَوَّاَ صِدْقٍ وَّ
رَزَقْنٰهُمْ مِّنَ الطَّیِّبٰتِ ۚ فَمَا اخْتَلَفُوْا
حَتّٰی جَآءَهُمُ الْعِلْمُ ؕ اِنَّ رَبَّكَ یَقْضِیْ بَیْنَهُمْ
یَوْمَ الْقِیٰمَةِ فِیْمَا كَانُوْا فِیْهِ یَخْتَلِفُوْنَ ﴿۹۳﴾

94. And (O Listener!) if you are in any doubt in that which We have sent down to you (through Our Apostle) then ask those who recite the Book before you. Certainly the Truth has come to you from your Lord, so never be of those who doubt–

فَاِنْ كُنْتَ فِیْ شَكٍّ مِّمَّاۤ اَنْزَلْنَاۤ اِلَیْكَ فَسْـَٔلِ
الَّذِیْنَ یَقْرَءُوْنَ الْكِتٰبَ مِنْ قَبْلِكَ ۚ لَقَدْ
جَآءَكَ الْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ
مِنَ الْمُمْتَرِیْنَ ﴿۹۴﴾

95. And never be of those who denied the Signs of Allah, or you shall be of the losers.

وَلَا تَكُوْنَنَّ مِنَ الَّذِیْنَ كَذَّبُوْا بِاٰیٰتِ اللّٰهِ
فَتَكُوْنَ مِنَ الْخٰسِرِیْنَ ﴿۹۵﴾

96. Surely those against whom the Word of your Lord has proved true will not believe–

اِنَّ الَّذِیْنَ حَقَّتْ عَلَیْهِمْ كَلِمَتُ رَبِّكَ لَا
یُؤْمِنُوْنَ ﴿۹۶﴾

97. Even if there were to come to them all signs, until they saw the painful torment with their own eyes.

وَلَوْ جَآءَتْهُمْ كُلُّ اٰیَةٍ حَتّٰی یَرَوُا الْعَذَابَ
الْاَلِیْمَ ﴿۹۷﴾

98. Then why was there not any town which believed so that its belief might have profited it–(none) except

فَلَوْلَا كَانَتْ قَرْیَةٌ اٰمَنَتْ فَنَفَعَهَاۤ اِیْمَانُهَاۤ
اِلَّا قَوْمَ یُوْنُسَ ؕ لَمَّاۤ اٰمَنُوْا كَشَفْنَا عَنْهُمْ

the People of Jonah. When they did come to believe, We removed from them the torment of disgrace in the life of the world and We let them enjoy for a time.

عَذَابَ الْخِزْيِ فِي الْحَيٰوةِ الدُّنْيَا وَمَتَّعْنٰهُمْ
اِلٰى حِيْنٍ ﴿۹۸﴾

99. And had your Lord willed, all those on the earth would have believed, one and all. Will you then force people until they become Muslims?

وَلَوْ شَآءَ رَبُّكَ لَاٰمَنَ مَنْ فِي الْاَرْضِ
كُلُّهُمْ جَمِيْعًا ؕ اَفَاَنْتَ تُكْرِهُ النَّاسَ حَتّٰى
يَكُوْنُوْا مُؤْمِنِيْنَ ﴿۹۹﴾

100. And it is not for any person to believe but by the leave of Allah. And (the Way with Allah is that) He casts the evil (of error) on those who are without understanding.

وَمَا كَانَ لِنَفْسٍ اَنْ تُؤْمِنَ اِلَّا بِاِذْنِ اللّٰهِ ؕ
وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِيْنَ لَا يَعْقِلُوْنَ ﴿۱۰۰﴾

101. Say you: "Observe closely what (wonders) are in the heavens and the earth! And signs and warners avail not a people who are not to believe."

قُلِ انْظُرُوْا مَاذَا فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ وَمَا
تُغْنِي الْاٰيٰتُ وَالنُّذُرُ عَنْ قَوْمٍ لَّا يُؤْمِنُوْنَ ﴿۱۰۱﴾

102. So what do they wait for but the like of the days of those who passed away before them. Say you: "Wait then: verily I, too, am with you of those who wait."

فَهَلْ يَنْتَظِرُوْنَ اِلَّا مِثْلَ اَيَّامِ الَّذِيْنَ خَلَوْا
مِنْ قَبْلِهِمْ ؕ قُلْ فَانْتَظِرُوْا اِنِّيْ مَعَكُمْ مِّنَ
الْمُنْتَظِرِيْنَ ﴿۱۰۲﴾

103. (When the torment comes) We shall deliver Our Apostles and those who believed. Surely it will be so–it is binding on Us to deliver the Believers.

ثُمَّ نُنَجِّيْ رُسُلَنَا وَالَّذِيْنَ اٰمَنُوْا كَذٰلِكَ ۚ حَقًّا
عَلَيْنَا نُنْجِ الْمُؤْمِنِيْنَ ﴿۱۰۳﴾

Section 11

104. Say you: "O people! if you are in any doubt as to my religion, then (listen!): I worship not those (associate-gods) whom you worship besides Allah! I but worship Allah Who causes you to die; and I am commanded to be of the believer–

قُلْ يٰۤاَيُّهَا النَّاسُ اِنْ كُنْتُمْ فِيْ شَكٍّ مِّنْ دِيْنِيْ
فَلَآ اَعْبُدُ الَّذِيْنَ تَعْبُدُوْنَ مِنْ دُوْنِ
اللّٰهِ وَلٰكِنْ اَعْبُدُ اللّٰهَ الَّذِيْ يَتَوَفّٰىكُمْ ۖۚ وَ
اُمِرْتُ اَنْ اَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ﴿۱۰۴﴾

105. "And (I am commanded) that: 'Set your face to the straight religion avoiding all crookedness and never be of the associators.

وَاَنْ اَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا ۚ وَلَا تَكُوْنَنَّ
مِنَ الْمُشْرِكِيْنَ ﴿۱۰۵﴾

106. 'And worship not beside Allah what can neither benefit you nor harm you; and if you do, then you will be of the wrongdoers.'"

وَلَا تَدْعُ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ
فَاِنْ فَعَلْتَ فَاِنَّكَ اِذًا مِّنَ الظّٰلِمِيْنَ ﴿۱۰۶﴾

107. And if Allah were to afflict you with any harm, then there is no remover there of but He, and if He intends any good to you, then there is no averter of His grace. He bestows His grace and mercy on whomsoever of His servants He wills, and verily He it is, the Most-Forgiving, the Ever-Merciful.

وَاِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗۤ اِلَّا هُوَ ۚ
وَاِنْ يُّرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهٖ ؕ يُصِيْبُ
بِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ؕ وَهُوَ الْغَفُوْرُ
الرَّحِيْمُ ﴿۱۰۷﴾

108. Say (O My Apostle!): "O people! surely the Truth has come to you from your Lord. Then he who accepts guidance, accepts guidance for his own good, and whoso strays–he strays only to his own ruin; and I am not a keeper over you."

قُلْ يٰۤاَيُّهَا النَّاسُ قَدْ جَآءَكُمُ الْحَقُّ مِنْ رَّبِّكُمْ ۚ فَمَنِ
اهْتَدٰى فَاِنَّمَا يَهْتَدِيْ لِنَفْسِهٖ ۚ وَمَنْ ضَلَّ فَاِنَّمَا
يَضِلُّ عَلَيْهَا ۚ وَمَآ اَنَا عَلَيْكُمْ بِوَكِيْلٍ ﴿۱۰۸﴾

109. And (O My Apostle!) keep following whatever is revealed to you, and bear with patience (the persecutions of the infidels) till Allah decrees and verily He is the Best of Judges.

وَاتَّبِعْ مَا يُوْحٰۤى اِلَيْكَ وَاصْبِرْ حَتّٰى يَحْكُمَ اللّٰهُ ۚ
وَهُوَ خَيْرُ الْحٰكِمِيْنَ ﴿۱۰۹﴾

Introduction to Sûrah Hud

Sûrah Hud is a Makkan Sûrah. It has one hundred and twenty-three verses arranged in ten sections.

The subjects discussed in this Sûrah suggest that it was revealed in the last years of the Makkan period of the Prophet's mission when the disbelievers, incensed by the increasing number of converts to Islam, resorted to all kinds of mean, desperate measures.

The Sûrah begins with the statement of the basic tenets of Islamic faith, i. e., unity of Allah, the truth of prophethood, the certainty of the Day of Resurrection. A number of verses refer to the unlimited knowledge, power, compassion and wisdom of Allah and declare that none but He, the peerless exalted Being Who is the cause of all creation, has any claim to being worshipped.

In this Sûrah Allah once again challenges the disbelievers to substantiate their allegation that the Qur'an is the fruit of human labour and intellect by producing a work to match its excellence, or even ten Sûrahs like it if they cannot write a complete book. If all their eminent, eloquent scholars are not able to accept the challenge, He continues, they have no justification for rejecting its Divine origin.

The Sûrah also warns the Makkan disbelievers and associators of the fate that will strike those who disregard all signs and arguments attesting to the existence of Allah, and the truth of His last Prophet. It describes the rebellious attitude of certain previous nations towards Allah's guidance and prophets and its disastrous consequences for them and promises them to same punishment if they continue in their arrogant defiance. Every errant nation, the Sûrah reiterates, is given an opportunity to reform itself and come to the straight path in a certain period of time by following the prophets sent to it with true guidance; if it fails to mend its ways, it invites Allah's wrath upon itself which strikes it and wipes it off the face of earth at the end of the appointed term.

The prophets sent to the previous nations mentioned in the Sûrah had to face opposition from their nations. However, the severity of the opposition, as well as the forms in which it was expressed, of every errant nation to its prophets was different from that of the others. The Prophet of Islam had to encounter all kinds of reactions and resistance from passive apathy to derisive ridicule and physical assault. The account of the difficulties faced by earlier prophets also serves the purpose of 'strengthening the heart' of the Prophet by informing him of the ordeals they faced. The Sûrah ends with urging the Prophet and his followers to adhere unwaveringly to the guidance from Allah.

Sûrah 11. Hud (Hûd)

آيَاتُهَا ١٢٣　١١ سُوْرَةُ هُوْدٍ مَّكِّيَّةٌ ٥٢　رُكُوْعَاتُهَا ١٠

Revealed at Makkah. 10 Sections. 123 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Alif. Lam. Ra. This is the Glorious Book–whose verses are guarded and firmly-based in Wisdom; then they are made plain in detail from (Allah) the All-Wise, the All-Aware–

الٓرٰ كِتٰبٌ اُحْكِمَتْ اٰيٰتُهٗ ثُمَّ فُصِّلَتْ مِنْ لَّدُنْ حَكِيْمٍ خَبِيْرٍ (١)

2. That you should worship none but Allah. Surely I am to you (only) a Warner from Him and a Bearer of glad-tidings–

اَلَّا تَعْبُدُوْٓا اِلَّا اللّٰهَ ؕ اِنَّنِيْ لَكُمْ مِّنْهُ نَذِيْرٌ وَّ بَشِيْرٌ (٢)

3. And that seek forgiveness of your Lord, then turn to Him in repentance (in sincere devotion). He will grant you a goodly enjoyment of the comforts of life for a fixed term, and bestow His Grace on every worker of good with added grace (in recompense). And if you keep (thus) turned away, then I fear for you the torment of a Great Day.

وَّاَنِ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْٓا اِلَيْهِ يُمَتِّعْكُمْ مَّتَاعًا حَسَنًا اِلٰٓى اَجَلٍ مُّسَمًّى وَّ يُؤْتِ كُلَّ ذِيْ فَضْلٍ فَضْلَهٗ ؕ وَاِنْ تَوَلَّوْا فَاِنِّيْٓ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيْرٍ (٣)

4. To Allah is your return, and He is Potent over everything.

اِلَى اللّٰهِ مَرْجِعُكُمْ ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ (٤)

5. Listen! they fold up their breasts in order to conceal from Allah (the malice of their hearts). Listen! even when they cover themselves well with their garments, Allah knows what they conceal and what they reveal. Surely He is Best Knower of what is (concealed) in the breasts.

اَلَآ اِنَّهُمْ يَثْنُوْنَ صُدُوْرَهُمْ لِيَسْتَخْفُوْا مِنْهُ ؕ اَلَا حِيْنَ يَسْتَغْشُوْنَ ثِيَابَهُمْ ۙ يَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ۚ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ (٥)

6. And there is no moving creature on this earth but upon Allah is (the generous responsibility) of its sustenance, and He knows its resting-place and its place of return. All is (recorded) in the Luminous Book (explaining everything clearly).

وَمَا مِنْ دَآبَّةٍ فِي الْاَرْضِ اِلَّا عَلَى اللّٰهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ؕ كُلٌّ فِيْ كِتٰبٍ مُّبِيْنٍ (٦)

7. And (Allah), He it is Who created the heavens and the earth in six Days– and (before this) His Throne was on water–(created the earth and the heavens) in order that He might test you as to which of you is best in deeds. And if you were to say (to them): you shall certainly be raised after death, those who disbelieve are sure to say: "This is nothing but plain magic."

وَهُوَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ وَّكَانَ عَرْشُهٗ عَلَى الْمَآءِ لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا ؕ وَلَئِنْ قُلْتَ اِنَّكُمْ مَّبْعُوْثُوْنَ مِنْۢ بَعْدِ الْمَوْتِ لَيَقُوْلَنَّ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ (٧)

8. And if We defer the torment from them till a fixed term they are sure to say (scoffingly): "What has withheld the torment?" Lo! the day it overtakes them it shall not be averted from them; and there shall encompass them that very torment which they mock at!

وَلَئِنْ اَخَّرْنَا عَنْهُمُ الْعَذَابَ اِلٰٓى اُمَّةٍ مَّعْدُوْدَةٍ لَّيَقُوْلُنَّ مَا يَحْبِسُهٗ ؕ اَلَا يَوْمَ يَاْتِيْهِمْ لَيْسَ مَصْرُوْفًا عَنْهُمْ وَحَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ (٨)

Section 2

9. And if We let man taste any Mercy from Us and then withdraw that Mercy from him, surely he becomes most despairing and ungrateful.

وَلَئِنْ اَذَقْنَا الْاِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنٰهَا مِنْهُ ۚ اِنَّهٗ لَيَئُوْسٌ كَفُوْرٌ (٩)

10. And if We let him taste any Favour from Us after the distress that has afflicted him, he exclaims: "Gone are all my sufferings from me!" Verily he is jubilant, boastful–

وَلَئِنْ اَذَقْنٰهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ مَسَّتْهُ لَيَقُوْلَنَّ ذَهَبَ السَّيِّاٰتُ عَنِّيْ ؕ اِنَّهٗ لَفَرِحٌ فَخُوْرٌ (١٠)

11. But those who bear (adversity) in patience and do righteous works, (they are not so petty-minded) those! for them is forgiveness and a great recompense.

اِلَّا الَّذِيْنَ صَبَرُوْا وَعَمِلُوا الصّٰلِحٰتِ ؕ اُولٰٓئِكَ لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ كَبِيْرٌ (١١)

12. Then can it be that you may (feel inclined to) abandon part of what is revealed to you, and your breast is straitened thereby (for fear) that the infidels would say: "Why has not a treasure been sent down for him, or why has not an angel come with him?" You are but a Warner! And It is Allah Who is Guardian over everything.

فَلَعَلَّكَ تَارِكٌۢ بَعْضَ مَا يُوْحٰٓى اِلَيْكَ وَضَآئِقٌۢ بِهٖ صَدْرُكَ اَنْ يَّقُوْلُوْا لَوْلَآ اُنْزِلَ عَلَيْهِ كَنْزٌ اَوْ جَآءَ مَعَهٗ مَلَكٌ ؕ اِنَّمَآ اَنْتَ نَذِيْرٌ ؕ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ وَّكِيْلٌ (١٢)

13. Or do the infidels say that he has forged this (Qur'an) himself? Say you: "(If it be so) come then bring ten forged Surahs the like of it, and call (to your aid) whom you can beside Allah, if you are truthful (in this accusation)."

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ فَاْتُوْا بِعَشْرِ سُوَرٍ مِّثْلِهٖ مُفْتَرَيٰتٍ وَّادْعُوْا مَنِ اسْتَطَعْتُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ (١٣)

14. If they are not able to accept your invitation, know then that this (Qur'an) has been sent down only with Allah's Knowledge and (also know) that there is no God except Allah. Then will you submit to Islam now?

فَاِلَّمْ يَسْتَجِيْبُوْا لَكُمْ فَاعْلَمُوْٓا اَنَّمَآ اُنْزِلَ بِعِلْمِ اللّٰهِ وَاَنْ لَّآ اِلٰهَ اِلَّا هُوَ ۚ فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ (١٤)

15. Whosoever would seek the life of this world and its adornment, We shall requite them in full for their works in this life and they shall not suffer loss therein.

مَنْ كَانَ يُرِيْدُ الْحَيٰوةَ الدُّنْيَا وَزِيْنَتَهَا نُوَفِّ اِلَيْهِمْ اَعْمَالَهُمْ فِيْهَا وَهُمْ فِيْهَا لَا يُبْخَسُوْنَ (١٥)

16. These are they for whom there is nothing in the Hereafter but Fire, and whatever they did in the world has gone waste and (in fact) whatever they used to do therein was bound to perish.

اُولٰٓئِكَ الَّذِيْنَ لَيْسَ لَهُمْ فِي الْاٰخِرَةِ اِلَّا النَّارُ ۖ وَحَبِطَ مَا صَنَعُوْا فِيْهَا وَبٰطِلٌ مَّا كَانُوْا يَعْمَلُوْنَ (١٦)

17. Then can he (ever reject) who has with him a clear proof from his Lord, followed thereafter by a true witness from Allah, and before it had also come the Book of Moses which is a guide and a mercy? (Nay) they will but believe therein. And whoever of all the different parties denies it, then the Fire (of Hell) is his promised place. So (O Listener!) be not in any

اَفَمَنْ كَانَ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّهٖ وَيَتْلُوْهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهٖ كِتٰبُ مُوْسٰٓى اِمَامًا وَّرَحْمَةً ؕ اُولٰٓئِكَ يُؤْمِنُوْنَ بِهٖ ؕ وَمَنْ يَّكْفُرْ بِهٖ مِنَ الْاَحْزَابِ فَالنَّارُ مَوْعِدُهٗ ۚ فَلَا تَكُ فِيْ مِرْيَةٍ مِّنْهُ ۗ اِنَّهُ الْحَقُّ مِنْ رَّبِّكَ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ (١٧)

doubt about it. Verily it is the Truth from your Lord; but most of the people believe not.

18. And who is a greater wrongdoer than he who forges a lie against Allah? These people will be presented before their Lord and the witnesses will say: "These are the (insolent) ones who lied against their Lord. Beware! verily the curse of Allah is upon the wrongdoers–

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا ؕ اُولٰٓئِكَ
يُعْرَضُوْنَ عَلٰى رَبِّهِمْ وَ يَقُوْلُ الْاَشْهَادُ هٰٓؤُلَآءِ
الَّذِيْنَ كَذَبُوْا عَلٰى رَبِّهِمْ ۚ اَلَا لَعْنَةُ اللّٰهِ عَلَى
الظّٰلِمِيْنَ ۙ﴿۱۸﴾

19. "These are the (ill-fated) ones who hinder (people) from the Path of Allah, and seek to make the (straight) path crooked. And they are disbelievers in the Hereafter."

الَّذِيْنَ يَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَ يَبْغُوْنَهَا
عِوَجًا ؕ وَهُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ﴿۱۹﴾

20. These people were not able to frustrate (Allah) in the earth, nor have they any helpers beside Allah! Doubled for them will be the torment. They would not be able to hear (the voice of Truth) nor would they be able to see (the light of Truth).

اُولٰٓئِكَ لَمْ يَكُوْنُوْا مُعْجِزِيْنَ فِى الْاَرْضِ وَمَا
كَانَ لَهُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ اَوْلِيَآءَ ۘ يُضٰعَفُ لَهُمُ
الْعَذَابُ ؕ مَا كَانُوْا يَسْتَطِيْعُوْنَ السَّمْعَ وَمَا كَانُوْا
يُبْصِرُوْنَ ﴿۲۰﴾

وقف لازم

21. These are the (ill-fated) ones who have lost their souls, and what they used to fabricate is lost from them.

اُولٰٓئِكَ الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ وَضَلَّ عَنْهُمْ
مَّا كَانُوْا يَفْتَرُوْنَ ﴿۲۱﴾

22. Willing or not they are the ones who will be the greatest losers in the Hereafter.

لَا جَرَمَ اَنَّهُمْ فِى الْاٰخِرَةِ هُمُ الْاَخْسَرُوْنَ ﴿۲۲﴾

23. Surely those who believed and worked righteous deeds and submitted humbly before their Lord– these are the people of the Paradise; therein they shall abide for ever.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَاَخْبَتُوْٓا اِلٰى
رَبِّهِمْ ۙ اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا
خٰلِدُوْنَ ﴿۲۳﴾

24. The condition of the two parties is like the one blind and deaf, and the other seeing and hearing. Are the two equal? Do you not then reflect (therein)?

مَثَلُ الْفَرِيْقَيْنِ كَالْاَعْمٰى وَالْاَصَمِّ وَالْبَصِيْرِ وَ
السَّمِيْعِ ؕ هَلْ يَسْتَوِيٰنِ مَثَلًا ؕ اَفَلَا
تَذَكَّرُوْنَ ﴿۲۴﴾ ع

Section 3

25. And surely We sent Noah (on him be peace!) to his people saying: "(O my people!) I am to you a plain Warner–

وَلَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖٓ ۫ اِنِّىْ لَكُمْ نَذِيْرٌ
مُّبِيْنٌ ۙ﴿۲۵﴾

26. "That worship none but Allah; verily I fear for you the torment of a woeful Day."

اَنْ لَّا تَعْبُدُوْٓا اِلَّا اللّٰهَ ؕ اِنِّىْٓ اَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ اَلِيْمٍ ﴿۲۶﴾

27. Then the chiefs of those who disbelieved among his people said: "(O Noah!) we see you only as a human being like us and we see not but that only the meanest among us follow you, (inadvertently) who are low and superficial. Nor do we see in you any superiority over us! Nay! we rather think you to be a downright liar."

فَقَالَ الْمَلَاُ الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖ مَا نَرٰىكَ
اِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرٰىكَ اتَّبَعَكَ اِلَّا
الَّذِيْنَ هُمْ اَرَاذِلُنَا بَادِىَ الرَّاْىِ ۚ وَمَا نَرٰى
لَكُمْ عَلَيْنَا مِنْ فَضْلٍۢ بَلْ نَظُنُّكُمْ كٰذِبِيْنَ ﴿۲۷﴾

28. He said: "O my people! tell me if I have with me a clear proof from my Lord and He has bestowed upon me a special Mercy from Himself, and its reality has been hidden from you. Would we impose on you this Invitation while you dislike it?

قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ عَلٰى بَيِّنَةٍ مِّنْ
رَّبِّىْ وَ اٰتٰىنِىْ رَحْمَةً مِّنْ عِنْدِهٖ فَعُمِّيَتْ
عَلَيْكُمْ ؕ اَنُلْزِمُكُمُوْهَا وَاَنْتُمْ لَهَا كٰرِهُوْنَ ﴿۲۸﴾

29. "And O my people! I do not ask you for any wealth in return for this (preaching). My recompense is but with Allah, and I am not going to drive away those who have believed (just to please you). Surely they are to meet their Lord, but I find you to be a people who are entirely ignorant (of the truth).

وَيٰقَوْمِ لَآ اَسْـَٔلُكُمْ عَلَيْهِ مَالًا ؕ اِنْ اَجْرِىَ اِلَّا
عَلَى اللّٰهِ وَمَآ اَنَا بِطَارِدِ الَّذِيْنَ اٰمَنُوْا ؕ اِنَّهُمْ
مُّلٰقُوْا رَبِّهِمْ وَلٰكِنِّىْٓ اَرٰىكُمْ قَوْمًا تَجْهَلُوْنَ ﴿۲۹﴾

30. "And O my people! who could help me against Allah if I were to drive away the faithful? Do you not think of even that?

وَيٰقَوْمِ مَنْ يَّنْصُرُنِىْ مِنَ اللّٰهِ اِنْ طَرَدْتُّهُمْ ؕ
اَفَلَا تَذَكَّرُوْنَ ﴿۳۰﴾

31. "And I do not say to you that I have with me the Treasures of Allah, nor that I happen to know the Unseen by myself, nor do I say that I am an angel, nor yet do I say of those whom

وَلَآ اَقُوْلُ لَكُمْ عِنْدِىْ خَزَآئِنُ اللّٰهِ وَلَآ
اَعْلَمُ الْغَيْبَ وَلَآ اَقُوْلُ اِنِّىْ مَلَكٌ وَّلَآ اَقُوْلُ
لِلَّذِيْنَ تَزْدَرِىْٓ اَعْيُنُكُمْ لَنْ يُّؤْتِيَهُمُ اللّٰهُ

you look down upon that Allah will not bestow upon them any good. Allah knows best what is in their hearts; (if I were to do so) then I, too, would be of the wrongdoers."

خَيْرًا ؕ اَللّٰهُ اَعْلَمُ بِمَا فِيْۤ اَنْفُسِهِمْ ۚۖ اِنِّيْۤ اِذًا لَّمِنَ الظّٰلِمِيْنَ ﴿٣١﴾

32. They said (in a fit of rage): "O Noah! surely you have disputed with us, and much have you prolonged the dispute. Now (leave off this debate and) bring us that (torment) with which you keep threatening us, if you are truthful."

قَالُوْا يٰنُوْحُ قَدْ جٰدَلْتَنَا فَاَكْثَرْتَ جِدَالَنَا فَاْتِنَا بِمَا تَعِدُنَاۤ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿٣٢﴾

33. He said: "Allah alone will bring it on you if He wills, and you cannot frustrate Him.

قَالَ اِنَّمَا يَاْتِيْكُمْ بِهِ اللّٰهُ اِنْ شَآءَ وَمَاۤ اَنْتُمْ بِمُعْجِزِيْنَ ﴿٣٣﴾

34. "Nor would any well-wishing on my part avail you if I intended to give you good counsel, if it be Allah's Will to lead you astray. He is your Lord and to Him will you all be brought back."

وَلَا يَنْفَعُكُمْ نُصْحِيْۤ اِنْ اَرَدْتُّ اَنْ اَنْصَحَ لَكُمْ اِنْ كَانَ اللّٰهُ يُرِيْدُ اَنْ يُّغْوِيَكُمْ ؕ هُوَ رَبُّكُمْ ۫ وَاِلَيْهِ تُرْجَعُوْنَ ؕ ﴿٣٤﴾

35. Do they say: "He has forged it himself?" Say you: "If indeed I have forged it myself, on me is the burden of my guilt. And I am free of (the responsibility of) the sins of which you are guilty."

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ اِنِ افْتَرَيْتُهٗ فَعَلَيَّ اِجْرَامِيْ وَاَنَا بَرِیْٓءٌ مِّمَّا تُجْرِمُوْنَ ﴿٣٥﴾

Section 4

36. And it was revealed to Noah (on him be peace): "Verily none of your people will believe except those who have believed already; so grieve not at what they do.

وَاُوْحِيَ اِلٰى نُوْحٍ اَنَّهٗ لَنْ يُّؤْمِنَ مِنْ قَوْمِكَ اِلَّا مَنْ قَدْ اٰمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوْا يَفْعَلُوْنَ ۚۖ ﴿٣٦﴾

37. "And build the Ark before Our Eyes and with Our Command, and address Me not on behalf of those who have wronged; they will surely be drowned."

وَاصْنَعِ الْفُلْكَ بِاَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِيْ فِي الَّذِيْنَ ظَلَمُوْا ۚ اِنَّهُمْ مُّغْرَقُوْنَ ﴿٣٧﴾

38. And Noah starts building the Ark. Whenever the chiefs of his people passed by him, they would scoff at him. He said: "If you scoff at us, we too shall scoff at you(one day) as you scoff now."

وَيَصْنَعُ الْفُلْكَ ۫ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَاٌ مِّنْ قَوْمِهٖ سَخِرُوْا مِنْهُ ؕ قَالَ اِنْ تَسْخَرُوْا مِنَّا فَاِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُوْنَ ؕ ﴿٣٨﴾

39. Then soon you shall come to know who it is to whom comes the torment that will humiliate him, and (who it is) on whom falls the torment that will be lasting.

فَسَوْفَ تَعْلَمُوْنَ ۙ مَنْ يَّاْتِيْهِ عَذَابٌ يُّخْزِيْهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيْمٌ ﴿٣٩﴾

40. (This went on) until when Our Command came and the oven boiled over. We said to Noah: "Carry in the Ark a pair, male and female, of every kind, and all members of your own family–except those against whom the Word has already gone forth–and embark those who have believed." And only a few had believed with him.

حَتّٰۤى اِذَا جَآءَ اَمْرُنَا وَفَارَ التَّنُّوْرُ ۙ قُلْنَا احْمِلْ فِيْهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَاَهْلَكَ اِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ اٰمَنَ ؕ وَمَاۤ اٰمَنَ مَعَهٗۤ اِلَّا قَلِيْلٌ ﴿٤٠﴾

41. And Noah said: "Get into the Ark, in the name of Allah is its sailing and its anchoring. Surely my Lord is the Most-Forgiving, the Ever-Merciful!"

وَقَالَ ارْكَبُوْا فِيْهَا بِسْمِ اللّٰهِ مَجْرٖىهَا وَمُرْسٰىهَا ؕ اِنَّ رَبِّيْ لَغَفُوْرٌ رَّحِيْمٌ ﴿٤١﴾

42. And it moved on with them amidst such waves as mountain. And Noah (on him be peace) called out to his son, and he was aloof (from them): "O my son! embark with us, and be not with the infidels!"

وَهِيَ تَجْرِيْ بِهِمْ فِيْ مَوْجٍ كَالْجِبَالِ ۫ وَنَادٰى نُوْحُ ۨ ابْنَهٗ وَكَانَ فِيْ مَعْزِلٍ يّٰبُنَيَّ ارْكَبْ مَّعَنَا وَلَا تَكُنْ مَّعَ الْكٰفِرِيْنَ ﴿٤٢﴾

43. The son said "(I do not need the boat): I shall take refuge on a mountain, that will save me from the water." Noah said: "(O my son) there is no protection this day from the Command of Allah but for him on whom He has mercy." And (meantime) the wave came between the two, so he was among those drowned.

قَالَ سَاٰوِيْۤ اِلٰى جَبَلٍ يَّعْصِمُنِيْ مِنَ الْمَآءِ ؕ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ اَمْرِ اللّٰهِ اِلَّا مَنْ رَّحِمَ ۚ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِيْنَ ﴿٤٣﴾

44. And the Command was given: "O earth! swallow up your water, and O heaven! cease (raining)." And the water abated, and the decree of Allah was fulfilled, and the Ark came to rest

وَقِيْلَ يٰۤاَرْضُ ابْلَعِيْ مَآءَكِ وَيٰسَمَآءُ اَقْلِعِيْ وَغِيْضَ الْمَآءُ وَقُضِيَ الْاَمْرُ وَاسْتَوَتْ عَلَى الْجُوْدِيِّ وَقِيْلَ بُعْدًا لِّلْقَوْمِ الظّٰلِمِيْنَ ﴿٤٤﴾

on Mount Judi and it was said: "Away with the wrongdoing people!"

45. And Noah (on him be peace) cried to his Lord: submitting: "O my Lord! surely my son is of my family! and verily Your Promise is true, and You are the Greatest of rulers."

وَنَادٰی نُوْحٌ رَّبَّهٗ فَقَالَ رَبِّ اِنَّ ابْنِیْ
مِنْ اَهْلِیْ وَاِنَّ وَعْدَكَ الْحَقُّ وَاَنْتَ اَحْكَمُ
الْحٰكِمِیْنَ (٤٥)

46. Allah said: "O Noah! he is not of your family; (as) his actions are not righteous. So ask not of Me that of which you have no knowledge. I admonish you lest you become of the ignorant."

قَالَ یٰنُوْحُ اِنَّهٗ لَیْسَ مِنْ اَهْلِكَ اِنَّهٗ عَمَلٌ
غَیْرُ صَالِحٍ فَلَا تَسْـَٔلْنِ مَا لَیْسَ لَكَ بِهٖ عِلْمٌ اِنِّیْۤ
اَعِظُكَ اَنْ تَكُوْنَ مِنَ الْجٰهِلِیْنَ (٤٦)

47. He submitted: "My Lord! I seek refuge in You from asking of You that of which I have no knowledge. And if You forgive me not and have not mercy on me, I shall be of the losers."

قَالَ رَبِّ اِنِّیْۤ اَعُوْذُ بِكَ اَنْ اَسْـَٔلَكَ مَا لَیْسَ
لِیْ بِهٖ عِلْمٌ وَاِلَّا تَغْفِرْ لِیْ وَتَرْحَمْنِیْۤ اَكُنْ
مِّنَ الْخٰسِرِیْنَ (٤٧)

48. It was said: "O Noah! get down (from the Ark) with peace from Us, and with blessings on you and on the parties that be with you." And there shall be some parties (in future) whom We shall allow to enjoy in the world and thereafter there will befall them from Us a painful torment.

قِیْلَ یٰنُوْحُ اهْبِطْ بِسَلٰمٍ مِّنَّا وَبَرَكٰتٍ عَلَیْكَ وَ
عَلٰۤی اُمَمٍ مِّمَّنْ مَّعَكَ وَاُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ یَمَسُّهُمْ
مِّنَّا عَذَابٌ اَلِیْمٌ (٤٨)

49. This story is of the tidings of the Unseen, which We reveal to you. You knew it not nor did your people know it before this. So be patient, surely the good end is for the righteous.

تِلْكَ مِنْ اَنْۢبَآءِ الْغَیْبِ نُوْحِیْهَاۤ اِلَیْكَ مَا
كُنْتَ تَعْلَمُهَاۤ اَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ
هٰذَا فَاصْبِرْ اِنَّ الْعَاقِبَةَ لِلْمُتَّقِیْنَ (٤٩) ع

معانقة

Section 5

50. And to Aad (We sent) their brother Hud. He said: "O my people! worship Allah, there is no God but He; (there is no other God). And you are only fabricators!

وَاِلٰی عَادٍ اَخَاهُمْ هُوْدًا قَالَ یٰقَوْمِ اعْبُدُوا اللّٰهَ
مَا لَكُمْ مِّنْ اِلٰهٍ غَیْرُهٗ اِنْ اَنْتُمْ اِلَّا مُفْتَرُوْنَ (٥٠)

51. "O my people! I ask of you no wage for this (preaching). My wage is but with Allah Who created me. Have you then no wisdom to understand this (truth)?

یٰقَوْمِ لَاۤ اَسْـَٔلُكُمْ عَلَیْهِ اَجْرًا اِنْ اَجْرِیَ اِلَّا
عَلَی الَّذِیْ فَطَرَنِیْ اَفَلَا تَعْقِلُوْنَ (٥١)

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52. "And O my people! seek forgiveness of your Lord, then turn to Him in repentance (heart and soul). He will pour down upon you abundant rain from the sky. He will add (strength) to your strength, and do not turn away (from Allah) committing crimes."

وَیٰقَوْمِ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْۤا اِلَیْهِ یُرْسِلِ
السَّمَآءَ عَلَیْكُمْ مِّدْرَارًا وَّیَزِدْكُمْ قُوَّةً اِلٰی قُوَّتِكُمْ
وَلَا تَتَوَلَّوْا مُجْرِمِیْنَ (٥٢)

53. They said: "O Hud! you have not brought us any clear proof, and we are not going to forsake our gods merely because of your saying, nor are we going to be believers in you.

قَالُوْا یٰهُوْدُ مَا جِئْتَنَا بِبَیِّنَةٍ وَّمَا نَحْنُ بِتَارِكِیْۤ
اٰلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِیْنَ (٥٣)

54. "We can only say that one of our gods has afflicted you with mental ailment." He said: "Verily I call Allah to witness and you all too bear witness that I am averse to these idols whom you associate with Him–

اِنْ نَّقُوْلُ اِلَّا اعْتَرٰىكَ بَعْضُ اٰلِهَتِنَا بِسُوْٓءٍ
قَالَ اِنِّیْۤ اُشْهِدُ اللّٰهَ وَاشْهَدُوْۤا اَنِّیْ بَرِیْٓءٌ مِّمَّا
تُشْرِكُوْنَ (٥٤)

55. "Beside Him! So plot against me all together, then respite me not.

مِنْ دُوْنِهٖ فَكِیْدُوْنِیْ جَمِیْعًا ثُمَّ لَا
تُنْظِرُوْنِ (٥٥)

56. "Verily I have put my trust in Allah Who is my Lord as well as your Lord. No living creature is there but Allah holds it under control by its forelock. Verily my Lord meets on a Straight Path.

اِنِّیْ تَوَكَّلْتُ عَلَی اللّٰهِ رَبِّیْ وَرَبِّكُمْ مَا مِنْ
دَآبَّةٍ اِلَّا هُوَ اٰخِذٌۢ بِنَاصِیَتِهَا اِنَّ رَبِّیْ عَلٰی
صِرَاطٍ مُّسْتَقِیْمٍ (٥٦)

57. "Still if you turn away, then surely I have delivered to you the message with which I was sent to you. And my Lord will bring another people in your place and you cannot harm Him at all. Surely my Lord is Guardian over everything."

فَاِنْ تَوَلَّوْا فَقَدْ اَبْلَغْتُكُمْ مَّاۤ اُرْسِلْتُ بِهٖۤ اِلَیْكُمْ
وَیَسْتَخْلِفُ رَبِّیْ قَوْمًا غَیْرَكُمْ وَلَا تَضُرُّوْنَهٗ
شَیْـًٔا اِنَّ رَبِّیْ عَلٰی كُلِّ شَیْءٍ حَفِیْظٌ (٥٧)

58. And then when Our Decree came to pass, We delivered Hud and those who believed with him by a Mercy from Us and We delivered them from a severe torment.

وَلَمَّا جَآءَ اَمْرُنَا نَجَّیْنَا هُوْدًا وَّالَّذِیْنَ اٰمَنُوْا
مَعَهٗ بِرَحْمَةٍ مِّنَّا وَنَجَّیْنٰهُمْ مِّنْ عَذَابٍ
غَلِیْظٍ (٥٨)

59. And such were Aad. They denied the Signs of their Lord and disobeyed His Apostles, and kept following the

وَتِلْكَ عَادٌ جَحَدُوْا بِاٰیٰتِ رَبِّهِمْ وَعَصَوْا رُسُلَهٗ
وَاتَّبَعُوْۤا اَمْرَ كُلِّ جَبَّارٍ عَنِیْدٍ (٥٩)

bidding of every arrogant enemy of truth.

60. And they were chased by a curse in this world and on the Day of Resurrection. Lo! the Aad rejected their Lord! Lo! away with Aad, the people of Hud!

وَاُتْبِعُوْا فِيْ هٰذِهِ الدُّنْيَا لَعْنَةً وَّيَوْمَ الْقِيٰمَةِ ؕ اَلَاۤ اِنَّ عَادًا كَفَرُوْا رَبَّهُمْ ؕ اَلَا بُعْدًا لِّعَادٍ قَوْمِ هُوْدٍ ﴿٦٠﴾

٥ع٥

Section 6

61. And to Thamud (We sent) their brother Saleh. He said: "O my people! worship Allah, there is for you no God but He. He has brought you forth from the earth and made you dwell therein. Then seek forgiveness of Him and turn to Him (heart and soul). Verily my Lord is Near (and) Responsive (to prayers)."

وَاِلٰى ثَمُوْدَ اَخَاهُمْ صٰلِحًا ۘ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ هُوَ اَنْشَاَكُمْ مِّنَ الْاَرْضِ وَاسْتَعْمَرَكُمْ فِيْهَا فَاسْتَغْفِرُوْهُ ثُمَّ تُوْبُوْۤا اِلَيْهِ ؕ اِنَّ رَبِّيْ قَرِيْبٌ مُّجِيْبٌ ﴿٦١﴾

وقف لازم

62. They said: "O Saleh, hitherto you were (the one person) among us on whom we had pinned our hopes. Do you then forbid us to worship those (idols) which our fathers used to worship before? And surely we are in a disquieting doubt concerning that to which you call us."

قَالُوْا يٰصٰلِحُ قَدْ كُنْتَ فِيْنَا مَرْجُوًّا قَبْلَ هٰذَاۤ اَتَنْهٰىنَاۤ اَنْ نَّعْبُدَ مَا يَعْبُدُ اٰبَآؤُنَا وَاِنَّنَا لَفِيْ شَكٍّ مِّمَّا تَدْعُوْنَاۤ اِلَيْهِ مُرِيْبٍ ﴿٦٢﴾

63. He said: "O my people! tell me, if I stand on a clear proof from my Lord, and He has bestowed on me a special Mercy from Himself– then who will save me from (the Torment of) Allah if I were to disobey Him? So surely you would add nothing to my portion but loss.

قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّيْ وَاٰتٰىنِيْ مِنْهُ رَحْمَةً فَمَنْ يَّنْصُرُنِيْ مِنَ اللّٰهِ اِنْ عَصَيْتُهٗ ۫ فَمَا تَزِيْدُوْنَنِيْ غَيْرَ تَخْسِيْرٍ ﴿٦٣﴾

64. "And O my people! this she-camel of Allah is a Sign for you. So leave her to graze freely in Allah's earth and do not touch her with evil, or an imminent torment will overtake you."

وَيٰقَوْمِ هٰذِهٖ نَاقَةُ اللّٰهِ لَكُمْ اٰيَةً فَذَرُوْهَا تَاْكُلْ فِيْۤ اَرْضِ اللّٰهِ وَلَا تَمَسُّوْهَا بِسُوْٓءٍ فَيَاْخُذَكُمْ عَذَابٌ قَرِيْبٌ ﴿٦٤﴾

65. Yet they hamstrung her. So Saleh said: "Enjoy yourselves in your houses for three days– this is a promise (of Allah) that cannot be belied."

فَعَقَرُوْهَا فَقَالَ تَمَتَّعُوْا فِيْ دَارِكُمْ ثَلٰثَةَ اَيَّامٍ ؕ ذٰلِكَ وَعْدٌ غَيْرُ مَكْذُوْبٍ ﴿٦٥﴾

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66. Then when Our Decree came to pass, We delivered Saleh and those who believed with him by a Mercy from Us and from the disgrace of that day. Verily (O My Apostle) your Lord is the Most Strong, the All-Powerful.

فَلَمَّا جَآءَ اَمْرُنَا نَجَّيْنَا صٰلِحًا وَّالَّذِيْنَ اٰمَنُوْا مَعَهٗ بِرَحْمَةٍ مِّنَّا وَمِنْ خِزْيِ يَوْمِىٕذٍ ؕ اِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيْزُ ﴿٦٦﴾

67. And a terrible blast seized the wrong-doers and in the morning they lay prostrate in their dwellings–

وَاَخَذَ الَّذِيْنَ ظَلَمُوا الصَّيْحَةُ فَاَصْبَحُوْا فِيْ دِيَارِهِمْ جٰثِمِيْنَ ﴿٦٧﴾

68. (They were completely wiped out) as if they had never existed there. Lo! Thamud denied their Lord. Lo! away with the Thamud!

كَاَنْ لَّمْ يَغْنَوْا فِيْهَا ؕ اَلَاۤ اِنَّ ثَمُوْدَا۠ كَفَرُوْا رَبَّهُمْ ؕ اَلَا بُعْدًا لِّثَمُوْدَ ﴿٦٨﴾

ع٦

Section 7

69. And no doubt Our sent-ones (angels) came to Abraham with glad-tidings, they said: "(O Abraham) upon you be peace!" He said: "Peace upon you too!" And he brought without delay a roasted calf (for their feast).

وَلَقَدْ جَآءَتْ رُسُلُنَاۤ اِبْرٰهِيْمَ بِالْبُشْرٰى قَالُوْا سَلٰمًا ؕ قَالَ سَلٰمٌ فَمَا لَبِثَ اَنْ جَآءَ بِعِجْلٍ حَنِيْذٍ ﴿٦٩﴾

70. Then when he saw that their hands did not stretch towards the food he thought them strangers and felt a fear of them in his heart. They said: "Fear not, we have been sent to the people of Lot."

فَلَمَّا رَاٰۤ اَيْدِيَهُمْ لَا تَصِلُ اِلَيْهِ نَكِرَهُمْ وَاَوْجَسَ مِنْهُمْ خِيْفَةً ؕ قَالُوْا لَا تَخَفْ اِنَّاۤ اُرْسِلْنَاۤ اِلٰى قَوْمِ لُوْطٍ ﴿٧٠﴾

71. And his wife (Sarah) was standing by; she began to laugh, and We gave Sarah the glad-tidings of Isaaq and after Isaaq of Jacob.

وَامْرَاَتُهٗ قَآىِٕمَةٌ فَضَحِكَتْ فَبَشَّرْنٰهَا بِاِسْحٰقَ ۙ وَمِنْ وَّرَآءِ اِسْحٰقَ يَعْقُوْبَ ﴿٧١﴾

72. She said: "Oh! Woe is me! shall I bear a child when I am an old woman and my husband here is also an old man advanced in years. Surely that is something strange."

قَالَتْ يٰوَيْلَتٰۤى ءَاَلِدُ وَاَنَا عَجُوْزٌ وَّهٰذَا بَعْلِيْ شَيْخًا ؕ اِنَّ هٰذَا لَشَيْءٌ عَجِيْبٌ ﴿٧٢﴾

73. The angels said: "Do you wonder at the Command of Allah? The Mercy of Allah and His Blessings be upon you O you people of the house! Verily He is the All-Praiseworthy, the Most Honourable."

قَالُوْۤا اَتَعْجَبِيْنَ مِنْ اَمْرِ اللّٰهِ رَحْمَتُ اللّٰهِ وَبَرَكٰتُهٗ عَلَيْكُمْ اَهْلَ الْبَيْتِ ؕ اِنَّهٗ حَمِيْدٌ مَّجِيْدٌ ﴿٧٣﴾

74. So when fear had left Abraham and the glad-tidings had come home to him, he began to dispute with Us for the people of Lot.

فَلَمَّا ذَهَبَ عَنْ اِبْرٰهِيْمَ الرَّوْعُ وَجَآءَتْهُ
الْبُشْرٰى يُجَادِلُنَا فِىْ قَوْمِ لُوْطٍ ﴿۷۴﴾

75. Verily Abraham was clement, tender-hearted and oft-returning to Us (in all circumstances).

اِنَّ اِبْرٰهِيْمَ لَحَلِيْمٌ اَوَّاهٌ مُّنِيْبٌ ﴿۷۵﴾

76. We said: "O Abraham! leave off this issue; verily the Decree of your Lord has come, and no doubt there must overtake them the torment that cannot be averted."

يٰۤاِبْرٰهِيْمُ اَعْرِضْ عَنْ هٰذَا ۚ اِنَّهٗ قَدْ جَآءَ
اَمْرُ رَبِّكَ ۚ وَ اِنَّهُمْ اٰتِيْهِمْ عَذَابٌ غَيْرُ
مَرْدُوْدٍ ﴿۷۶﴾

77. And when Our sent-ones (angels) came to Lot, he was much grieved at their arrival and was badly upset because of them, saying: "This is indeed a woeful day."

وَلَمَّا جَآءَتْ رُسُلُنَا لُوْطًا سِیْٓءَ بِهِمْ وَضَاقَ
بِهِمْ ذَرْعًا وَّقَالَ هٰذَا يَوْمٌ عَصِيْبٌ ﴿۷۷﴾

78. And (on hearing of the guests) his people came rushing to him. And they used to commit evil deeds from before. Lot said: "O my people! (look), these are daughters of my own community, they are purer for you. So fear Allah and do not disgrace me in the presence of my guests. Is there not among you a single right-minded person?"

وَجَآءَهٗ قَوْمُهٗ يُهْرَعُوْنَ اِلَيْهِ ؕ وَمِنْ قَبْلُ كَانُوْا
يَعْمَلُوْنَ السَّيِّاٰتِ ؕ قَالَ يٰقَوْمِ هٰۤؤُلَآءِ بَنَاتِىْ
هُنَّ اَطْهَرُ لَكُمْ فَاتَّقُوا اللّٰهَ وَلَا تُخْزُوْنِ فِىْ
ضَيْفِىْ ؕ اَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيْدٌ ﴿۷۸﴾

79. They said: "Surely you know well that we have nothing to do with the daughters of your community and you also know quite well what we want!"

قَالُوْا لَقَدْ عَلِمْتَ مَا لَنَا فِىْ بَنٰتِكَ مِنْ حَقٍّ ۚ
وَاِنَّكَ لَتَعْلَمُ مَا نُرِيْدُ ﴿۷۹﴾

80. Lot said (wistfully): "Would I had the strength to repel you– or could have recourse to some strong support."

قَالَ لَوْ اَنَّ لِىْ بِكُمْ قُوَّةً اَوْ اٰوِىْۤ اِلٰى رُكْنٍ
شَدِيْدٍ ﴿۸۰﴾

81. The angels said: "O Lot, we are the sent-ones of your Lord. These people cannot harm you. So depart with your family after a part of the night– and let not any of you look back but your wife. (She will remain behind) surely there will come to her that torment which reaches those other culprits. Surely their appointed time is the morning. Is the morning not quite nigh?"

قَالُوْا يٰلُوْطُ اِنَّا رُسُلُ رَبِّكَ لَنْ يَّصِلُوْۤا اِلَيْكَ
فَاَسْرِ بِاَهْلِكَ بِقِطْعٍ مِّنَ الَّيْلِ وَلَا يَلْتَفِتْ
مِنْكُمْ اَحَدٌ اِلَّا امْرَاَتَكَ ؕ اِنَّهٗ مُصِيْبُهَا
مَاۤ اَصَابَهُمْ ؕ اِنَّ مَوْعِدَهُمُ الصُّبْحُ ؕ اَلَيْسَ
الصُّبْحُ بِقَرِيْبٍ ﴿۸۱﴾

82. Then when Our Decree came to pass, We turned the town upside down and We rained on them hard-baked stones pile on pile –

فَلَمَّا جَآءَ اَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَ
اَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ سِجِّيْلٍ ۬
مَّنْضُوْدٍ ﴿۸۲﴾

83. Which were marked from your Lord! And the habitation (of Lot) is not far off from the wrongdoers (of Makkah).

مُّسَوَّمَةً عِنْدَ رَبِّكَ ؕ وَمَا هِىَ مِنَ الظّٰلِمِيْنَ
بِبَعِيْدٍ ﴿۸۳﴾

Section 8

84. And to the People of Madyan (We sent) Shuaib a compatriot of their own. He said: "O my people! worship Allah, you have no other deity beside Him. And give not short measure and weight, I see that you are in prosperity and I fear for you the torment of an Encompassing Day.

وَاِلٰى مَدْيَنَ اَخَاهُمْ شُعَيْبًا ؕ قَالَ يٰقَوْمِ اعْبُدُوا
اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ وَلَا تَنْقُصُوا الْمِكْيَالَ
وَالْمِيْزَانَ اِنِّىْۤ اَرٰىكُمْ بِخَيْرٍ وَّ اِنِّىْۤ اَخَافُ
عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيْطٍ ﴿۸۴﴾

85. "And O my people! give full measure and weight with equity and deceive not the people of their due (things) and do not wander in the earth spreading mischief.

وَيٰقَوْمِ اَوْفُوا الْمِكْيَالَ وَالْمِيْزَانَ بِالْقِسْطِ وَلَا
تَبْخَسُوا النَّاسَ اَشْيَآءَهُمْ وَلَا تَعْثَوْا فِى الْاَرْضِ
مُفْسِدِيْنَ ﴿۸۵﴾

86. "That which is left as remainder from the provision of Allah is better for you if you are believers. And I am not a keeper over you."

بَقِيَّتُ اللّٰهِ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۚ
وَمَاۤ اَنَا عَلَيْكُمْ بِحَفِيْظٍ ﴿۸۶﴾

87. The people said: "O Shuaib! does your (religion of) prayer command you that we should forsake that which our forefathers used to worship, and that we should not do what we like with our own wealth? (Adding mockingly) as if you are the only one wise and upright."

قَالُوْا يٰشُعَيْبُ اَصَلٰوتُكَ تَاْمُرُكَ اَنْ نَّتْرُكَ
مَا يَعْبُدُ اٰبَآؤُنَاۤ اَوْ اَنْ نَّفْعَلَ فِىْۤ اَمْوَالِنَا مَا
نَشٰٓؤُا ؕ اِنَّكَ لَاَنْتَ الْحَلِيْمُ الرَّشِيْدُ ﴿۸۷﴾

88. He said: "O my people! just tell me in all fairness, if I am on a clear proof from my Lord and He has given me a goodly provision from Himself? I do

قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ عَلٰى بَيِّنَةٍ مِّنْ
رَّبِّىْ وَرَزَقَنِىْ مِنْهُ رِزْقًا حَسَنًا ؕ وَمَاۤ اُرِيْدُ
اَنْ اُخَالِفَكُمْ اِلٰى مَاۤ اَنْهٰىكُمْ عَنْهُ ؕ اِنْ اُرِيْدُ اِلَّا

not desire to oppose you in that which I forbid you to do, I desire nothing but your reform and betterment as far as I am able. And my finding the right path is only with help from Allah. In Him alone do I trust and to Him alone do I turn (for worship and guidance).

الْاِصْلَاحَ مَا اسْتَطَعْتُ ؕ وَمَا تَوْفِيْقِيْۤ اِلَّا بِاللّٰهِ ؕ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ اُنِيْبُ ﴿٨٨﴾

89. "And O my people! let not the opposition to me incite you (to disobey Allah) lest there may reach you a torment the like of what befell the people of Noah, or the people of Hud or the people of Saleh. And the people of Lot are not far away from you.

وَيٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِيْۤ اَنْ يُّصِيْبَكُمْ مِّثْلُ مَاۤ اَصَابَ قَوْمَ نُوْحٍ اَوْ قَوْمَ هُوْدٍ اَوْ قَوْمَ صٰلِحٍ ؕ وَمَا قَوْمُ لُوْطٍ مِّنْكُمْ بِبَعِيْدٍ ﴿٨٩﴾

90. "And seek forgiveness of your Lord, and turn to Him (heart and soul). Verily my Lord is the Most-Merciful, the Most-Loving."

وَاسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْۤا اِلَيْهِ ؕ اِنَّ رَبِّيْ رَحِيْمٌ وَّدُوْدٌ ﴿٩٠﴾

91. They said: "O Shuaib! we cannot understand much of what you say; and verily we see you to be weak among us! And were it not out of regard for your tribe, we would surely have stoned you and you are not dominant over us."

قَالُوْا يٰشُعَيْبُ مَا نَفْقَهُ كَثِيْرًا مِّمَّا تَقُوْلُ وَاِنَّا لَنَرٰىكَ فِيْنَا ضَعِيْفًا ۚ وَلَوْلَا رَهْطُكَ لَرَجَمْنٰكَ ؗ وَمَاۤ اَنْتَ عَلَيْنَا بِعَزِيْزٍ ﴿٩١﴾

92. He said: "O my people! is then my tribe more esteemed by you than Allah? And Him you have cast behind your backs! Verily my Lord encompasses all that you do!

قَالَ يٰقَوْمِ اَرَهْطِيْۤ اَعَزُّ عَلَيْكُمْ مِّنَ اللّٰهِ ؕ وَاتَّخَذْتُمُوْهُ وَرَآءَكُمْ ظِهْرِيًّا ؕ اِنَّ رَبِّيْ بِمَا تَعْمَلُوْنَ مُحِيْطٌ ﴿٩٢﴾

93. "And O my people! go on working in your place and I too keep working (my way). Soon you will come to know as to who it is on whom falls the torment that will disgrace him and who it is that is a liar. And wait, surely I also wait with you."

وَيٰقَوْمِ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ اِنِّيْ عَامِلٌ ؕ سَوْفَ تَعْلَمُوْنَ ۙ مَنْ يَّاْتِيْهِ عَذَابٌ يُّخْزِيْهِ وَمَنْ هُوَ كَاذِبٌ ؕ وَارْتَقِبُوْۤا اِنِّيْ مَعَكُمْ رَقِيْبٌ ﴿٩٣﴾

94. And when Our Command came to pass We delivered Shuaib and those who believed with him by special

وَلَمَّا جَآءَ اَمْرُنَا نَجَّيْنَا شُعَيْبًا وَّالَّذِيْنَ اٰمَنُوْا مَعَهٗ بِرَحْمَةٍ مِّنَّا وَاَخَذَتِ الَّذِيْنَ ظَلَمُوا

Mercy from Us, and the mighty Blast overtook the wrongdoers and they lay prostrate in their dwellings at morn–

الصَّيْحَةُ فَاَصْبَحُوْا فِيْ دِيَارِهِمْ جٰثِمِيْنَ ﴿٩٤﴾

95. As if they had never dwelt and flourished there. Lo! away with Madyan, even as Thamud had been wiped out.

كَاَنْ لَّمْ يَغْنَوْا فِيْهَا ؕ اَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُوْدُ ﴿٩٥﴾

Section 9

96. And verily We sent Moses with Our Signs and clear authority–

وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَا وَسُلْطٰنٍ مُّبِيْنٍ ﴿٩٦﴾

97. To Pharaoh and his courtiers, but they followed the bidding of Pharaoh, and the bidding of Pharaoh was not rightly directed.

اِلٰى فِرْعَوْنَ وَمَلَا۟ئِهٖ فَاتَّبَعُوْۤا اَمْرَ فِرْعَوْنَ ۚ وَمَاۤ اَمْرُ فِرْعَوْنَ بِرَشِيْدٍ ﴿٩٧﴾

98. He shall lead his people on the Day of Resurrection, and bring them down to the Fire (of Hell). And most evil is the place they will be caused to enter!

يَقْدُمُ قَوْمَهٗ يَوْمَ الْقِيٰمَةِ فَاَوْرَدَهُمُ النَّارَ ؕ وَبِئْسَ الْوِرْدُ الْمَوْرُوْدُ ﴿٩٨﴾

99. And they are chased by a curse in this world and on the Day of Resurrection. Most evil is the present which they will be presented.

وَاُتْبِعُوْا فِيْ هٰذِهٖ لَعْنَةً وَّيَوْمَ الْقِيٰمَةِ ؕ بِئْسَ الرِّفْدُ الْمَرْفُوْدُ ﴿٩٩﴾

100. These are some of the tidings of the towns which We relate to you; of them some are still extant and some are mown down (by the sickle of Time).

ذٰلِكَ مِنْ اَنْۢبَآءِ الْقُرٰى نَقُصُّهٗ عَلَيْكَ مِنْهَا قَآئِمٌ وَّحَصِيْدٌ ﴿١٠٠﴾

101. And We did not wrong them at all, but it was they who wronged their own souls, so their (false) gods whom they used to worship beside Allah, did not avail them in the least when the Command of your Lord came to pass– these gods only added to their ruin.

وَمَا ظَلَمْنٰهُمْ وَلٰكِنْ ظَلَمُوْۤا اَنْفُسَهُمْ فَمَاۤ اَغْنَتْ عَنْهُمْ اٰلِهَتُهُمُ الَّتِيْ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ مِنْ شَيْءٍ لَّمَّا جَآءَ اَمْرُ رَبِّكَ ؕ وَمَا زَادُوْهُمْ غَيْرَ تَتْبِيْبٍ ﴿١٠١﴾

102. And such indeed is the seizing of your Lord when He seizes the towns while they were unjust; verily His seizing is most painful (and) severe.

وَكَذٰلِكَ اَخْذُ رَبِّكَ اِذَاۤ اَخَذَ الْقُرٰى وَهِيَ ظٰلِمَةٌ ؕ اِنَّ اَخْذَهٗۤ اَلِيْمٌ شَدِيْدٌ ﴿١٠٢﴾

اِنَّ فِیۡ ذٰلِکَ لَاٰیَۃً لِّمَنۡ خَافَ عَذَابَ الۡاٰخِرَۃِ ؕ ذٰلِکَ یَوۡمٌ مَّجۡمُوۡعٌ ۙ لَّہُ النَّاسُ وَ ذٰلِکَ یَوۡمٌ مَّشۡہُوۡدٌ ﴿۱۰۳﴾

103.No doubt, in these incidents is a Sign (of warning) for him who fears the torment of the Hereafter. That is a Day on which all people will be gathered together, and that is a Day when all will be presented (before Allah).

وَ مَا نُؤَخِّرُہٗۤ اِلَّا لِاَجَلٍ مَّعۡدُوۡدٍ ﴿۱۰۴﴾ؕ

104.And We have deferred it not but for a counted period.

یَوۡمَ یَاۡتِ لَا تَکَلَّمُ نَفۡسٌ اِلَّا بِاِذۡنِہٖ ۚ فَمِنۡہُمۡ شَقِیٌّ وَّ سَعِیۡدٌ ﴿۱۰۵﴾

105.When the Day comes, no one will be able to speak (out of awe) except by His leave; then of them some will be unfortunate and some fortunate.

فَاَمَّا الَّذِیۡنَ شَقُوۡا فَفِی النَّارِ لَہُمۡ فِیۡہَا زَفِیۡرٌ وَّ شَہِیۡقٌ ﴿۱۰۶﴾ۙ

106.As for those who are unfortunate– they will be in the Fire, for them there will be (nothing but) wailing and groaning.

خٰلِدِیۡنَ فِیۡہَا مَا دَامَتِ السَّمٰوٰتُ وَ الۡاَرۡضُ اِلَّا مَا شَآءَ رَبُّکَ ؕ اِنَّ رَبَّکَ فَعَّالٌ لِّمَا یُرِیۡدُ ﴿۱۰۷﴾

107.They will abide in Hell so long as the heavens and the earth endure– except as your Lord may please. Verily your Lord is Accomplisher of what He intends.

وَ اَمَّا الَّذِیۡنَ سُعِدُوۡا فَفِی الۡجَنَّۃِ خٰلِدِیۡنَ فِیۡہَا مَا دَامَتِ السَّمٰوٰتُ وَ الۡاَرۡضُ اِلَّا مَا شَآءَ رَبُّکَ ؕ عَطَآءً غَیۡرَ مَجۡذُوۡذٍ ﴿۱۰۸﴾

108.And those who are fortunate they will be in Paradise; they shall abide therein so long as the heavens and earth endure except as your Lord may will– this is indeed a gift that will never cease.

فَلَا تَکُ فِیۡ مِرۡیَۃٍ مِّمَّا یَعۡبُدُ ہٰۤؤُلَآءِ ؕ مَا یَعۡبُدُوۡنَ اِلَّا کَمَا یَعۡبُدُ اٰبَآؤُہُمۡ مِّنۡ قَبۡلُ ؕ وَ اِنَّا لَمُوَفُّوۡہُمۡ نَصِیۡبَہُمۡ غَیۡرَ مَنۡقُوۡصٍ ﴿۱۰۹﴾ؑ

٩ ع ٩

109.So (O Listener!) be not in doubt as to what they worship. They worship not but as their forefathers used to worship before. And We are certainly going to repay them their portion in full undiminished.

Section 10

وَ لَقَدۡ اٰتَیۡنَا مُوۡسَی الۡکِتٰبَ فَاخۡتُلِفَ فِیۡہِ ؕ وَ لَوۡ لَا کَلِمَۃٌ سَبَقَتۡ مِنۡ رَّبِّکَ لَقُضِیَ بَیۡنَہُمۡ ؕ وَ اِنَّہُمۡ لَفِیۡ شَکٍّ مِّنۡہُ مُرِیۡبٍ ﴿۱۱۰﴾

110.And certainly We gave Moses the Book; then differences arose therein, and had not a Word already gone forth before from your Lord, the matter would have been decided between them once for all. And surely they are in a disturbing doubt about it.

وَ اِنَّ کُلًّا لَّمَّا لَیُوَفِّیَنَّہُمۡ رَبُّکَ اَعۡمَالَہُمۡ ؕ اِنَّہٗ بِمَا یَعۡمَلُوۡنَ خَبِیۡرٌ ﴿۱۱۱﴾

111.And certainly your Lord will give in full the recompense to all those (dissenters) for their misdeeds. Surely Allah is fully Aware of what they do.

فَاسۡتَقِمۡ کَمَاۤ اُمِرۡتَ وَ مَنۡ تَابَ مَعَکَ وَ لَا تَطۡغَوۡا ؕ اِنَّہٗ بِمَا تَعۡمَلُوۡنَ بَصِیۡرٌ ﴿۱۱۲﴾

112.So remain steadfast as you have been commanded– you as well as those who repented and are with you, and O people do not be arrogant. Surely Allah is Beholder of what you do.

وَ لَا تَرۡکَنُوۡۤا اِلَی الَّذِیۡنَ ظَلَمُوۡا فَتَمَسَّکُمُ النَّارُ ۙ وَ مَا لَکُمۡ مِّنۡ دُوۡنِ اللّٰہِ مِنۡ اَوۡلِیَآءَ ثُمَّ لَا تُنۡصَرُوۡنَ ﴿۱۱۳﴾

113.And do not lean towards those who have done wrong, or the Fire will touch you as well and then you have no protector other than Allah, nor will you be helped.

وَ اَقِمِ الصَّلٰوۃَ طَرَفَیِ النَّہَارِ وَ زُلَفًا مِّنَ الَّیۡلِ ؕ اِنَّ الۡحَسَنٰتِ یُذۡہِبۡنَ السَّیِّاٰتِ ؕ ذٰلِکَ ذِکۡرٰی لِلذّٰکِرِیۡنَ ﴿۱۱۴﴾ۚ

114.And establish prayer at the two ends of the day, and in some parts of the night. Surely good deeds wipe out evil deeds. This is admonition for those who accept admonition.

وَ اصۡبِرۡ فَاِنَّ اللّٰہَ لَا یُضِیۡعُ اَجۡرَ الۡمُحۡسِنِیۡنَ ﴿۱۱۵﴾

115.And be patient, (and steadfast) no doubt Allah wastes not the reward of the doers of good.

فَلَوۡ لَا کَانَ مِنَ الۡقُرُوۡنِ مِنۡ قَبۡلِکُمۡ اُولُوۡا بَقِیَّۃٍ یَّنۡہَوۡنَ عَنِ الۡفَسَادِ فِی الۡاَرۡضِ اِلَّا قَلِیۡلًا مِّمَّنۡ اَنۡجَیۡنَا مِنۡہُمۡ ۚ وَ اتَّبَعَ الَّذِیۡنَ ظَلَمُوۡا مَاۤ اُتۡرِفُوۡا فِیۡہِ وَ کَانُوۡا مُجۡرِمِیۡنَ ﴿۱۱۶﴾

116.Why then there were not among generations before you persons with understanding who would forbid mischief in the earth– except a few of those whom We had delivered from among them? And the wrongdoers kept indulging in luxuries they were given, and they were sinners.

وَ مَا کَانَ رَبُّکَ لِیُہۡلِکَ الۡقُرٰی بِظُلۡمٍ وَّ اَہۡلُہَا مُصۡلِحُوۡنَ ﴿۱۱۷﴾

117.And your Lord is not such as to destroy towns unjustly, while their people are righteous.

وَ لَوۡ شَآءَ رَبُّکَ لَجَعَلَ النَّاسَ اُمَّۃً وَّاحِدَۃً وَّ لَا یَزَالُوۡنَ مُخۡتَلِفِیۡنَ ﴿۱۱۸﴾ۙ

118.And had your Lord willed, He would have made all mankind a single community. But (that is not amenable to reason; therefore) they will always keep differing among themselves–

اِلَّا مَنۡ رَّحِمَ رَبُّکَ ؕ وَ لِذٰلِکَ خَلَقَہُمۡ ؕ

119.Except those on whom your Lord has mercy and for this (mercy) He has created them. And the Word of your Lord is fulfilled: (that) no doubt, I will fill Hell with jinn and men all together.

تَمَّتْ كَلِمَةُ رَبِّكَ لَاَمْلَئَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ اَجْمَعِيْنَ ﴿۱۱۹﴾

120.And all that We relate to you of the tidings of the Apostles in order to strengthen your (holy) heart therewith. And there has come to you in this Surah truth and admonition, and a reminder to the faithful.

وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ اَنْۢبَاۤءِ الرُّسُلِ مَا نُثَبِّتُ بِهٖ فُؤَادَكَ ۚ وَجَآءَكَ فِيْ هٰذِهِ الْحَقُّ وَمَوْعِظَةٌ وَّذِكْرٰى لِلْمُؤْمِنِيْنَ ﴿۱۲۰﴾

121.And say to those who do not believe: "Go on working in your place; we too are playing our part–

وَقُلْ لِّلَّذِيْنَ لَا يُؤْمِنُوْنَ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ ؕ اِنَّا عٰمِلُوْنَ ﴿۱۲۱﴾

122."And wait; surely we too are waiting."

وَانْتَظِرُوْا ۚ اِنَّا مُنْتَظِرُوْنَ ﴿۱۲۲﴾

123.And to Allah belongs the unseen (secrets)of the heavens and the earth; and to Him is the return of all the affairs. So worship Him and trust in Him, and your Lord is not unmindful of what you do.

وَلِلّٰهِ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ وَاِلَيْهِ يُرْجَعُ الْاَمْرُ كُلُّهٗ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ؕ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿۱۲۳﴾

Introduction to Sūrah Yusuf

Sūrah Yusuf, Joseph, is a Makkan Sūrah. It has one hundred and eleven verses arranged in twelve sections.

Sūrah Yusuf deals in detail with the life of Prophet Yusuf, and gives it the name of Ahsan-ul-Qasas, the most beautiful of stories, for the reason that Prophet Yusuf is the archetype of the moral man who faces all the vicissitudes, uncertainties and sufferings that befall him, but refuses to be misled by temptations, and follows the path of truth and righteousness with courage, fortitude, and submission to the will of Allah, and at the end of the long, arduous journey achieves everlasting bliss, both spiritual and physical.

Yusuf was the scion of the family of Prophet Abraham. The greatness to which he was exalted by Allah is bestowed on a few persons, but to rise to that status he had to face the treachery of his brothers who threw him into a well, endure the ignominy of being sold as a slave in an Egyptian market-place, resist the temptations of the seductive environment of the royal palace, defy the persuasion of his carnal self, confront the luring prompting of Satan, protect his chastity, and serve time in an Egyptian prison.

Yusuf was the eleventh son of Prophet Jacob. Allah had blessed him with exceptional beauty and spiritual excellence. Prophet Jacob's prophetic insight and vision could discern the great position to which this son of his was to rise in future, and he gave him great love. This made Yusuf's brothers so jealous of him that they began to think of ways to kill him. One day they prevailed upon their father to allow them to take Yusuf with them on a hunting trip in a forest. They pushed him into a well in the forest and, coming home, told their father that a wolf had devoured their brother.

Yusuf was rescued from the well by a caravan which passed that way and taken to Egypt where he was sold as slave. Aziz-Misr, a high official of Egypt's emperor, bought him and raised him with care and affection. When Yusuf grew up, Aziz's wife fell in love with him and one day, when they were alone, tried to seduce him. Yusuf resisted her advances and ran out of the room. The woman ran after him. At that moment Aziz entered the room. Enraged at her failure in seducing Yusuf, she accused him of trying to violate her. Yusuf pleaded innocence, and everyone in the house attested to the nobility of his character, but she succeeded in getting him thrown in the prison.

In the prison Yusuf preached the unity of Allah to his fellow prisoners and advised them to refrain from idolatry. He also interpreted their dreams.

Once the emperor of Egypt had a strange dream. He asked his courtiers and scholars to interpret it, but none could produce a satisfactory explanation. Then someone mentioned that a prisoner named Yusuf possessed the knowledge of interpreting dreams. The emperor sent a courtier to narrate his dream to Yusuf and ask him to explain its meaning. Yusuf heard what the emperor had seen in his dream and said, "The dream says that Egypt is going to experience a long severe famine." He also told the courtier how the devastation of the famine could be avoided. This interpretation of his dream satisfied the emperor, and he ordered that Yusuf be released from the prison and brought to his court. Yusuf, however, refused to be released until an inquiry was conducted into the charge on which he was thrown into the prison. The inquiry was ordered and the woman who had made a false accusation against him confessed her guilt. Thus Yusuf's innocence was proved. The emperor released him and put the royal treasury in his charge.

A long period of severe drought did hit Egypt and the neighbouring countries, and crops failed year after year, but Yusuf had stored enough grain to meet the needs of the Egyptians and the inhabitants of other countries who, he knew, would come to Egypt in search of food.

During the famine Yusuf's brothers except Binyamin (Benjamin), too, came to Egypt to buy grain. He recognised them but they could not recognise him. He sold them grain but put the money they had paid in their saddlebags without their knowledge, and asked them to bring with them their youngest brother when they come back for more grain. They did come back and brought Benjamin with them. Yusuf gave them grain but detained Benjamin.

When the brothers went back to their country and reported the detention of Benjamin in Egypt, Prophet Jacob who had not yet forgotten the loss of Yusuf was so overtaken by grief at the loss of his youngest son that constant weeping made him blind. He ordered his sons to bring Benjamin back from Egypt and also search for Yusuf. Yusuf's brothers once again went to Egypt to bring back Benjamin. This time Yusuf disclosed to them his identity, but did not blame or reproach them for what they had done to him. He forgave them.

Then Yusuf gave his shirt to his brothers and told them to take it to his father. They did so. Prophet Jacob touched the shirt to his eyes and miraculously his sight was restored. He, with his entire family, set out for Egypt. Yusuf received them with great honour and affection; and the entire family fell down prostrate before him in respect.

Yusuf thanked and praised Allah for His infinite mercy on him and prayed: ". . . Receive me (at the time of my death) to Thee as a true Muslim, and join me with the righteous." [12:101]

Sûrah Yusuf brings to the Prophet Allah's promise that as Yusuf's brothers had to acknowledge his greatness after years of opposition, so will his people, the Makkan disbelievers, one day accept him as the true prophet of Allah and realise his greatness.

Those people who allege that the Prophet of Islam has plagiarised the stories of the prophets from the Bible should carefully read and compare the accounts of Yusuf's life given in the Qur'an and the Bible to realise the falsity of their accusation.

Sûrah 12. Yusuf (Joseph)

اٰیاتھا ۱۱۱ ۱۲ سُوْرَةُ یُوْسُفَ مَکِّیَّةٌ ۵۳ رکوعاتھا ۱۲

Revealed at Makkah, 12 Sections, 111 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Alif. Lam. Ra. These are the Verses of a Book Luminous.	الٓرٰ تِلْكَ اٰیٰتُ الْكِتٰبِ الْمُبِیْنِ ۞ ۱
2. Verily We! We have sent it down, as an Arabic Qur'an, so that you may clearly understand.	اِنَّآ اَنْزَلْنٰهُ قُرْءٰنًا عَرَبِیًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ۞ ۲
3. We do recount to you the best of narratives by means of this Qur'an, which We have revealed to you, though you were of those unaware before.	نَحْنُ نَقُصُّ عَلَیْكَ اَحْسَنَ الْقَصَصِ بِمَآ اَوْحَیْنَآ اِلَیْكَ هٰذَا الْقُرْاٰنَ ۖ وَاِنْ كُنْتَ مِنْ قَبْلِهٖ لَمِنَ الْغٰفِلِیْنَ ۞ ۳
4. Recall, when Joseph said to his father: "O my (revered) father! I saw (in a dream) eleven stars, and the sun and the moon: I saw them prostrating themselves to me."	اِذْ قَالَ یُوْسُفُ لِاَبِیْهِ یٰٓاَبَتِ اِنِّیْ رَاَیْتُ اَحَدَ عَشَرَ كَوْكَبًا وَّالشَّمْسَ وَالْقَمَرَ رَاَیْتُهُمْ لِیْ سٰجِدِیْنَ ۞ ۴
5. He said: "O my son! relate not your dream to your brothers, otherwise they will plot a scheme against you. Surely Satan is an open enemy to man.	قَالَ یٰبُنَیَّ لَا تَقْصُصْ رُءْیَاكَ عَلٰٓی اِخْوَتِكَ فَیَكِیْدُوْا لَكَ كَیْدًا ؕ اِنَّ الشَّیْطٰنَ لِلْاِنْسَانِ عَدُوٌّ مُّبِیْنٌ ۞ ۵
6. "And thus will your Lord choose you and teach you to draw conclusion of discourses (i.e. interpretation of dreams) and will fulfil His Favour to you and to the House of Jacob–even as He did fulfil it to your two fore-fathers Abraham and Isaaq before. Verily your Lord is the All-Knowing, the All- Wise."	وَكَذٰلِكَ یَجْتَبِیْكَ رَبُّكَ وَیُعَلِّمُكَ مِنْ تَاْوِیْلِ الْاَحَادِیْثِ وَیُتِمُّ نِعْمَتَهٗ عَلَیْكَ وَعَلٰٓی اٰلِ یَعْقُوْبَ كَمَآ اَتَمَّهَا عَلٰٓی اَبَوَیْكَ مِنْ قَبْلُ اِبْرٰهِیْمَ وَاِسْحٰقَ ؕ اِنَّ رَبَّكَ عَلِیْمٌ حَكِیْمٌ ۞ ۶ ع

Section 2

7. Surly in (the story of) Joseph and his brethren there are signs (of warning) for the inquirers (after Truth).	لَقَدْ كَانَ فِیْ یُوْسُفَ وَاِخْوَتِهٖٓ اٰیٰتٌ لِّلسَّآئِلِیْنَ ۞ ۷

8. (Recall), when the brethren said (among themselves): "Joseph and his brother are dearer to our father than we, whereas we are a (strong) party. Surely our father is in manifest error (in being absorbed in their love).

اِذْ قَالُوْا لَيُوْسُفُ وَاَخُوْهُ اَحَبُّ اِلٰٓى اَبِيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ اِنَّ اَبَانَا لَفِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٨﴾

9. "Kill Joseph or cast him away in some (far-off)part of the land, so that your father's attention will be directed to you (alone); thereafter you (have ample time to) become a righteous people (by repenting)."

اقْتُلُوْا يُوْسُفَ اَوِ اطْرَحُوْهُ اَرْضًا يَّخْلُ لَكُمْ وَجْهُ اَبِيْكُمْ وَتَكُوْنُوْا مِنْۢ بَعْدِهٖ قَوْمًا صٰلِحِيْنَ ﴿٩﴾

10. (On hearing this) one of the speakers from among them said: "Do not kill Joseph (but) cast him in a deep dark well; he will be picked up by some passing travellers– if at all you must do something."

قَالَ قَآئِلٌ مِّنْهُمْ لَا تَقْتُلُوْا يُوْسُفَ وَاَلْقُوْهُ فِيْ غَيٰبَتِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَّارَةِ اِنْ كُنْتُمْ فٰعِلِيْنَ ﴿١٠﴾

11. (After having so decided) they (came to Jacob and) said: "O our father! what is the matter with you that you do not trust us with regard to Joseph, whereas we are his true well-wishers?

قَالُوْا يٰٓاَبَانَا مَا لَكَ لَا تَاْمَنَّا عَلٰى يُوْسُفَ وَاِنَّا لَهٗ لَنٰصِحُوْنَ ﴿١١﴾

12. "Send him with us tomorrow that he may enjoy himself and play; and (have no worry) we will be his guards."

اَرْسِلْهُ مَعَنَا غَدًا يَّرْتَعْ وَيَلْعَبْ وَاِنَّا لَهٗ لَحٰفِظُوْنَ ﴿١٢﴾

13. He said: "Verily it will grieve me that you should take him away, and I fear lest the wolf should devour him whilst you are heedless of him (because of your sport)."

قَالَ اِنِّيْ لَيَحْزُنُنِيْٓ اَنْ تَذْهَبُوْا بِهٖ وَاَخَافُ اَنْ يَّاْكُلَهُ الذِّئْبُ وَاَنْتُمْ عَنْهُ غٰفِلُوْنَ ﴿١٣﴾

14. They said: "If the wolf were to devour him (while) we be a strong party, we would surely be of no use."

قَالُوْا لَئِنْ اَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ اِنَّآ اِذًا لَّخٰسِرُوْنَ ﴿١٤﴾

15. So when they took him away (after much insistence) and they all agreed to throw him down to the dark bottom of some deep well, (at that instant) and We revealed to him: "(Do not lose heart) surely you will

(one day) inform them of this doing of theirs, and they shall not be knowing (your high rank)."

فَلَمَّا ذَهَبُوْا بِهٖ وَاَجْمَعُوْٓا اَنْ يَّجْعَلُوْهُ فِيْ غَيٰبَتِ الْجُبِّ وَاَوْحَيْنَآ اِلَيْهِ لَتُنَبِّئَنَّهُمْ بِاَمْرِهِمْ هٰذَا وَهُمْ لَا يَشْعُرُوْنَ ﴿١٥﴾

16. And they came to their father at nightfall, weeping.

وَجَآءُوْٓ اَبَاهُمْ عِشَآءً يَّبْكُوْنَ ﴿١٦﴾

17. They said: "O our father! we went off racing and left Joseph by our goods. (Alas!) the wolf devoured him; and you will not believe our word even though we are truthful."

قَالُوْا يٰٓاَبَانَآ اِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوْسُفَ عِنْدَ مَتَاعِنَا فَاَكَلَهُ الذِّئْبُ وَمَآ اَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صٰدِقِيْنَ ﴿١٧﴾

18. And they brought his shirt stained with false blood. He said: "Nay! (you but lie; it is not so) your souls have made this (grave offence) light for you: so I shall have goodly patience (over this woeful incident) and I seek from Allah help against what you describe."

وَجَآءُوْ عَلٰى قَمِيْصِهٖ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ اَنْفُسُكُمْ اَمْرًا فَصَبْرٌ جَمِيْلٌ وَاللّٰهُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ ﴿١٨﴾

19. And (after a short while) there came a caravan and the caravan-men sent their water-drawer (to fetch water), and he let down his bucket to draw water from the well. He cried out: "Hurrah! What a glad news! this is a (lovely) youth." And they concealed him as a (valuable) treasure. And Allah is Best Knower of what they were doing.

وَجَآءَتْ سَيَّارَةٌ فَاَرْسَلُوْا وَارِدَهُمْ فَاَدْلٰى دَلْوَهٗ قَالَ يٰبُشْرٰى هٰذَا غُلٰمٌ وَاَسَرُّوْهُ بِضَاعَةً وَاللّٰهُ عَلِيْمٌۢ بِمَا يَعْمَلُوْنَ ﴿١٩﴾

20. And they sold Joseph for a small price–for a few counted coins; and they had no interest in him (even before).

وَشَرَوْهُ بِثَمَنٍۢ بَخْسٍ دَرَاهِمَ مَعْدُوْدَةٍ وَكَانُوْا فِيْهِ مِنَ الزّٰهِدِيْنَ ﴿٢٠﴾

Section 3

21. And the Egyptian who had bought Joseph, said to his wife: "Lodge him honourably; maybe he will be profitable to us, or we may adopt him as son." And thus did We (in Our Supreme Wisdom) establish Joseph in the land (of Egypt),and it was in order that We may instruct him in the interpretation of dreams (and to draw

وَقَالَ الَّذِي اشْتَرٰىهُ مِنْ مِّصْرَ لِامْرَاَتِهٖٓ اَكْرِمِيْ مَثْوٰىهُ عَسٰٓى اَنْ يَّنْفَعَنَآ اَوْ نَتَّخِذَهٗ وَلَدًا وَكَذٰلِكَ مَكَّنَّا لِيُوْسُفَ فِي الْاَرْضِ وَلِنُعَلِّمَهٗ مِنْ تَاْوِيْلِ الْاَحَادِيْثِ وَاللّٰهُ غَالِبٌ عَلٰٓى اَمْرِهٖ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٢١﴾

conclusion of the discourses), and Allah is Dominant over His Affairs, but most of the people know not (this truth).

22. And when he attained his full maturity, We gave him prophecy and knowledge and thus do We reward the doers- of- good.

وَلَمَّا بَلَغَ اَشُدَّهٗۤ اٰتَيْنٰهُ حُكْمًا وَّعِلْمًا ؕ
وَكَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ﴿۲۲﴾

23. And the woman in whose house he was, sought to seduce him to fulfil her lust, and (one day) she closed all the doors and said (coquetishly): "Come on now!" Joseph (the pious) said: "Allah be my refuge! (this cannot be) he (your husband) is my patron. He has kept me most honourably. Surely the wrongdoers do not prosper."

وَرَاوَدَتْهُ الَّتِىْ هُوَ فِىْ بَيْتِهَا عَنْ نَّفْسِهٖ
وَغَلَّقَتِ الْاَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ؕ قَالَ
مَعَاذَ اللّٰهِ اِنَّهٗ رَبِّىْۤ اَحْسَنَ مَثْوَاىَ ؕ اِنَّهٗ
لَا يُفْلِحُ الظّٰلِمُوْنَ ﴿۲۳﴾

24. And the woman was indeed inclined to him; and he too would have inclined to her were it not that he had seen the (clear) evidence of his Lord. Thus it was in order that We might avert from Joseph all evil, and indecency. Surely he is of Our chosen servants.

وَلَقَدْ هَمَّتْ بِهٖ ۚ وَهَمَّ بِهَا لَوْلَاۤ اَنْ
رَّاٰ بُرْهَانَ رَبِّهٖ ؕ كَذٰلِكَ لِنَصْرِفَ عَنْهُ
السُّوْٓءَ وَالْفَحْشَآءَ ؕ اِنَّهٗ مِنْ عِبَادِنَا
الْمُخْلَصِيْنَ ﴿۲۴﴾

25. And the two raced towards the door and the woman tore his shirt from behind and (as chance would have it) they found the husband standing by the door. She said abruptly: "(My lord! say): what is the punishment for him who intends evil to your wife but that he should be imprisoned or inflicted a severe punishment."

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيْصَهٗ مِنْ دُبُرٍ وَّ
اَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ ؕ قَالَتْ مَا جَزَآءُ مَنْ
اَرَادَ بِاَهْلِكَ سُوْٓءًا اِلَّاۤ اَنْ يُّسْجَنَ اَوْ عَذَابٌ
اَلِيْمٌ ﴿۲۵﴾

26. Joseph said (in reply): "(Not I); it is she who tried to seduce me to fulfil her lust;" and a witness from the household of that woman bore witness (saying): "If Joseph's shirt is torn from the front, she has spoken the truth and he is of the liars.

قَالَ هِىَ رَاوَدَتْنِىْ عَنْ نَّفْسِىْ وَشَهِدَ شَاهِدٌ
مِّنْ اَهْلِهَا ۚ اِنْ كَانَ قَمِيْصُهٗ قُدَّ مِنْ
قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكٰذِبِيْنَ ﴿۲۶﴾

27. "And if his shirt is torn from behind, then she has told a lie and Joseph is of the truthful."

وَاِنْ كَانَ قَمِيْصُهٗ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَ
هُوَ مِنَ الصّٰدِقِيْنَ ﴿۲۷﴾

28. So when He (the Aziz) saw his (Joseph's) shirt torn from behind, he said: "It is all the deceit of you women. Verily the deceit of you women is mighty (dangerous).

فَلَمَّا رَاٰ قَمِيْصَهٗ قُدَّ مِنْ دُبُرٍ قَالَ اِنَّهٗ مِنْ كَيْدِكُنَّ ؕ
اِنَّ كَيْدَكُنَّ عَظِيْمٌ ﴿۲۸﴾

29. "O Joseph (the pious) let it pass. And you (O wife)! ask forgiveness for your sin; verily it is you who are of those at fault."

يُوْسُفُ اَعْرِضْ عَنْ هٰذَا ٚ وَاسْتَغْفِرِىْ لِذَنْۢبِكِ ۖۚ
اِنَّكِ كُنْتِ مِنَ الْخٰطِـِٕيْنَ ﴿۲۹﴾

Section 4

30. And women in the city said: "The wife of Aziz seeks to seduce her (young) slave to satisfy her lust; he has inflamed her passion with (his) love. Verily we see her to be in open error."

وَقَالَ نِسْوَةٌ فِى الْمَدِيْنَةِ امْرَاَتُ الْعَزِيْزِ
تُرَاوِدُ فَتٰىهَا عَنْ نَّفْسِهٖ ۚ قَدْ شَغَفَهَا حُبًّا ؕ اِنَّا
لَنَرٰىهَا فِىْ ضَلٰلٍ مُّبِيْنٍ ﴿۳۰﴾

31. So when She (Zulekha) heard of their cunning talk, she sent for them and prepared for them a banquet and (when they had arrived) gave each of them a knife and she said (to Joseph): "Come out before them;" so when they saw him they were impressed by his great beauty and cut their hands (in a state of amazement) and they said: "Glory to Allah! no mortal is this. Nay! he is a noble angel."

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ اَرْسَلَتْ اِلَيْهِنَّ وَ
اَعْتَدَتْ لَهُنَّ مُتَّكَاً وَّاٰتَتْ كُلَّ وَاحِدَةٍ
مِّنْهُنَّ سِكِّيْنًا وَّقَالَتِ اخْرُجْ عَلَيْهِنَّ ۚ فَلَمَّا
رَاَيْنَهٗۤ اَكْبَرْنَهٗ وَقَطَّعْنَ اَيْدِيَهُنَّ وَقُلْنَ حَاشَ
لِلّٰهِ مَا هٰذَا بَشَرًا ؕ اِنْ هٰذَاۤ اِلَّا مَلَكٌ كَرِيْمٌ ﴿۳۱﴾

32. Then she (Zulekha) said (triumphantly): "He is the one about whom you did blame me. And certainly I tried to seduce him but he kept aloof. Yet if he does not carry out what I bid him to do, he is sure to be cast in prison and what is more, suffer disgrace as well."

قَالَتْ فَذٰلِكُنَّ الَّذِىْ لُمْتُنَّنِىْ فِيْهِ ؕ وَلَقَدْ رَاوَدْتُّهٗ
عَنْ نَّفْسِهٖ فَاسْتَعْصَمَ ؕ وَلَئِنْ لَّمْ يَفْعَلْ
مَاۤ اٰمُرُهٗ لَيُسْجَنَنَّ وَلَيَكُوْنًا مِّنَ
الصّٰغِرِيْنَ ﴿۳۲﴾

33. Joseph said: "O my Lord! the (hardship of) prison is more to my liking than that (sin) to which they call me; and if You (in Your Mercy) do not turn away their deceit from me, I shall incline to them and become of the ignorant."

قَالَ رَبِّ السِّجْنُ اَحَبُّ اِلَىَّ مِمَّا يَدْعُوْنَنِىْۤ اِلَيْهِ ۚ
وَاِلَّا تَصْرِفْ عَنِّىْ كَيْدَهُنَّ اَصْبُ اِلَيْهِنَّ وَ
اَكُنْ مِّنَ الْجٰهِلِيْنَ ﴿۳۳﴾

34. Then did his Lord accept his prayer and turned away their deceit from him. Verily He is the All-Hearing (of His servants' prayers) and the All-Knowing (of their circumstances).

فَاسْتَجَابَ لَهٗ رَبُّهٗ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ؕ اِنَّهٗ
هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿۳۴﴾

35. Then they thought it fit even after they had seen the signs (of Joseph's innocence) to send him to prison for a time.

ثُمَّ بَدَا لَهُمْ مِّنْۢ بَعْدِ مَا رَاَوُا الْاٰيٰتِ لَيَسْجُنُنَّهٗ
حَتّٰى حِيْنٍ ﴿۳۵﴾

Section 5

36. And with him there entered the prison two youths. One of them said: "I saw myself (in a dream) pressing wine;" and the other said: "Verily I saw myself (in a dream) carrying bread on my head, and birds were eating thereof. Tell us its meaning; verily we see you to be of the righteous."

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيٰنِ ؕ قَالَ اَحَدُهُمَاۤ اِنِّيْۤ
اَرٰىنِيْۤ اَعْصِرُ خَمْرًا ۚ وَقَالَ الْاٰخَرُ اِنِّيْۤ اَرٰىنِيْۤ اَحْمِلُ
فَوْقَ رَاْسِيْ خُبْزًا تَاْكُلُ الطَّيْرُ مِنْهُ ؕ نَبِّئْنَا
بِتَاْوِيْلِهٖ ۚ اِنَّا نَرٰىكَ مِنَ الْمُحْسِنِيْنَ ﴿۳۶﴾

37. Joseph said: "The food with which you are fed will not come to you, but I shall inform you the interpretation thereof before it comes to you. That is of the knowledge which my Lord has taught me. Surely I have abandoned the religion of the people who do not believe in Allah, and they are the rejecters of the Hereafter.

قَالَ لَا يَاْتِيْكُمَا طَعَامٌ تُرْزَقٰنِهٖۤ اِلَّا
نَبَّاْتُكُمَا بِتَاْوِيْلِهٖ قَبْلَ اَنْ يَّاْتِيَكُمَا ؕ
ذٰلِكُمَا مِمَّا عَلَّمَنِيْ رَبِّيْ ؕ اِنِّيْ تَرَكْتُ مِلَّةَ
قَوْمٍ لَّا يُؤْمِنُوْنَ بِاللّٰهِ وَهُمْ بِالْاٰخِرَةِ هُمْ
كٰفِرُوْنَ ﴿۳۷﴾

38. "And I but follow the religion of my forefathers Abraham, Isaaq and Jacob. It is not (just) for us to associate anything with Allah. This (belief in Unity or One God) is but Allah's Special Grace upon us and mankind, yet most people do not give thanks for this (mighty) favour.

وَاتَّبَعْتُ مِلَّةَ اٰبَآءِيْۤ اِبْرٰهِيْمَ وَاِسْحٰقَ وَ
يَعْقُوْبَ ؕ مَا كَانَ لَنَاۤ اَنْ نُّشْرِكَ بِاللّٰهِ مِنْ
شَيْءٍ ؕ ذٰلِكَ مِنْ فَضْلِ اللّٰهِ عَلَيْنَا وَ
عَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا
يَشْكُرُوْنَ ﴿۳۸﴾

39. "O my two fellow-prisoners! (I ask you) are many separate lords better or only One Allah, the Supreme and Almighty?

يٰصَاحِبَيِ السِّجْنِ ءَاَرْبَابٌ مُّتَفَرِّقُوْنَ خَيْرٌ
اَمِ اللّٰهُ الْوَاحِدُ الْقَهَّارُ ؕ ﴿۳۹﴾

40. "You worship not besides Him but only names which you have invented–you and your forefathers; Allah has not sent down for them any authority. None has the (power of) Command but Allah. He it is Who has commanded that you worship none but Him. That it is–the right religion, but most of the people know not (this truth).

مَا تَعْبُدُوْنَ مِنْ دُوْنِهٖۤ اِلَّاۤ اَسْمَآءً سَمَّيْتُمُوْهَاۤ
اَنْتُمْ وَاٰبَآؤُكُمْ مَّاۤ اَنْزَلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ؕ
اِنِ الْحُكْمُ اِلَّا لِلّٰهِ ؕ اَمَرَ اَلَّا تَعْبُدُوْۤا اِلَّاۤ اِيَّاهُ ؕ
ذٰلِكَ الدِّيْنُ الْقَيِّمُ وَلٰكِنَّ اَكْثَرَ النَّاسِ
لَا يَعْلَمُوْنَ ﴿۴۰﴾

41. "O my two fellow-prisoners! (now listen to the interpretation of your dreams), as for one (the first), he will serve wine for his lord (King) to drink but as for the other, he will be crucified and birds will eat off his head. Thus is (finally) decreed the affair concerning which you had inquired."

يٰصَاحِبَيِ السِّجْنِ اَمَّاۤ اَحَدُكُمَا فَيَسْقِيْ رَبَّهٗ
خَمْرًا ۚ وَاَمَّا الْاٰخَرُ فَيُصْلَبُ فَتَاْكُلُ الطَّيْرُ
مِنْ رَّاْسِهٖ ؕ قُضِيَ الْاَمْرُ الَّذِيْ فِيْهِ
تَسْتَفْتِيٰنِ ؕ ﴿۴۱﴾

42. And Joseph (on him be peace) said to one whom he considered would be saved: "Mention me before your lord." But the Devil made him forget to mention (Joseph) to his lord, so that he stayed on in the prison for several more years.

وَقَالَ لِلَّذِيْ ظَنَّ اَنَّهٗ نَاجٍ مِّنْهُمَا اذْكُرْنِيْ
عِنْدَ رَبِّكَ ؗ فَاَنْسٰىهُ الشَّيْطٰنُ ذِكْرَ رَبِّهٖ فَلَبِثَ
فِي السِّجْنِ بِضْعَ سِنِيْنَ ﴿۴۲﴾

Section 6

43. And (after some time one day) the King said: "I saw (in a dream) seven fat cows, being devoured by seven lean cows and seven green corn-ears and seven others dry. O my courtiers! Tell me the interpretation of my dream, if at all you know of interpretation of the dreams."

وَقَالَ الْمَلِكُ اِنِّيْۤ اَرٰى سَبْعَ بَقَرٰتٍ
سِمَانٍ يَّاْكُلُهُنَّ سَبْعٌ عِجَافٌ وَّسَبْعَ سُنْۢبُلٰتٍ
خُضْرٍ وَّاُخَرَ يٰبِسٰتٍ ؕ يٰۤاَيُّهَا الْمَلَاُ اَفْتُوْنِيْ فِيْ
رُءْيَايَ اِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُوْنَ ﴿۴۳﴾

44. The courtiers said: "(O King!) these are confused dreams; and we are not skilled in interpreting confused dreams."

قَالُوْۤا اَضْغَاثُ اَحْلَامٍ ۚ وَمَا نَحْنُ بِتَاْوِيْلِ
الْاَحْلَامِ بِعٰلِمِيْنَ ﴿۴۴﴾

45. And the man who had been released of the two (prisoners) and who now remembered Joseph after a long time, said: "I shall inform you of the interpretation of this dream; so send me forth (as far as the prison).

وَقَالَ الَّذِيْ نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ اُمَّةٍ
اَنَا اُنَبِّئُكُمْ بِتَاْوِيْلِهٖ فَاَرْسِلُوْنِ ﴿۴۵﴾

46. "O Joseph! O man of truth! tell us (the meaning of this dream): there are seven fat cows which are being devoured by seven lean cows, and

يُوْسُفُ اَيُّهَا الصِّدِّيْقُ اَفْتِنَا فِيْ سَبْعِ بَقَرٰتٍ
سِمَانٍ يَّاْكُلُهُنَّ سَبْعٌ عِجَافٌ وَّسَبْعِ

سُنۢبُلٰتٍ خُضْرٍ وَّ اُخَرَ يٰبِسٰتٍ لَّعَلِّیْۤ اَرْجِعُ اِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُوْنَ ﴿٤٦﴾

seven green corn-ears and seven other (corn-ears) dry– so that I may return to the people (with your answer), perhaps they may come to know (of your knowledge and worth)."

قَالَ تَزْرَعُوْنَ سَبْعَ سِنِيْنَ دَاَبًا ۚ فَمَا حَصَدْتُّمْ فَذَرُوْهُ فِىْ سُنۢبُلِهٖۤ اِلَّا قَلِيْلًا مِّمَّا تَاْكُلُوْنَ ﴿٤٧﴾

47. Joseph said: "You shall diligently sow for seven years as usual and that which you reap, leave it in its ear except a little of it (for need) which you may eat.

ثُمَّ يَاْتِىْ مِنْۢ بَعْدِ ذٰلِكَ سَبْعٌ شِدَادٌ يَّاْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ اِلَّا قَلِيْلًا مِّمَّا تُحْصِنُوْنَ ﴿٤٨﴾

48. "Then after this (prosperity) there will follow seven hard years which will eat away what you would have stored before for them, except a little which you will preserve.

ثُمَّ يَاْتِىْ مِنْۢ بَعْدِ ذٰلِكَ عَامٌ فِيْهِ يُغَاثُ النَّاسُ وَفِيْهِ يَعْصِرُوْنَ ﴿٤٩﴾

49. "Thereafter will come a year wherein the people will have rain and that year they will press (fruits for) juice."

Section 7

وَقَالَ الْمَلِكُ ائْتُوْنِىْ بِهٖ ۚ فَلَمَّا جَآءَهُ الرَّسُوْلُ قَالَ ارْجِعْ اِلٰى رَبِّكَ فَسْـَٔلْهُ مَا بَالُ النِّسْوَةِ الّٰتِىْ قَطَّعْنَ اَيْدِيَهُنَّ ؕ اِنَّ رَبِّىْ بِكَيْدِهِنَّ عَلِيْمٌ ﴿٥٠﴾

50. (On hearing this interpretation) the King said: "Bring him to me (forthwith);" so when the messenger came to Joseph (with the royal summons) he said: "Go back to your lord and ask him: 'What was the actual truth about the women who had cut their hands? Verily my Lord knows their guile.' "

قَالَ مَا خَطْبُكُنَّ اِذْ رَاوَدْتُّنَّ يُوْسُفَ عَنْ نَّفْسِهٖ ؕ قُلْنَ حَاشَ لِلّٰهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوْٓءٍ ؕ قَالَتِ امْرَاَتُ الْعَزِيْزِ الْـٰٔنَ حَصْحَصَ الْحَقُّ اَنَا رَاوَدْتُّهٗ عَنْ نَّفْسِهٖ وَاِنَّهٗ لَمِنَ الصّٰدِقِيْنَ ﴿٥١﴾

51. The King (sent for the women) and said: "What was the matter with you when you sought to seduce Yusuf for your satisfaction?" They said. (with one voice): "Allah preserve us! we did not know of any evil in him." The wife of the Aziz (could not contain herself any more and) said: "Now has the truth come to light; it was I who sought to seduce him for my purpose, and indeed he is truthful and virtuous."

ذٰلِكَ لِيَعْلَمَ اَنِّىْ لَمْ اَخُنْهُ بِالْغَيْبِ وَاَنَّ اللّٰهَ لَا يَهْدِىْ كَيْدَ الْخَآئِنِيْنَ ﴿٥٢﴾

52. Joseph said: "I said this so that he (the Aziz) may know that I have never betrayed him in his absence, and surely Allah does not allow the deceivers to succeed in their deception.

وَمَاۤ اُبَرِّئُ نَفْسِىْ ۚ اِنَّ النَّفْسَ لَاَمَّارَةٌۢ بِالسُّوْٓءِ اِلَّا مَا رَحِمَ رَبِّىْ ؕ اِنَّ رَبِّىْ غَفُوْرٌ رَّحِيْمٌ ﴿٥٣﴾

53. "And I do not (claim to) be free from sin; verily the soul is used to commanding evil, except him on whom my Lord has Mercy. Surely my Lord is the Most-Forgiving, the Ever-Merciful."

وَقَالَ الْمَلِكُ ائْتُوْنِىْ بِهٖۤ اَسْتَخْلِصْهُ لِنَفْسِىْ ۚ فَلَمَّا كَلَّمَهٗ قَالَ اِنَّكَ الْيَوْمَ لَدَيْنَا مَكِيْنٌ اَمِيْنٌ ﴿٥٤﴾

54. And the King said: "Bring him to me, I shall choose him specially for myself." Then when he talked to him (and was satisfied) he said: "Surely from today you are a highly-honoured and trustworthy (courtier) with us."

قَالَ اجْعَلْنِىْ عَلٰى خَزَآئِنِ الْاَرْضِ ۚ اِنِّىْ حَفِيْظٌ عَلِيْمٌ ﴿٥٥﴾

55. Joseph said: "Appoint me over the treasures of the earth. Surely I am watchful and well-versed (in economic problems)."

وَكَذٰلِكَ مَكَّنَّا لِيُوْسُفَ فِى الْاَرْضِ ۚ يَتَبَوَّاُ مِنْهَا حَيْثُ يَشَآءُ ؕ نُصِيْبُ بِرَحْمَتِنَا مَنْ نَّشَآءُ وَلَا نُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ﴿٥٦﴾

56. Thus did We give to Joseph control in the land (of Egypt); so that he might settle therein wherever he wished. We bestow Our Mercy upon whom We please and We waste not the reward of the righteous.

وَلَاَجْرُ الْاٰخِرَةِ خَيْرٌ لِّلَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ ﴿٥٧﴾

57. And surely the reward of the Hereafter is better for those who believe and remain on guard against evil.

Section 8

وَجَآءَ اِخْوَةُ يُوْسُفَ فَدَخَلُوْا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهٗ مُنْكِرُوْنَ ﴿٥٨﴾

58. And (one day) the brothers of Joseph (on him be peace) came and entered his presence; then he recognised them but they (did not recognise him and) remained unaware of him.

وَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ قَالَ ائْتُوْنِىْ بِاَخٍ لَّكُمْ مِّنْ اَبِيْكُمْ ۚ اَلَا تَرَوْنَ اَنِّىْۤ اُوْفِى الْكَيْلَ وَاَنَا خَيْرُ الْمُنْزِلِيْنَ ﴿٥٩﴾

59. And when he had loaded them with their provision (of food and grain) he said: "(When you come next time) bring to me your stepbrother; do you not see that I give full measure and that I am such a good host?

فَاِنْ لَّمْ تَاْتُوْنِىْ بِهٖ فَلَا كَيْلَ لَكُمْ عِنْدِىْ وَلَا تَقْرَبُوْنِ ﴿٦٠﴾

60. "If you do not bring him to me, (then mind), there is no measure (of food) for you with me, and you will not be able to come near me."

61. They said: "We shall certainly demand him from his father and we will certainly do it."

قَالُوْا سَنُرَاوِدُ عَنْهُ اَبَاهُ وَاِنَّا لَفٰعِلُوْنَ ﴿٦١﴾

62. And Joseph said to his servants: "Put back quietly their own goods (with which they had exchanged the corn) into their packs, haply they may recognise it when they get back to their household; perhaps they may come back."

وَقَالَ لِفِتْيٰنِهِ اجْعَلُوْا بِضَاعَتَهُمْ فِيْ رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُوْنَهَاۤ اِذَا انْقَلَبُوْۤا اِلٰۤى اَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٦٢﴾

63. So when they returned to their father, they said: "O our (revered) father! the measure of corn has been denied to us, so send with us our brother (Benjamin) so that we may bring our measure of corn and certainly we shall safeguard him well."

فَلَمَّا رَجَعُوْۤا اِلٰۤى اَبِيْهِمْ قَالُوْا يٰۤاَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَاَرْسِلْ مَعَنَاۤ اَخَانَا نَكْتَلْ وَاِنَّا لَهٗ لَحٰفِظُوْنَ ﴿٦٣﴾

64. He said: "Shall I trust you concerning him as I trusted you with his brother Joseph before? So Allah is the Best Guard and He is the Most-Merciful of the merciful."

قَالَ هَلْ اٰمَنُكُمْ عَلَيْهِ اِلَّا كَمَاۤ اَمِنْتُكُمْ عَلٰۤى اَخِيْهِ مِنْ قَبْلُ ؕ فَاللّٰهُ خَيْرٌ حٰفِظًا ۪ وَّهُوَ اَرْحَمُ الرّٰحِمِيْنَ ﴿٦٤﴾

65. And when they opened their pack they found their own goods returned to them (to induce them). They said: "O our (revered) father! now what more can we want? (Look!) here is our own goods returned to us, and (if Benjamin comes with us then) we shall bring (more) share of corn for our family, and we shall guard our brother and shall have an extra camel-load. This corn is but a small measure before a King."

وَلَمَّا فَتَحُوْا مَتَاعَهُمْ وَجَدُوْا بِضَاعَتَهُمْ رُدَّتْ اِلَيْهِمْ ؕ قَالُوْا يٰۤاَبَانَا مَا نَبْغِيْ ؕ هٰذِهٖ بِضَاعَتُنَا رُدَّتْ اِلَيْنَا ۚ وَنَمِيْرُ اَهْلَنَا وَنَحْفَظُ اَخَانَا وَنَزْدَادُ كَيْلَ بَعِيْرٍ ؕ ذٰلِكَ كَيْلٌ يَّسِيْرٌ ﴿٦٥﴾

66. Jacob said: "By no means will I send him with you until you give me a solemn pledge in the name of Allah that you will bring him back to me unless (it be that) you are rendered helpless." And when they had given him their solemn pledge he said: "Allah is Guardian over what we say."

قَالَ لَنْ اُرْسِلَهٗ مَعَكُمْ حَتّٰى تُؤْتُوْنِ مَوْثِقًا مِّنَ اللّٰهِ لَتَاْتُنَّنِيْ بِهٖۤ اِلَّاۤ اَنْ يُّحَاطَ بِكُمْ ۚ فَلَمَّاۤ اٰتَوْهُ مَوْثِقَهُمْ قَالَ اللّٰهُ عَلٰى مَا نَقُوْلُ وَكِيْلٌ ﴿٦٦﴾

67. And he said: "O my sons! do not enter (the city) all by one gate, but enter by different gates. And I cannot avail you in anything against the Decree of Allah. All Command is but Allah's. On Him do I rely, and in Him let the trusting ones put their trust."

وَقَالَ يٰبَنِيَّ لَا تَدْخُلُوْا مِنْۢ بَابٍ وَّاحِدٍ وَّادْخُلُوْا مِنْ اَبْوَابٍ مُّتَفَرِّقَةٍ ؕ وَمَاۤ اُغْنِيْ عَنْكُمْ مِّنَ اللّٰهِ مِنْ شَيْءٍ ؕ اِنِ الْحُكْمُ اِلَّا لِلّٰهِ ؕ عَلَيْهِ تَوَكَّلْتُ ۚ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُوْنَ ﴿٦٧﴾

68. And when they entered (Egypt) as their father had enjoined them to enter, it could not avail them in the least against the Decree of Allah–but this (precautionary plan) was only a desire in the heart of Jacob which he fulfilled. And surely he was a man of knowledge because of what We had taught him; but most of the people do not know (this truth).

وَلَمَّا دَخَلُوْا مِنْ حَيْثُ اَمَرَهُمْ اَبُوْهُمْ ؕ مَا كَانَ يُغْنِيْ عَنْهُمْ مِّنَ اللّٰهِ مِنْ شَيْءٍ اِلَّا حَاجَةً فِيْ نَفْسِ يَعْقُوْبَ قَضٰىهَا ؕ وَاِنَّهٗ لَذُوْ عِلْمٍ لِّمَا عَلَّمْنٰهُ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٦٨﴾

ع

Section 9

69. And when they came to Joseph, he gave his brother a place close to himself, saying, "Behold: I am your brother so do not grieve over what (wicked things) they have been doing."

وَلَمَّا دَخَلُوْا عَلٰى يُوْسُفَ اٰوٰۤى اِلَيْهِ اَخَاهُ قَالَ اِنِّيْۤ اَنَا اَخُوْكَ فَلَا تَبْتَئِسْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿٦٩﴾

70. Then when he had given them their provision, he placed the drinking-cup in his brother's pack. Then a Crier cried: "O Caravan-men! no doubt you are thieves."

فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِيْ رَحْلِ اَخِيْهِ ثُمَّ اَذَّنَ مُؤَذِّنٌ اَيَّتُهَا الْعِيْرُ اِنَّكُمْ لَسٰرِقُوْنَ ﴿٧٠﴾

71. They said (in amazement) as they turned to them: "What is that you find lost?"

قَالُوْا وَاَقْبَلُوْا عَلَيْهِمْ مَّاذَا تَفْقِدُوْنَ ﴿٧١﴾

72. They said: "We have lost the Royal drinking-cup and he who brings it shall have (as reward) a camel-load (of grain) and of this I stand responsible."

قَالُوْا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَنْ جَآءَ بِهٖ حِمْلُ بَعِيْرٍ وَّاَنَا بِهٖ زَعِيْمٌ ﴿٧٢﴾

73. They said: "By Allah surely you know well that we have not come (here) for working mischief in the land, nor are we (professional) thieves."

قَالُوْا تَاللّٰهِ لَقَدْ عَلِمْتُمْ مَّا جِئْنَا لِنُفْسِدَ فِي الْاَرْضِ وَمَا كُنَّا سٰرِقِيْنَ ﴿٧٣﴾

74. The officials said: "What is to be the penalty for this, if you are proved liars?"

قَالُوْا فَمَا جَزَاۤؤُهٗۤ اِنْ كُنْتُمْ كٰذِبِيْنَ ﴿۷۴﴾

75. They said: "The penalty for this is that he in whose pack the cup is found shall himself be the servant in recompense thereof. This is how we punish the wrongdoers at our place."

قَالُوْا جَزَاۤؤُهٗ مَنْ وُّجِدَ فِيْ رَحْلِهٖ فَهُوَ جَزَاۤؤُهٗ ؕ كَذٰلِكَ نَجْزِي الظّٰلِمِيْنَ ﴿۷۵﴾

76. So he began the search first with their bags before searching the bag of his brother. At last he brought forth the cup from his brother's pack. Thus did We plan for the sake of Joseph. He could not keep his brother under the law of the King of Egypt except that Allah willed it. We exalt in degrees whomsoever We will. And above every man of knowledge there is another man of greater knowledge.

فَبَدَاَ بِاَوْعِيَتِهِمْ قَبْلَ وِعَاۤءِ اَخِيْهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِّعَاۤءِ اَخِيْهِ ؕ كَذٰلِكَ كِدْنَا لِيُوْسُفَ ؕ مَا كَانَ لِيَاْخُذَ اَخَاهُ فِيْ دِيْنِ الْمَلِكِ اِلَّاۤ اَنْ يَّشَاۤءَ اللّٰهُ ؕ نَرْفَعُ دَرَجٰتٍ مَّنْ نَّشَاۤءُ ؕ وَفَوْقَ كُلِّ ذِيْ عِلْمٍ عَلِيْمٌ ﴿۷۶﴾

77. The brothers said: "If he has committed theft (it is no wonder) indeed his brother also did steal before." Then Joseph kept this thing secret in his heart and did not disclose it to them. He said (to himself): "You are in an evil spot, and Allah knows full well what you fabricate."

قَالُوْۤا اِنْ يَّسْرِقْ فَقَدْ سَرَقَ اَخٌ لَّهٗ مِنْ قَبْلُ ۚ فَاَسَرَّهَا يُوْسُفُ فِيْ نَفْسِهٖ وَلَمْ يُبْدِهَا لَهُمْ ۚ قَالَ اَنْتُمْ شَرٌّ مَّكَانًا ۚ وَاللّٰهُ اَعْلَمُ بِمَا تَصِفُوْنَ ﴿۷۷﴾

78. They said: "O Aziz! he has an aged father advanced in years (unable to bear his separation) so take any one of us in his place; surely we see you to be gracious in doing favours."

قَالُوْا يٰۤاَيُّهَا الْعَزِيْزُ اِنَّ لَهٗۤ اَبًا شَيْخًا كَبِيْرًا فَخُذْ اَحَدَنَا مَكَانَهٗ ۚ اِنَّا نَرٰىكَ مِنَ الْمُحْسِنِيْنَ ﴿۷۸﴾

79. He said: "Allah forbid that we should seize any one but him with whom we found our goods–then we shall surely be unjust."

قَالَ مَعَاذَ اللّٰهِ اَنْ نَّاْخُذَ اِلَّا مَنْ وَّجَدْنَا مَتَاعَنَا عِنْدَهٗۤ ۙ اِنَّاۤ اِذًا لَّظٰلِمُوْنَ ﴿۷۹﴾ ع ۹ ۱۱ ۲

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80. Then when they became disappointed of Joseph (yielding to them) they began to confer among themselves in private. The eldest brother said: "Do you not remember that your father

فَلَمَّا اسْتَيْـَٔسُوْا مِنْهُ خَلَصُوْا نَجِيًّا ؕ قَالَ كَبِيْرُهُمْ اَلَمْ تَعْلَمُوْۤا اَنَّ اَبَاكُمْ قَدْ اَخَذَ عَلَيْكُمْ مَّوْثِقًا مِّنَ اللّٰهِ وَمِنْ قَبْلُ مَا

did take from you a solemn pledge in the name of Allah, and(you also remember) the injustice you committed before in respect of Joseph. So by no means shall I leave this land until my father permits me or Allah decides for me; and verily He is Best to command.

فَرَّطْتُّمْ فِيْ يُوْسُفَ ۚ فَلَنْ اَبْرَحَ الْاَرْضَ حَتّٰى يَاْذَنَ لِيْۤ اَبِيْۤ اَوْ يَحْكُمَ اللّٰهُ لِيْ ۚ وَهُوَ خَيْرُ الْحٰكِمِيْنَ ﴿۸۰﴾

81. "Go back you to your father and submit to him: 'O our (revered) father! verily your son committed theft (and was therefore arrested); we testify only to what we know and we could not guard against the unseen.

اِرْجِعُوْۤا اِلٰۤى اَبِيْكُمْ فَقُوْلُوْا يٰۤاَبَانَاۤ اِنَّ ابْنَكَ سَرَقَ ۚ وَمَا شَهِدْنَاۤ اِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حٰفِظِيْنَ ﴿۸۱﴾

82. 'And (if you do not trust our word) ask the people of the town wherein we were and the Caravan in which we came hither and indeed we are stating the truth.' "

وَسْـَٔلِ الْقَرْيَةَ الَّتِيْ كُنَّا فِيْهَا وَالْعِيْرَ الَّتِيْۤ اَقْبَلْنَا فِيْهَا ؕ وَاِنَّا لَصٰدِقُوْنَ ﴿۸۲﴾

83. (On hearing this) Jacob said: "Nay! your souls have made this affair an excuse for you. Now only patience is most fitting. It is near that Allah may bring all of them to me. Verily He is the All-Knowing, the All-Wise."

قَالَ بَلْ سَوَّلَتْ لَكُمْ اَنْفُسُكُمْ اَمْرًا ؕ فَصَبْرٌ جَمِيْلٌ ؕ عَسَى اللّٰهُ اَنْ يَّاْتِيَنِيْ بِهِمْ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْعَلِيْمُ الْحَكِيْمُ ﴿۸۳﴾

84. And he turned away from them, and said: "O my grief for Joseph!" and his eyes were whitened with grief and he suppressed his sorrow in his heart.

وَتَوَلّٰى عَنْهُمْ وَقَالَ يٰۤاَسَفٰى عَلٰى يُوْسُفَ وَابْيَضَّتْ عَيْنٰهُ مِنَ الْحُزْنِ فَهُوَ كَظِيْمٌ ﴿۸۴﴾

85. The sons said: "By Allah! you will not cease remembering Joseph all the time till your health is ruined or you may yourself perish on account of grief."

قَالُوْا تَاللّٰهِ تَفْتَؤُا تَذْكُرُ يُوْسُفَ حَتّٰى تَكُوْنَ حَرَضًا اَوْ تَكُوْنَ مِنَ الْهٰلِكِيْنَ ﴿۸۵﴾

86. He said: "I bewail my sorrow and grief only to Allah (for help) and I know from Allah that which you know not.

قَالَ اِنَّمَاۤ اَشْكُوْا بَثِّيْ وَحُزْنِيْۤ اِلَى اللّٰهِ وَاَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿۸۶﴾

87. "O my sons! go and look for Joseph and his brother and despair not of Allah's Mercy. Verily none despair of the Mercy of Allah but a people who disbelieve."

يٰبَنِيَّ اذْهَبُوْا فَتَحَسَّسُوْا مِنْ يُّوْسُفَ وَاَخِيْهِ وَلَا تَايْـَٔسُوْا مِنْ رَّوْحِ اللّٰهِ ؕ اِنَّهٗ لَا يَايْـَٔسُ مِنْ رَّوْحِ اللّٰهِ اِلَّا الْقَوْمُ الْكٰفِرُوْنَ ﴿۸۷﴾

74. The officials said: "What is to be the penalty for this, if you are proved liars?"

قَالُوْا فَمَا جَزَآؤُهٗۤ اِنْ كُنْتُمْ كٰذِبِیْنَ ﴿۷۴﴾

75. They said: "The penalty for this is that he in whose pack the cup is found shall himself be the servant in recompense thereof. This is how we punish the wrongdoers at our place."

قَالُوْا جَزَآؤُهٗ مَنْ وُّجِدَ فِیْ رَحْلِهٖ فَهُوَ جَزَآؤُهٗ ؕ كَذٰلِكَ نَجْزِی الظّٰلِمِیْنَ ﴿۷۵﴾

76. So he began the search first with their bags before searching the bag of his brother. At last he brought forth the cup from his brother's pack. Thus did We plan for the sake of Joseph. He could not keep his brother under the law of the King of Egypt except that Allah willed it. We exalt in degrees whomsoever We will. And above every man of knowledge there is another man of greater knowledge.

فَبَدَاَ بِاَوْعِیَتِهِمْ قَبْلَ وِعَآءِ اَخِیْهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِّعَآءِ اَخِیْهِ ؕ كَذٰلِكَ كِدْنَا لِیُوْسُفَ ؕ مَا كَانَ لِیَاْخُذَ اَخَاهُ فِیْ دِیْنِ الْمَلِكِ اِلَّاۤ اَنْ یَّشَآءَ اللّٰهُ ؕ نَرْفَعُ دَرَجٰتٍ مَّنْ نَّشَآءُ ؕ وَ فَوْقَ كُلِّ ذِیْ عِلْمٍ عَلِیْمٌ ﴿۷۶﴾

77. The brothers said: "If he has committed theft (it is no wonder) indeed his brother also did steal before." Then Joseph kept this thing secret in his heart and did not disclose it to them. He said (to himself): "You are in an evil spot, and Allah knows full well what you fabricate."

قَالُوْۤا اِنْ یَّسْرِقْ فَقَدْ سَرَقَ اَخٌ لَّهٗ مِنْ قَبْلُ ۚ فَاَسَرَّهَا یُوْسُفُ فِیْ نَفْسِهٖ وَ لَمْ یُبْدِهَا لَهُمْ ۚ قَالَ اَنْتُمْ شَرٌّ مَّكَانًا ۚ وَ اللّٰهُ اَعْلَمُ بِمَا تَصِفُوْنَ ﴿۷۷﴾

78. They said: "O Aziz! he has an aged father advanced in years (unable to bear his separation) so take any one of us in his place; surely we see you to be gracious in doing favours."

قَالُوْا یٰۤاَیُّهَا الْعَزِیْزُ اِنَّ لَهٗۤ اَبًا شَیْخًا كَبِیْرًا فَخُذْ اَحَدَنَا مَكَانَهٗ ۚ اِنَّا نَرٰىكَ مِنَ الْمُحْسِنِیْنَ ﴿۷۸﴾

79. He said: "Allah forbid that we should seize any one but him with whom we found our goods–then we shall surely be unjust."

قَالَ مَعَاذَ اللّٰهِ اَنْ نَّاْخُذَ اِلَّا مَنْ وَّجَدْنَا مَتَاعَنَا عِنْدَهٗۤ ۙ اِنَّاۤ اِذًا لَّظٰلِمُوْنَ ﴿۷۹﴾

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80. Then when they became disappointed of Joseph (yielding to them) they began to confer among themselves in private. The eldest brother said: "Do you not remember that your father did take from you a solemn pledge in the name of Allah, and(you also remember) the injustice you committed before in respect of Joseph. So by no means shall I leave this land until my father permits me or Allah decides for me; and verily He is Best to command.

فَلَمَّا اسْتَیْــَٔسُوْا مِنْهُ خَلَصُوْا نَجِیًّا ؕ قَالَ كَبِیْرُهُمْ اَلَمْ تَعْلَمُوْۤا اَنَّ اَبَاكُمْ قَدْ اَخَذَ عَلَیْكُمْ مَّوْثِقًا مِّنَ اللّٰهِ وَ مِنْ قَبْلُ مَا فَرَّطْتُّمْ فِیْ یُوْسُفَ ۚ فَلَنْ اَبْرَحَ الْاَرْضَ حَتّٰی یَاْذَنَ لِیْۤ اَبِیْۤ اَوْ یَحْكُمَ اللّٰهُ لِیْ ۚ وَ هُوَ خَیْرُ الْحٰكِمِیْنَ ﴿۸۰﴾

81. "Go back you to your father and submit to him: 'O our (revered) father! verily your son committed theft (and was therefore arrested); we testify only to what we know and we could not guard against the unseen.

اِرْجِعُوْۤا اِلٰۤی اَبِیْكُمْ فَقُوْلُوْا یٰۤاَبَانَاۤ اِنَّ ابْنَكَ سَرَقَ ۚ وَ مَا شَهِدْنَاۤ اِلَّا بِمَا عَلِمْنَا وَ مَا كُنَّا لِلْغَیْبِ حٰفِظِیْنَ ﴿۸۱﴾

82. 'And (if you do not trust our word) ask the people of the town wherein we were and the Caravan in which we came hither and indeed we are stating the truth.'"

وَ سْــَٔلِ الْقَرْیَةَ الَّتِیْ كُنَّا فِیْهَا وَ الْعِیْرَ الَّتِیْۤ اَقْبَلْنَا فِیْهَا ؕ وَ اِنَّا لَصٰدِقُوْنَ ﴿۸۲﴾

83. (On hearing this) Jacob said: "Nay! your souls have made this affair an excuse for you. Now only patience is most fitting. It is near that Allah may bring all of them to me. Verily He is the All-Knowing, the All-Wise."

قَالَ بَلْ سَوَّلَتْ لَكُمْ اَنْفُسُكُمْ اَمْرًا ؕ فَصَبْرٌ جَمِیْلٌ ؕ عَسَی اللّٰهُ اَنْ یَّاْتِیَنِیْ بِهِمْ جَمِیْعًا ؕ اِنَّهٗ هُوَ الْعَلِیْمُ الْحَكِیْمُ ﴿۸۳﴾

84. And he turned away from them, and said: "O my grief for Joseph!" and his eyes were whitened with grief and he suppressed his sorrow in his heart.

وَ تَوَلّٰی عَنْهُمْ وَ قَالَ یٰۤاَسَفٰی عَلٰی یُوْسُفَ وَ ابْیَضَّتْ عَیْنٰهُ مِنَ الْحُزْنِ فَهُوَ كَظِیْمٌ ﴿۸۴﴾

85. The sons said: "By Allah! you will not cease remembering Joseph all the time till your health is ruined or you may yourself perish on account of grief."

قَالُوْا تَاللّٰهِ تَفْتَؤُا تَذْكُرُ یُوْسُفَ حَتّٰی تَكُوْنَ حَرَضًا اَوْ تَكُوْنَ مِنَ الْهٰلِكِیْنَ ﴿۸۵﴾

86. He said: "I bewail my sorrow and grief only to Allah (for help) and I know from Allah that which you know not.

قَالَ اِنَّمَاۤ اَشْكُوْا بَثِّیْ وَ حُزْنِیْۤ اِلَی اللّٰهِ وَ اَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿۸۶﴾

87. "O my sons! go and look for Joseph and his brother and despair not of Allah's Mercy. Verily none despair of the Mercy of Allah but a people who disbelieve."

یٰبَنِیَّ اذْهَبُوْا فَتَحَسَّسُوْا مِنْ یُّوْسُفَ وَ اَخِیْهِ وَ لَا تَایْــَٔسُوْا مِنْ رَّوْحِ اللّٰهِ ؕ اِنَّهٗ لَا یَایْــَٔسُ مِنْ رَّوْحِ اللّٰهِ اِلَّا الْقَوْمُ الْكٰفِرُوْنَ ﴿۸۷﴾

88. Then when they came (back) to Joseph (on him be peace) they said; "O Aziz! distress has befallen us and our family and (this time) we have brought but scanty goods. So give us full measure and (moreover) be charitable to us. Verily Allah rewards the charitable."

فَلَمَّا دَخَلُوْا عَلَيْهِ قَالُوْا يٰۤاَيُّهَا الْعَزِيْزُ مَسَّنَا وَ
اَهْلَنَا الضُّرُّ وَ جِئْنَا بِبِضَاعَةٍ مُّزْجٰىةٍ فَاَوْفِ
لَنَا الْكَيْلَ وَ تَصَدَّقْ عَلَيْنَا ؕ اِنَّ اللّٰهَ يَجْزِى
الْمُتَصَدِّقِيْنَ ﴿۸۸﴾

89. He said: "Do you know how you treated Joseph and his brother when you were ignorant."

قَالَ هَلْ عَلِمْتُمْ مَّا فَعَلْتُمْ بِيُوْسُفَ وَ
اَخِيْهِ اِذْ اَنْتُمْ جٰهِلُوْنَ ﴿۸۹﴾

90. They said (in astonishment): "Are you indeed Joseph?" He said: "(Of course) I am Joseph and this is my brother. Allah has been gracious to us. Certainly he who is righteous and (bears affliction in) patience (stands to gain in the long run), verily Allah never wastes the reward of the righteous."

قَالُوْۤا ءَاِنَّكَ لَاَنْتَ يُوْسُفُ ؕ قَالَ اَنَا يُوْسُفُ
وَ هٰذَاۤ اَخِىْ ؗ قَدْ مَنَّ اللّٰهُ عَلَيْنَا ؕ اِنَّهٗ مَنْ
يَّتَّقِ وَ يَصْبِرْ فَاِنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ
الْمُحْسِنِيْنَ ﴿۹۰﴾

91. The brothers said: "By Allah! surely Allah has preferred you above us and verily it is we who have been sinners."

قَالُوْا تَاللّٰهِ لَقَدْ اٰثَرَكَ اللّٰهُ عَلَيْنَا وَ اِنْ كُنَّا
لَخٰطِـِٕيْنَ ﴿۹۱﴾

92. He said: "There is no reproach on you this day! May Allah forgive you (your sins) and He is the Most Merciful of the merciful.

قَالَ لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ ؕ يَغْفِرُ اللّٰهُ
لَكُمْ ؗ وَ هُوَ اَرْحَمُ الرّٰحِمِيْنَ ﴿۹۲﴾

93. "Go with this shirt of mine and cast it on my father's face; he shall recover his sight; and bring to me all your family together."

اِذْهَبُوْا بِقَمِيْصِىْ هٰذَا فَاَلْقُوْهُ عَلٰى وَجْهِ
اَبِىْ يَاْتِ بَصِيْرًا ۚ وَ اْتُوْنِىْ بِاَهْلِكُمْ
اَجْمَعِيْنَ ﴿۹۳﴾ ع

Section 11

94. And when the Caravan set out (from Egypt), their father (in Canaan) said: "Surely I smell the scent of Joseph if you think not that I am doted."

وَ لَمَّا فَصَلَتِ الْعِيْرُ قَالَ اَبُوْهُمْ اِنِّىْ لَاَجِدُ
رِيْحَ يُوْسُفَ لَوْ لَاۤ اَنْ تُفَنِّدُوْنِ ﴿۹۴﴾

95. His family said: "By Allah you are still lost in your old fancy."

قَالُوْا تَاللّٰهِ اِنَّكَ لَفِىْ ضَلٰلِكَ الْقَدِيْمِ ﴿۹۵﴾

96. And when the bearer of glad-tidings arrived, (and) he cast that shirt on

فَلَمَّاۤ اَنْ جَآءَ الْبَشِيْرُ اَلْقٰىهُ عَلٰى وَجْهِهٖ

الربع

Jacob's face, he instantly became clear-sighted; he said (joyfully)- "Did I not say to you: I know from Allah what you know not?"

فَارْتَدَّ بَصِيْرًا ۚ قَالَ اَلَمْ اَقُلْ لَّكُمْ ۚ اِنِّىْۤ اَعْلَمُ
مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿۹۶﴾

97. The sons said: "O our (revered) father! ask for us forgiveness for our sins. Verily we have been sinners."

قَالُوْا يٰۤاَبَانَا اسْتَغْفِرْ لَنَا ذُنُوْبَنَاۤ اِنَّا كُنَّا
خٰطِـِٕيْنَ ﴿۹۷﴾

98. He said: "Presently I shall beg forgiveness for you from my Lord. Verily He is the Most-Forgiving, the Ever-Merciful."

قَالَ سَوْفَ اَسْتَغْفِرُ لَكُمْ رَبِّىْ ؕ اِنَّهٗ هُوَ الْغَفُوْرُ
الرَّحِيْمُ ﴿۹۸﴾

99. Then when they all came before Joseph, he offered his parents a place beside himself and said: "Enter Egypt, God-willing with security."

فَلَمَّا دَخَلُوْا عَلٰى يُوْسُفَ اٰوٰۤى اِلَيْهِ اَبَوَيْهِ وَ
قَالَ ادْخُلُوْا مِصْرَ اِنْ شَآءَ اللّٰهُ اٰمِنِيْنَ ﴿۹۹﴾

100.(And when they reached the royal court) he seated his parents on the throne and they fell down prostrating before him. (On seeing this scene) Joseph said: "O my (revered) father! this is the interpretation of my dream which I saw long ago; my Lord has made it come true. And He was Most Gracious to me when He brought me forth from the prison, and has brought you from the desert after Satan had created discord between me and my brothers. Verily my Lord is Gracious to whom He pleases. Verily He it is, the All-Knowing, the All-Wise.

وَ رَفَعَ اَبَوَيْهِ عَلَى الْعَرْشِ وَ خَرُّوْا لَهٗ سُجَّدًا ۚ
وَ قَالَ يٰۤاَبَتِ هٰذَا تَاْوِيْلُ رُءْيَاىَ مِنْ قَبْلُ ؗ قَدْ
جَعَلَهَا رَبِّىْ حَقًّا ؕ وَ قَدْ اَحْسَنَ بِىْۤ اِذْ اَخْرَجَنِىْ
مِنَ السِّجْنِ وَ جَآءَ بِكُمْ مِّنَ الْبَدْوِ مِنْۢ
بَعْدِ اَنْ نَّزَغَ الشَّيْطٰنُ بَيْنِىْ وَ بَيْنَ اِخْوَتِىْ ؕ
اِنَّ رَبِّىْ لَطِيْفٌ لِّمَا يَشَآءُ ؕ اِنَّهٗ هُوَ الْعَلِيْمُ
الْحَكِيْمُ ﴿۱۰۰﴾

101."O my Lord! You have indeed bestowed on me this kingdom and moreover, You have taught me of the interpretation of dreams and events; O you Creator of the heavens and the earth! You alone are my Patron in the world and the Hereafter; make me die as a Muslim and join me with Your righteous servants worthy to be close to You."

رَبِّ قَدْ اٰتَيْتَنِىْ مِنَ الْمُلْكِ وَ عَلَّمْتَنِىْ مِنْ
تَاْوِيْلِ الْاَحَادِيْثِ ۚ فَاطِرَ السَّمٰوٰتِ وَ
الْاَرْضِ ۟ اَنْتَ وَلِىّٖ فِى الدُّنْيَا وَ الْاٰخِرَةِ ۚ
تَوَفَّنِىْ مُسْلِمًا وَّ اَلْحِقْنِىْ بِالصّٰلِحِيْنَ ﴿۱۰۱﴾

102.(O My Apostle!) Such is this story of the tidings of the unseen, which We have revealed unto you; and you

ذٰلِكَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهِ اِلَيْكَ ۚ وَ مَا
كُنْتَ لَدَيْهِمْ اِذْ اَجْمَعُوْۤا اَمْرَهُمْ وَ هُمْ

were not present with them when they all had agreed upon this affair while they were weaving their plots.

يَمْكُرُوْنَ ﴿١٠٢﴾

103.And however ardently you may desire, most of the people, are not going to accept faith.

وَمَآ اَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِيْنَ ﴿١٠٣﴾

104.And you ask of them no recompense for this (guidance). It is not but a message of guidance to all mankind.

وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ اَجْرٍ ؕ اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ﴿١٠٤﴾

Section 12

105.And how many (untold) Signs are (set) in (every nook and corner of) the heavens and the earth which they pass by (morning and evening) yet they turn their faces away from it.

وَكَاَيِّنْ مِّنْ اٰيَةٍ فِى السَّمٰوٰتِ وَالْاَرْضِ يَمُرُّوْنَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُوْنَ ﴿١٠٥﴾

106.And most of them believe not in Allah without associating others as partners with Him.

وَمَا يُؤْمِنُ اَكْثَرُهُمْ بِاللّٰهِ اِلَّا وَهُمْ مُّشْرِكُوْنَ ﴿١٠٦﴾

107.Do they then feel secure from the coming of an encompassing torment of Allah or the sudden overtaking of the Last Hour without their perceiving it at all?

اَفَاَمِنُوْٓا اَنْ تَاْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ اللّٰهِ اَوْ تَاْتِيَهُمُ السَّاعَةُ بَغْتَةً وَّهُمْ لَا يَشْعُرُوْنَ ﴿١٠٧﴾

108.Say you: "This is my Way. I but call only to Allah resting on a clear proof as the seeing with one's own eyes– I as well (those) who follow me. Glory be to Allah! and I am not of those who associate other gods with Him."

قُلْ هٰذِهٖ سَبِيْلِىْٓ اَدْعُوْٓا اِلَى اللّٰهِ ؔ عَلٰى بَصِيْرَةٍ اَنَا وَمَنِ اتَّبَعَنِىْ ؕ وَسُبْحٰنَ اللّٰهِ وَمَآ اَنَا مِنَ الْمُشْرِكِيْنَ ﴿١٠٨﴾

وقف النبی علیہ السلام

109.And We did not send before you (as Apostles) any but men from among the people of the town whom We sent Revelation do these rejectors not then travel in the earth to see how was the end of those rejectors who had passed before them? And surely the abode of the Hereafter is best for those who follow righteousness. Do you (O listeners!) not then understand?

وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ اِلَّا رِجَالًا نُّوْحِىْٓ اِلَيْهِمْ مِّنْ اَهْلِ الْقُرٰى ؕ اَفَلَمْ يَسِيْرُوْا فِى الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ وَلَدَارُ الْاٰخِرَةِ خَيْرٌ لِّلَّذِيْنَ اتَّقَوْا ؕ اَفَلَا تَعْقِلُوْنَ ﴿١٠٩﴾

110.Until when the Apostles had despaired (after having admonished their people for long) and these rejectors began to imagine that they had been served with lies, Our Help came to them– then were saved (from the torment) whosoever We pleased and Our Torment cannot be averted from a people who are culprits.

حَتّٰٓى اِذَا اسْتَيْـَٔسَ الرُّسُلُ وَظَنُّوْٓا اَنَّهُمْ قَدْ كُذِبُوْا جَآءَهُمْ نَصْرُنَا ۙ فَنُجِّىَ مَنْ نَّشَآءُ ؕ وَلَا يُرَدُّ بَاْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِيْنَ ﴿١١٠﴾

111.Certainly there is in the stories of the rise and fall of past nations a lesson of warning for men of understanding. This Qur'an is not a discourse fabricated by the way but is a confirmation of the Books which went before it and a detailed explanation of everything and a guidance and a mercy from end to end to a people who have believed.

لَقَدْ كَانَ فِىْ قَصَصِهِمْ عِبْرَةٌ لِّاُولِى الْاَلْبَابِ ؕ مَا كَانَ حَدِيْثًا يُّفْتَرٰى وَلٰكِنْ تَصْدِيْقَ الَّذِىْ بَيْنَ يَدَيْهِ وَتَفْصِيْلَ كُلِّ شَىْءٍ وَّهُدًى وَّرَحْمَةً لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿١١١﴾

Introduction to Sûrah Ar-Ra'd

Sûrah Ar-Ra'd, The Thunder, consists of forty-three verses arranged in six sections. It was revealed at Madinah.

Sûrah Ar-Ra'd invites people to look carefully at the universe that surrounds them -- the earth and the heaven, the sun and the moon, the lofty snow-capped mountains and the broad, fertile valleys, the rich, green fields and the delicious fruits of all shapes and colours -- in order to realise the infinite wisdom, limitless knowledge, and omnipotence of Allah. If they do so, the Sûrah declares, they will have no difficulty in accepting that worship belongs only to Him Whose power of creativity has produced this vast panorama of the universe and whose sight penetrates to every unseen thing, and even sees every phase of the development of the child in the womb of its mother.

Referring to the refusal of the disbelievers to acknowledge the truth in spite of witnessing His Signs in every part and particle of the universe, Allah says that their refusal is the product of their impudent arrogance which impels them to say why Allah does not strike them with His wrath if He really exists. It is His privilege, Allah declares, to punish the rebels, and punish them He will surely when He wills so; and if He gives a long rope to the disbelivers, it should be taken as a sign of His mercy.

The concluding verses of the Sûrah console the Prophet by telling him that Allah is witness to his truth, and that he should not feel unhappy over the disbelievers' rejection of him and his message, but continue the mission entrusted to him by Allah with faith and patience.

اٰیَاتُهَا ۴۳ | ۱۳ سُوْرَةُ الرَّعْدِ مَدَنِیَّةٌ ۹۶ | رُكُوْعَاتُهَا ۶

Sûrah13. Ar-Ra'd
(The Thunder)

Revealed at Madinah, 6 Sections, 43 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Alif. Lam. Mim. Ra. These are the Verses of the Divine Book. And that which has been sent down to you from your Lord is the Truth, but most of the people believe not (because of their wrong-headedness).

الٓمّٓرٰ ۟ تِلْكَ اٰیٰتُ الْكِتٰبِ ؕ وَالَّذِیْۤ اُنْزِلَ اِلَیْكَ
مِنْ رَّبِّكَ الْحَقُّ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا
یُؤْمِنُوْنَ ﴿۱﴾

2. Allah it is (the Mighty and the Wise) Who has raised the heavens without pillars (as) you see them, then He settled (Himself) on the Throne of Power, and made the sun and the moon subservient to His command. Each one running its course to an appointed term. He plans every affair, and explains clearly His Signs that haply you maybe certain of the Meeting with your Lord.

اَللّٰهُ الَّذِیْ رَفَعَ السَّمٰوٰتِ بِغَیْرِ عَمَدٍ تَرَوْنَهَا
ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ؕ
كُلٌّ یَّجْرِیْ لِاَجَلٍ مُّسَمًّى ؕ یُدَبِّرُ الْاَمْرَ یُفَصِّلُ
الْاٰیٰتِ لَعَلَّكُمْ بِلِقَآءِ رَبِّكُمْ تُوْقِنُوْنَ ﴿۲﴾

3. And He it is Who has spread the earth, and set therein firm mountains and rivers. And fruits of every kind He has made therein in pairs, two and two. He covers the day with the night. Verily in all these are Signs of His Might for a people who reflect.

وَهُوَ الَّذِیْ مَدَّ الْاَرْضَ وَجَعَلَ فِیْهَا رَوَاسِیَ وَ
اَنْهٰرًا ؕ وَمِنْ كُلِّ الثَّمَرٰتِ جَعَلَ فِیْهَا زَوْجَیْنِ
اثْنَیْنِ یُغْشِی الَّیْلَ النَّهَارَ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ
لِّقَوْمٍ یَّتَفَكَّرُوْنَ ﴿۳﴾

4. And in the earth there are plots of lands of different kinds side by side, and of grapes and cornfields and date palms, some growing from single roots and some from different roots watered with the same water. (Despite this) We make some (fruit-trees) excel others in taste and smell. Verily therein are signs (of His Might and Supremacy) for a people who are wise.

وَفِی الْاَرْضِ قِطَعٌ مُّتَجٰوِرٰتٌ وَّجَنّٰتٌ
مِّنْ اَعْنَابٍ وَّزَرْعٌ وَّنَخِیْلٌ صِنْوَانٌ
وَّغَیْرُ صِنْوَانٍ یُّسْقٰى بِمَآءٍ وَّاحِدٍ ۫ وَنُفَضِّلُ
بَعْضَهَا عَلٰى بَعْضٍ فِی الْاُكُلِ ؕ اِنَّ فِیْ ذٰلِكَ
لَاٰیٰتٍ لِّقَوْمٍ یَّعْقِلُوْنَ ﴿۴﴾

5. (O Listener!) and if you wonder (at their prejudice and) lack of faith and then wondrous too is their saying: "What! when we become dust after death shall we actually be created afresh as a renewed creation (again)?" These (rejectors of the Day of Resurrection) are the people who disbelieve their Lord; and these (ill-fated ones) will have chains on their necks; and verily these are the fellows of the Fire; and therein are they going to abide for ever.

وَاِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ ءَاِذَا كُنَّا تُرٰبًا ءَاِنَّا لَفِيْ خَلْقٍ جَدِيْدٍ ؕ اُولٰٓئِكَ الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ ۚ وَ اُولٰٓئِكَ الْاَغْلٰلُ فِيْٓ اَعْنَاقِهِمْ ۚ وَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۵﴾

6. And they ask you for hastening the evil (torment) before the good (i.e. forgiveness), and (these ignorant ones do not remember that) there have gone before them many instances of exemplary torment. And (O My Apostle) verily your Lord is (also) full of forgiveness for people in spite of their wrongdoing (transgression) and surely your Lord is (also) Severe in inflicting punishment.

وَ يَسْتَعْجِلُوْنَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَ قَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثُلٰتُ ؕ وَاِنَّ رَبَّكَ لَذُوْ مَغْفِرَةٍ لِّلنَّاسِ عَلٰى ظُلْمِهِمْ ۚ وَاِنَّ رَبَّكَ لَشَدِيْدُ الْعِقَابِ ﴿۶﴾

7. And the infidels say: "Why has not a Sign been sent down to him from his Lord?" But you are only a Warner (against the evil consequences of wrongdoing) and for all the nations you are but a Guide.

وَيَقُوْلُ الَّذِيْنَ كَفَرُوْا لَوْلَآ اُنْزِلَ عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ ؕ اِنَّمَآ اَنْتَ مُنْذِرٌ وَّلِكُلِّ قَوْمٍ هَادٍ ﴿۷﴾ ع

Section 2

8. Allah knows whatever any female bears (in her womb) and (knows) what the wombs fall short of in time and number and what they exceed in. And everything with Him has a certain fixed measure.

اَللّٰهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ اُنْثٰى وَمَا تَغِيْضُ الْاَرْحَامُ وَمَا تَزْدَادُ ؕ وَكُلُّ شَيْءٍ عِنْدَهٗ بِمِقْدَارٍ ﴿۸﴾

9. He is Knower of everything hidden and manifest, the Most High, the Supreme.

عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيْرُ الْمُتَعَالِ ﴿۹﴾

10. It is the same (in His Knowledge) whether anyone of you speaks (secretly) in a low voice or he speaks openly in a loud voice and he who hides himself by night and he who goes forth openly by day.

سَوَآءٌ مِّنْكُمْ مَّنْ اَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهٖ وَمَنْ هُوَ مُسْتَخْفٍۭ بِالَّيْلِ وَسَارِبٌۢ بِالنَّهَارِ ﴿۱۰﴾

11. For each person there are angels who come in succession before him and behind him. They guard him by the Command of Allah. Verily Allah changes not the (good or bad) condition of a people until they change it themselves. And when Allah intends to afflict a people there is no averting it nor is there for them beside Allah a protector.

لَهٗ مُعَقِّبٰتٌ مِّنْۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖ يَحْفَظُوْنَهٗ مِنْ اَمْرِ اللّٰهِ ؕ اِنَّ اللّٰهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ ؕ وَ اِذَآ اَرَادَ اللّٰهُ بِقَوْمٍ سُوْٓءًا فَلَا مَرَدَّ لَهٗ ۚ وَمَا لَهُمْ مِّنْ دُوْنِهٖ مِنْ وَّالٍ ﴿۱۱﴾

12. He it is Who shows you the lightning (sometimes) to inspire you with fear and (sometimes) to inspire you with hope, and He it is Who brings up the heavy cloud (on aerial wings) laden with rain for your good.

هُوَ الَّذِيْ يُرِيْكُمُ الْبَرْقَ خَوْفًا وَّ طَمَعًا وَّ يُنْشِئُ السَّحَابَ الثِّقَالَ ﴿۱۲﴾

13. And the thunder proclaims His Praise extoling His Holiness, and the angels too (Glorify Him) in awe of Him; and Allah sends the thunderbolts and smites therewith whom He pleases, while people are disputing about Allah; and His Grip is most strong (and severe).

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهٖ وَ الْمَلٰٓئِكَةُ مِنْ خِيْفَتِهٖ ۚ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيْبُ بِهَا مَنْ يَّشَآءُ وَهُمْ يُجَادِلُوْنَ فِي اللّٰهِ ۚ وَهُوَ شَدِيْدُ الْمِحَالِ ﴿۱۳﴾

14. To Him alone is the true call or worship due, and those whom they call beside Allah are unable to answer at all- except as (is answered) one who stretches out both his palms to water that water may reach his mouth, and yet it cannot reach his mouth (thus). And the prayer of the infidels is nothing but a straying away in error.

لَهٗ دَعْوَةُ الْحَقِّ ؕ وَالَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِهٖ لَا يَسْتَجِيْبُوْنَ لَهُمْ بِشَيْءٍ اِلَّا كَبَاسِطِ كَفَّيْهِ اِلَى الْمَآءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهٖ ؕ وَمَا دُعَآءُ الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ ﴿۱۴﴾

15. And to Allah prostrates itself whatsoever is in the heavens and in the earth, some willingly and some un-

وَلِلّٰهِ يَسْجُدُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَّكَرْهًا وَّظِلٰلُهُمْ بِالْغُدُوِّ وَالْاٰصَالِ ﴿۱۵﴾ السجدة ٢

willingly–and (so do prostrate) their shadows in the mornings and evenings.

16. Say you: "Who is the Lord and Sustainer of the heavens and the earth?" Say yourself: "It is Allah." Say you: "Have you then taken patrons who have no power other than Allah to do good or harm even to themselves?" Say you: "Are the blind and the seeing equal? Or are darkness and light alike? Or have they set up associates with Allah who have created anything as Allah has created, so that the creation has thus become dubious to them?" Say you: "Allah is the Creator of everything, and He is the One, the Dominant over all (creation).

قُلْ مَنْ رَّبُّ السَّمٰوٰتِ وَالْاَرْضِ ؕ قُلِ اللّٰهُ ؕ قُلْ
اَفَاتَّخَذْتُمْ مِّنْ دُوْنِهٖۤ اَوْلِيَآءَ لَا يَمْلِكُوْنَ
لِاَنْفُسِهِمْ نَفْعًا وَّلَا ضَرًّا ؕ قُلْ هَلْ يَسْتَوِى
الْاَعْمٰى وَالْبَصِيْرُ ۙ اَمْ هَلْ تَسْتَوِى الظُّلُمٰتُ
وَالنُّوْرُ ۚ اَمْ جَعَلُوْا لِلّٰهِ شُرَكَآءَ خَلَقُوْا
كَخَلْقِهٖ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ؕ قُلِ اللّٰهُ
خَالِقُ كُلِّ شَىْءٍ وَّهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾

17. "He sends down water from the sky, so that the streams start flowing each according to its measure, then the torrent bears away the foam that rises up to the surface. And even so from the things which they melt in the furnace (fire) for making ornaments or other articles therewith rises a scum like it. Thus does Allah explain the example of truth and falsehood. So the (useless) scum passes away as something worthless; and the thing that is for the good of people lasts on the earth. Thus does Allah set forth examples (for mankind)."

اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَسَالَتْ اَوْدِيَةٌۢ
بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَّابِيًا ؕ وَ
مِمَّا يُوْقِدُوْنَ عَلَيْهِ فِى النَّارِ ابْتِغَآءَ حِلْيَةٍ
اَوْ مَتَاعٍ زَبَدٌ مِّثْلُهٗ ؕ كَذٰلِكَ يَضْرِبُ اللّٰهُ
الْحَقَّ وَالْبَاطِلَ ۬ؕ فَاَمَّا الزَّبَدُ فَيَذْهَبُ
جُفَآءً ۚ وَاَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِى
الْاَرْضِ ؕ كَذٰلِكَ يَضْرِبُ اللّٰهُ الْاَمْثَالَ ﴿١٧﴾ؕ

18. For those who obey their Lord's Command–is all good. And for those who obey not His Command–then even if they possessed all that is in the earth together with as much more, they would (certainly offer it as a ransom to escape from the torment). These are the (ill-fated) ones for whom is a severe reckoning–and their abode is Hell. A most woeful resting-place!

لِلَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمُ الْحُسْنٰى ؕ وَ
الَّذِيْنَ لَمْ يَسْتَجِيْبُوْا لَهٗ لَوْ اَنَّ لَهُمْ مَّا فِى
الْاَرْضِ جَمِيْعًا وَّ مِثْلَهٗ مَعَهٗ لَافْتَدَوْا بِهٖ ؕ
اُولٰٓئِكَ لَهُمْ سُوْٓءُ الْحِسَابِ ۙ وَمَاْوٰىهُمْ جَهَنَّمُ ؕ
وَبِئْسَ الْمِهَادُ ﴿١٨﴾ع

وقف النبی علیہ السلام

النصف ع ٢

Section 3

19. Is he who knows that what has been sent down to you from your Lord is the Truth, like him who is blind? Verily only those accept admonition who are men of wisdom–

اَفَمَنْ يَّعْلَمُ اَنَّمَآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ الْحَقُّ
كَمَنْ هُوَ اَعْمٰى ؕ اِنَّمَا يَتَذَكَّرُ اُولُوا الْاَلْبَابِ ﴿١٩﴾ۙ

20. Those who fulfil their Covenant with Allah and do not break the solemn pledge–

الَّذِيْنَ يُوْفُوْنَ بِعَهْدِ اللّٰهِ وَلَا يَنْقُضُوْنَ
الْمِيْثَاقَ ﴿٢٠﴾ۙ

21. And those who join what Allah has commanded to be joined, and hold their Lord in awe, and keep fearing the evil reckoning.

وَالَّذِيْنَ يَصِلُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖۤ اَنْ يُّوْصَلَ
وَ يَخْشَوْنَ رَبَّهُمْ وَ يَخَافُوْنَ سُوْٓءَ
الْحِسَابِ ﴿٢١﴾ؕ

22. And those who are steadfast (in adversity) seeking the Pleasure of Allah, and establish prayer, and keep spending of what We have given them, secretly and openly, and keep repelling evil with good, these, for such people are the comforts of the Abode in the Hereafter that is–

وَالَّذِيْنَ صَبَرُوا ابْتِغَآءَ وَجْهِ رَبِّهِمْ وَاَقَامُوا
الصَّلٰوةَ وَاَنْفَقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّعَلَانِيَةً وَّ
يَدْرَءُوْنَ بِالْحَسَنَةِ السَّيِّئَةَ اُولٰٓئِكَ لَهُمْ عُقْبَى
الدَّارِ ﴿٢٢﴾ۙ

23. Gardens Everlasting! wherein they shall enter–and the righteous from among their forefathers, their wives and their offspring and angels will enter in upon them from every gate (saying),

جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا وَمَنْ صَلَحَ مِنْ
اٰبَآئِهِمْ وَ اَزْوَاجِهِمْ وَ ذُرِّيّٰتِهِمْ وَ الْمَلٰٓئِكَةُ
يَدْخُلُوْنَ عَلَيْهِمْ مِّنْ كُلِّ بَابٍ ﴿٢٣﴾ۚ

24. "Peace be to you because you were steadfast," how excellent is then the Abode in the Hereafter!

سَلٰمٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى
الدَّارِ ﴿٢٤﴾ؕ

25. And those who break the Covenant of Allah after confirming it and cut asunder the ties which Allah has commanded to be joined and spread (riot and) mischief in the earth–these are they on whom is the curse, and for them is the evil Abode.

وَالَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللّٰهِ مِنْۢ بَعْدِ مِيْثَاقِهٖ
وَيَقْطَعُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖۤ اَنْ يُّوْصَلَ وَ
يُفْسِدُوْنَ فِى الْاَرْضِ ۙ اُولٰٓئِكَ لَهُمُ اللَّعْنَةُ
وَلَهُمْ سُوْٓءُ الدَّارِ ﴿٢٥﴾

26. Allah expands the provision for whom He will and (also) straitens the provision (for whom He will). And the infidels rejoice in the comforts of

اَللّٰهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ ؕ وَ
فَرِحُوْا بِالْحَيٰوةِ الدُّنْيَا ؕ وَمَا الْحَيٰوةُ الدُّنْيَا فِى
الْاٰخِرَةِ اِلَّا مَتَاعٌ ﴿٢٦﴾ع

ع ٣

the life of this world. Whereas (the fact remains that) the life of this world is but a poor enjoyment as compared to the Hereafter.

Section 4

27. And the infidels say: "(If he is a true Prophet) why is not a Sign sent down to him from his Lord?" Say you: "(Signs there are many but) Allah sends astray whom He will, and guides to Himself him who turns to Him in all sincerity of heart.;

وَيَقُوْلُ الَّذِيْنَ كَفَرُوْا لَوْلَآ اُنْزِلَ عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ ؕ قُلْ اِنَّ اللّٰهَ يُضِلُّ مَنْ يَّشَآءُ وَيَهْدِيْٓ اِلَيْهِ مَنْ اَنَابَ ﴿۲۷﴾ۖۚ

28. "Those who believe and whose hearts find satisfaction in the Remembrance of Allah. Listen carefully! surely in the Remembrance of Allah alone there is the satisfaction of hearts.

اَلَّذِيْنَ اٰمَنُوْا وَتَطْمَئِنُّ قُلُوْبُهُمْ بِذِكْرِ اللّٰهِ ؕ اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ ﴿۲۸﴾ؕ

29. "Those who believe and work righteous deeds– for them is the gladtidings and for them is the good end."

اَلَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ طُوْبٰى لَهُمْ وَحُسْنُ مَاٰبٍ ﴿۲۹﴾

30. Thus We have sent you forth as an Apostle among a community before whom have passed away many communities in the past, in order that you might recite to them that (Discourse) which We have revealed to you, and yet these infidels deny the Most Kind (Lord). Say you: "He is my Lord, there is no God but He; on Him do I rely and to Him do I return (in penitence)."

كَذٰلِكَ اَرْسَلْنٰكَ فِيْٓ اُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَآ اُمَمٌ لِّتَتْلُوَاْ عَلَيْهِمُ الَّذِيْٓ اَوْحَيْنَآ اِلَيْكَ وَهُمْ يَكْفُرُوْنَ بِالرَّحْمٰنِ ؕ قُلْ هُوَ رَبِّيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ مَتَابِ ﴿۳۰﴾

31. And if there had come down a Qur'an whereby mountains could be moved, or the earth could be split asunder under its influence, or the dead could be spoken to by means of it (this was not beyond His Power). Nay! Allah's is the Command over all affairs– (Despite this they would not have believed). Do not the believers know that if Allah had willed, He would have guided all the people? And the

وَلَوْ اَنَّ قُرْاٰنًا سُيِّرَتْ بِهِ الْجِبَالُ اَوْ قُطِّعَتْ بِهِ الْاَرْضُ اَوْ كُلِّمَ بِهِ الْمَوْتٰى ؕ بَلْ لِّلّٰهِ الْاَمْرُ جَمِيْعًا ؕ اَفَلَمْ يَايْـَٔسِ الَّذِيْنَ اٰمَنُوْٓا اَنْ لَّوْ يَشَآءُ اللّٰهُ لَهَدَى النَّاسَ جَمِيْعًا ؕ وَلَا يَزَالُ الَّذِيْنَ كَفَرُوْا تُصِيْبُهُمْ بِمَا صَنَعُوْا قَارِعَةٌ اَوْ تَحُلُّ قَرِيْبًا مِّنْ دَارِهِمْ حَتّٰى يَاْتِيَ وَعْدُ اللّٰهِ ؕ اِنَّ اللّٰهَ لَا يُخْلِفُ الْمِيْعَادَ ﴿۳۱﴾ع

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infidels would continue to be afflicted by this or that calamity (off and on) because of their misdoings, or the calamity would keep alighting close by their dwellings, until (the Day) the Promise of Allah comes to pass. Verily Allah does not fail His Promise.

Section 5

32. And certainly mocked were the Apostles who have passed away before you, so I respited the infidels (for a while), thereafter I seized them; then (behold!) how (terrible) was My Requital!

وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ فَاَمْلَيْتُ لِلَّذِيْنَ كَفَرُوْا ثُمَّ اَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿۳۲﴾

33. Is then He Who watches over every soul with what it earns (of good and evil), is like their idol-gods? By no means! And yet these associateors have set up partners to Allah. Say you: just name them. (O ignorant ones!) is it that you inform Allah of something that He (the All-Knowing) knows not in the whole earth? Or is it all mere loose talk? Nay! But their wicked devices have been made fair-seeming to the infidels and they have been kept back from the (straight) path. And he whom Allah leaves to stray there is none to guide him.

اَفَمَنْ هُوَ قَآئِمٌ عَلٰى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوْا لِلّٰهِ شُرَكَآءَ ؕ قُلْ سَمُّوْهُمْ ؕ اَمْ تُنَبِّـُٔوْنَهٗ بِمَا لَا يَعْلَمُ فِي الْاَرْضِ اَمْ بِظَاهِرٍ مِّنَ الْقَوْلِ ؕ بَلْ زُيِّنَ لِلَّذِيْنَ كَفَرُوْا مَكْرُهُمْ وَصُدُّوْا عَنِ السَّبِيْلِ ؕ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ﴿۳۳﴾

34. For these (ill-fated) ones is a torment in the life of this world and surely the torment of the Hereafter is most severe; and they have none to protect them from the Hold of Allah.

لَهُمْ عَذَابٌ فِي الْحَيٰوةِ الدُّنْيَا وَلَعَذَابُ الْاٰخِرَةِ اَشَقُّ ۚ وَمَا لَهُمْ مِّنَ اللّٰهِ مِنْ وَّاقٍ ﴿۳۴﴾

35. The parable of the Paradise which has been promised to the righteous! There are running streams underneath. Its fruit is eternal and its shade everlasting. Such is the end for those righteous ones who kept fearing their Lord; and the end for the infidels is the Fire.

مَثَلُ الْجَنَّةِ الَّتِيْ وُعِدَ الْمُتَّقُوْنَ ؕ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ اُكُلُهَا دَآئِمٌ وَّظِلُّهَا ؕ تِلْكَ عُقْبَى الَّذِيْنَ اتَّقَوْا ۖۚ وَّعُقْبَى الْكٰفِرِيْنَ النَّارُ ﴿۳۵﴾

36. And those to whom We have given the Book, are rejoicing in that which has been revealed to you, and of those people are some who reject some part of the Qur'an. Say you: "(I do not care for your opposition) I have only been commanded to worship Allah and not to ascribe any partners to Him. Towards Him do I call (you) and to Him is the return of all."

وَالَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَفْرَحُوْنَ بِمَآ اُنْزِلَ
اِلَيْكَ وَمِنَ الْاَحْزَابِ مَنْ يُّنْكِرُ بَعْضَهٗ ؕ قُلْ
اِنَّمَآ اُمِرْتُ اَنْ اَعْبُدَ اللّٰهَ وَلَآ اُشْرِكَ بِهٖ ؕ
اِلَيْهِ اَدْعُوْا وَاِلَيْهِ مَاٰبِ ﴿۳۶﴾

37. And thus have We sent it down as a judgement in Arabic. And if you follow their vain desires after true knowledge has come to you, then you would have no patron nor any protector against Allah.

وَكَذٰلِكَ اَنْزَلْنٰهُ حُكْمًا عَرَبِيًّا ؕ وَلَئِنِ اتَّبَعْتَ
اَهْوَآءَهُمْ بَعْدَ مَا جَآءَكَ مِنَ الْعِلْمِ ۙ مَا لَكَ
مِنَ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا وَاقٍ ﴿۳۷﴾

ع ۵ ۱۱

Section 6

38. And certainly We have sent many Apostles before you and We appointed for them wives and children. And it is not possible for an Apostle to bring any Sign without the Command of Allah. For every term there is a Book in writing.

وَلَقَدْ اَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ
اَزْوَاجًا وَّذُرِّيَّةً ؕ وَمَا كَانَ لِرَسُوْلٍ اَنْ
يَّاْتِيَ بِاٰيَةٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ لِكُلِّ اَجَلٍ
كِتَابٌ ﴿۳۸﴾

39. Allah wipes out what He pleases and retains (what He pleases); and with Him alone is the real Mother-Book.

يَمْحُوا اللّٰهُ مَا يَشَآءُ وَيُثْبِتُ ۖۚ وَعِنْدَهٗۤ اُمُّ
الْكِتٰبِ ﴿۳۹﴾

40. And if We show you some part (of the torment) with which We have threatened the infidels (it is Our Will), or We lift you (it is up to Us), on you is only the preaching, and on Us is to call (them) to account.

وَاِنْ مَّا نُرِيَنَّكَ بَعْضَ الَّذِيْ نَعِدُهُمْ اَوْ
نَتَوَفَّيَنَّكَ فَاِنَّمَا عَلَيْكَ الْبَلٰغُ وَعَلَيْنَا
الْحِسَابُ ﴿۴۰﴾

41. Do they not see that We are (gradually) reducing their (occupied) territory from every side? And Allah gives the Command–and there is none to alter or reverse His Command. And He is Swift in calling to account.

اَوَلَمْ يَرَوْا اَنَّا نَاْتِي الْاَرْضَ نَنْقُصُهَا مِنْ
اَطْرَافِهَا ؕ وَاللّٰهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهٖ ؕ وَ
هُوَ سَرِيْعُ الْحِسَابِ ﴿۴۱﴾

42. And those before them kept plotting but it is for Allah to punish all of them for their plotting. He knows what every soul earns. And presently the infidels will also come to know for whom is (the eternal bliss of) the Abode in the Hereafter.

وَقَدْ مَكَرَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَلِلّٰهِ الْمَكْرُ جَمِيْعًا ؕ
يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ؕ وَسَيَعْلَمُ الْكُفّٰرُ
لِمَنْ عُقْبَى الدَّارِ ﴿۴۲﴾

43. And the infidels say: "You are not an Apostle." Say you: "Allah suffices as Witness (of my Prophethood) between me and you, and also (are sufficient witnesses) those who possess knowledge of the Book."

وَيَقُوْلُ الَّذِيْنَ كَفَرُوْا لَسْتَ مُرْسَلًا ؕ قُلْ
كَفٰى بِاللّٰهِ شَهِيْدًۢا بَيْنِيْ وَبَيْنَكُمْ ۙ وَمَنْ
عِنْدَهٗ عِلْمُ الْكِتٰبِ ﴿۴۳﴾

ع ۶ ۱۲

Introduction to Sûrah Ibrahim

Sûrah Ibrahim, Abraham, consists of fifty-two verses arranged in seven sections. It was revealed to the Prophet in the late Makkan period when the Makkans forgetting all ties of kinship with the Prophet were threatening to banish him from the city.

The Sûrah begins with affirming that Allah has sent His Prophet with the Qur'an so that he rescues people from the abyss of ignorance and guides them on to the straight path of true religion. It identifies their lust for the pleasures of the world and total disregard for the eternal bliss of the Hereafter as the chief reasons for their rejection of the true guidance. Referring to Prophet Moses, it says that he brought the Torah to his people, the Israelites, and urged upon them to remember the innumerable blessings showered upon them by their Lord and give gratitude to their real benefactor.

After describing the attitude of the errant peoples of Noah, Ad and Thamud who repudiated the prophets sent to them because they were human beings, and asserted that no miracle and no argument could persuade them to renounce faith in the creed of their forefathers, the Sûrah narrates how Allah's wrath struck them and annihilated them. This account of the earlier nations is given as a stern warning to the disbelievers of Makkah: if they follow in the footsteps of those sinning, transgressing peoples, they should be prepared to accept the same fate which they brought upon themselves.

The Sûrah gives a telling account of the terrible plight in which the disbelievers will find themselves on the Day of Resurrection, and warns them that those chiefs and patriarchs whose goodwill they seek by repudiating the Divine guidance will not share the burden of their disbelief, nor will Satan accept the responsibility of their misdeeds or fulfil his promises to them on that terrible day.

The last past of the Sûrah narrates Prophet Abraham's settling a part of his family in the neighbourhood of the Ka'ba in a barren, desolate valley, and mentions his prayers for his family and the people who would one day come there, the city of Makkah. Everyone who has visited Makkah can see how generously Allah has granted Abraham's prayer.

The Sûrah concludes with a warning to the disbelievers that it is better for them to accept true belief, for all their plots and conspiracies will fail to check the spread of Islam, and the light of truth will continue to shine with more and more brilliance.

Verse eleven of this Sûrah defines the unchangeable law governing the rise and fall of nations: Allah changes the condition of those who wish to change their condition. The seventeenth verse elucidates another law of nature: "That which is useless vanishes from earth and that which is useful abides." Another verse states another important truth: What brings peace to the hearts of people is remembrance of Allah, not power and wealth and other transitory things of the world.

اٰیَاتُھَا ۵۲ | ۱۴ سُوْرَةُ اِبْرٰهِيْمَ مَكِّيَّةٌ ۷۲ | رُكُوْعَاتُهَا ۷

Sûrah 14. Ibrahim (Abraham)

Revealed at Makkah, 7 Sections, 52 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Alif. Lam. Ra. This is the Glorious Book, which We have sent down to you in order that you may bring the people out of darkness (of every kind) into light (of guidance and spiritual knowledge) by the Command of their Lord– (namely) to the Path of the Most Honourable, the All- Praiseworthy–

الٓرٰ ۚ كِتٰبٌ اَنْزَلْنٰهُ اِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ
الظُّلُمٰتِ اِلَى النُّوْرِ ۙ بِاِذْنِ رَبِّهِمْ اِلٰى صِرَاطِ الْعَزِيْزِ
الْحَمِيْدِ ۙ ﴿۱﴾

2. (The Path of) Allah to Whom belongs whatever is in the heavens and whatever is in the earth. And woe to the infidels because of a severe torment in store for them (on account of their disbelief)–

اللّٰهِ الَّذِيْ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ
وَوَيْلٌ لِّلْكٰفِرِيْنَ مِنْ عَذَابٍ شَدِيْدِ ۙ ﴿۲﴾

3. Those who prefer the life of this world to (the eternal life of) the Hereafter, and also hinder (others as well) from the Path of Allah, and they seek to make the straight path crooked. Such people are in an error far-off.

الَّذِيْنَ يَسْتَحِبُّوْنَ الْحَيٰوةَ الدُّنْيَا عَلَى الْاٰخِرَةِ وَ
يَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَيَبْغُوْنَهَا عِوَجًا ۭ
اُولٰۗىِٕكَ فِيْ ضَلٰلٍۢ بَعِيْدٍ ﴿۳﴾

4. And We did not send any Apostle but (to preach) in the tongue of his own people in order that he might explain to them in clear terms (the Commandments of Allah). So Allah sends astray whom He will and guides whom He will. Verily He is the Dominant, the All-Wise.

وَمَآ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا بِلِسَانِ قَوْمِهٖ
لِيُبَيِّنَ لَهُمْ ۭ فَيُضِلُّ اللّٰهُ مَنْ يَّشَاۗءُ وَيَهْدِيْ
مَنْ يَّشَاۗءُ ۭ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿۴﴾

5. And surely We did send Moses with Our Signs (commanding him): "Bring forth your people from the darkness (of error) into the light (of guidance) and remind them of the Days of Allah.

وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَآ اَنْ اَخْرِجْ قَوْمَكَ
مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ڏ وَذَكِّرْهُمْ بِاَيّٰىمِ اللّٰهِ ۭ
اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿۵﴾

Certainly in these are Signs for those who are patient and grateful."

6. And when Moses said to his people: "Remember Allah's Favour (and kindness) to you when He delivered you from Pharaoh's people who subjected you to severe torment, and slaughtered your sons and spared your women (daughters) alive. And therein was indeed a mighty trial from your Lord.

وَإِذْ قَالَ مُوسٰى لِقَوْمِهِ اذْكُرُوا نِعْمَةَ
اللّٰهِ عَلَيْكُمْ إِذْ أَنْجٰىكُمْ مِّنْ اٰلِ فِرْعَوْنَ
يَسُومُونَكُمْ سُوٓءَ الْعَذَابِ وَيُذَبِّحُونَ أَبْنَآءَكُمْ
وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِي ذٰلِكُمْ بَلَآءٌ مِّنْ رَّبِّكُمْ
عَظِيمٌ ﴿٦﴾

Section 2

7. "And recall, when your Lord informed you of the Truth: 'if you are grateful for the past favours I will further increase it, and if you are ungrateful then know that My Torment is certainly most severe.' "

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ
وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

8. And Moses said: "Even if you are ungrateful (not only you but also) all those on the face of the earth (are ungrateful)– yet surely Allah is the Independent, the All-Praiseworthy.

وَقَالَ مُوسٰى إِنْ تَكْفُرُوٓا أَنْتُمْ وَمَنْ فِي الْأَرْضِ
جَمِيعًا ۙ فَإِنَّ اللّٰهَ لَغَنِيٌّ حَمِيدٌ ﴿٨﴾

9. "Has not the tidings of the people who have passed away before reached you? Namely the people of Noah and Aad and Thamud and those who came after them. None knows them but Allah. Their Apostles came to them with clear proofs, but they thrust their hands into their mouths (by way of jest) and said (bluntly): 'We deny that (Faith) which you have been sent with and that to which you invite us, we are in disturbing doubt about.' "

أَلَمْ يَأْتِكُمْ نَبَؤُا الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَّ
عَادٍ وَّثَمُودَ ۛ وَالَّذِينَ مِنْ بَعْدِهِمْ ۛ لَا يَعْلَمُهُمْ
إِلَّا اللّٰهُ ۗ جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَرَدُّوٓا
أَيْدِيَهُمْ فِيٓ أَفْوَاهِهِمْ وَقَالُوٓا إِنَّا كَفَرْنَا بِمَآ
أُرْسِلْتُمْ بِهٖ وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَنَآ
إِلَيْهِ مُرِيبٍ ﴿٩﴾

الثلثة

10. Their Apostles said: "What! is there any doubt about Allah, the Creator of the heavens and the earth Who (is so Kind that He) calls you so that He may forgive you your sins, and Who (is so Kind that in spite of your

قَالَتْ رُسُلُهُمْ أَفِي اللّٰهِ شَكٌّ فَاطِرِ السَّمٰوٰتِ
وَالْأَرْضِ ۖ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ
وَيُؤَخِّرَكُمْ إِلٰٓى أَجَلٍ مُّسَمًّى ۚ قَالُوٓا إِنْ أَنْتُمْ
إِلَّا بَشَرٌ مِّثْلُنَا ۖ تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا

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continued disobedience) gives respite to you till an appointed term?" Those (fools) replied: "You are nothing but human beings like us! You seek to turn us away from those (idols) whom our forefathers used to worship; so bring us some clear authority."

كَانَ يَعْبُدُ اٰبَآؤُنَا فَأْتُونَا بِسُلْطٰنٍ مُّبِينٍ ﴿١٠﴾

11. Their Apostles said to them: "We are indeed human beings like you but Allah bestows His Favour on whom He pleases of His servants. And we have not the power to bring you an authority except by the Command of Allah. And in Allah alone let the believers put their trust.

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَّحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ
وَلٰكِنَّ اللّٰهَ يَمُنُّ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ۖ
وَمَا كَانَ لَنَآ أَنْ نَّأْتِيَكُمْ بِسُلْطٰنٍ إِلَّا بِإِذْنِ اللّٰهِ ۚ
وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

12. "And why should we not rely upon Allah whereas He has guided us to the ways we follow (to success)? And we shall surely bear with patience your persecutions. So on Allah alone should the trustful put their trust."

وَمَا لَنَآ أَلَّا نَتَوَكَّلَ عَلَى اللّٰهِ وَقَدْ هَدٰىنَا
سُبُلَنَا ۚ وَلَنَصْبِرَنَّ عَلٰى مَآ اٰذَيْتُمُونَا ۚ وَعَلَى اللّٰهِ
فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٢﴾

Section 3

13. And the infidels said to their Apostles: "We will surely drive you out of our country or you will have to come back to our religion." So their Lord revealed to them: "(Fear not) We will certainly destroy these wrongdoers–

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ
مِّنْ أَرْضِنَآ أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا ۖ فَأَوْحٰٓى
إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظّٰلِمِينَ ﴿١٣﴾

14. "And We shall certainly settle you in their country after (destroying) them. This (promise of success) is for him who fears the time when he shall stand before Me and who fears My Warning."

وَلَنُسْكِنَنَّكُمُ الْأَرْضَ مِنْ بَعْدِهِمْ ۚ ذٰلِكَ لِمَنْ
خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿١٤﴾

15. And the Apostles begged for success of the Truth (which was granted) and every obstinate rejector of Truth was disappointed–

وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾

16. After this (disappointment) is Hell and he will be made to drink blood

مِّنْ وَّرَآئِهٖ جَهَنَّمُ وَيُسْقٰى مِنْ مَّآءٍ

and water of oozing pus—

صَدِيْدٍ ﴿١٦﴾

17. Which he will drink little by little with difficulty, and will not be able to swallow it down his throat and death will come to him from every side but (in spite of it) he will not die. And before him will be another dreadful torment.

يَّتَجَرَّعُهٗ وَلَا يَكَادُ يُسِيْغُهٗ وَ يَاْتِيْهِ الْمَوْتُ
مِنْ كُلِّ مَكَانٍ وَّمَا هُوَ بِمَيِّتٍ ؕ وَمِنْ وَّرَآئِهٖ
عَذَابٌ غَلِيْظٌ ﴿١٧﴾

18. The example of those who deny their Lord (is such)– their works are as a heap of ashes which a fierce wind blows away on a stormy day. They will not gain anything from the deeds they have earned. This wastage of deeds is but a straying far away (from the goal).

مَثَلُ الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ اَعْمَالُهُمْ كَرَمَادِ ۨ
اشْتَدَّتْ بِهِ الرِّيْحُ فِيْ يَوْمٍ عَاصِفٍ ؕ لَا يَقْدِرُوْنَ
مِمَّا كَسَبُوْا عَلٰى شَيْءٍ ؕ ذٰلِكَ هُوَ الضَّلٰلُ
الْبَعِيْدُ ﴿١٨﴾

19. Do you not see that surely Allah has created the heavens and the earth with truth? If He please He may destroy you all and bring forth a new creation (in your place)–

اَلَمْ تَرَ اَنَّ اللّٰهَ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
بِالْحَقِّ ؕ اِنْ يَّشَاْ يُذْهِبْكُمْ وَيَاْتِ بِخَلْقٍ
جَدِيْدٍ ﴿١٩﴾

20. And that for Allah is not hard at all.

وَّمَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ ﴿٢٠﴾

21. And (on the Day of Gathering) all great and small will appear before Allah. Then the weak (followers) will say to the arrogant (leaders: "O chiefs!) we but followed you (throughout life). Can you (Today) save us from the torment of Allah?" They will say: "If Allah had guided us, we too would have guided you. It is the same to us whether we show anxiety or remain patient there is no way of escape for us (Today)."

وَبَرَزُوْا لِلّٰهِ جَمِيْعًا فَقَالَ الضُّعَفٰٓؤُا لِلَّذِيْنَ
اسْتَكْبَرُوْٓا اِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ اَنْتُمْ مُّغْنُوْنَ
عَنَّا مِنْ عَذَابِ اللّٰهِ مِنْ شَيْءٍ ؕ قَالُوْا لَوْ
هَدٰىنَا اللّٰهُ لَهَدَيْنٰكُمْ ؕ سَوَآءٌ عَلَيْنَآ اَجَزِعْنَآ
اَمْ صَبَرْنَا مَا لَنَا مِنْ مَّحِيْصٍ ﴿٢١﴾ ع ٣ ١٥

Section 4

22. And Satan will say when the matter is decided: "Verily the Promise that Allah made to you was a True Promise, and I too made a promise to you but I failed you; and I had over you no authority except that I called you (to disbelief) and you accepted it

وَقَالَ الشَّيْطٰنُ لَمَّا قُضِيَ الْاَمْرُ اِنَّ اللّٰهَ وَعَدَكُمْ
وَعْدَ الْحَقِّ وَوَعَدْتُّكُمْ فَاَخْلَفْتُكُمْ ؕ وَمَا كَانَ لِيَ
عَلَيْكُمْ مِّنْ سُلْطٰنٍ اِلَّآ اَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ
لِيْ ۚ فَلَا تَلُوْمُوْنِيْ وَلُوْمُوْٓا اَنْفُسَكُمْ ؕ مَآ اَنَا
بِمُصْرِخِكُمْ وَمَآ اَنْتُمْ بِمُصْرِخِيَّ ؕ اِنِّيْ كَفَرْتُ بِمَآ

(forthwith); so blame me not but blame only yourselves. Neither can I help you (this Day) nor can you help me. I deny your having associated me (with Allah) before." Verily there is a painful torment for the wrong-doers.

اَشْرَكْتُمُوْنِ مِنْ قَبْلُ ؕ اِنَّ الظّٰلِمِيْنَ لَهُمْ
عَذَابٌ اَلِيْمٌ ﴿٢٢﴾

23. And those who believed and worked righteous deeds, shall be made to enter Gardens with running streams beneath; therein they shall abide for ever by the Command of their Lord. Their greeting there to each other will be: "Peace be on to you!"

وَاُدْخِلَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا
بِاِذْنِ رَبِّهِمْ ؕ تَحِيَّتُهُمْ فِيْهَا سَلٰمٌ ﴿٢٣﴾

24. Do not you see what an excellent example Allah has set of the Holy Word as a holy tree, whose roots are firmly fixed and its branches reach up to the heaven–

اَلَمْ تَرَ كَيْفَ ضَرَبَ اللّٰهُ مَثَلًا كَلِمَةً طَيِّبَةً ,
كَشَجَرَةٍ طَيِّبَةٍ اَصْلُهَا ثَابِتٌ وَّفَرْعُهَا فِي السَّمَآءِ ﴿٢٤﴾

25. It yields its fruit in every season by the Command of its Lord. And Allah sets forth examples for people so that they may understand them fully.

تُؤْتِيْٓ اُكُلَهَا كُلَّ حِيْنٍ بِاِذْنِ رَبِّهَا ؕ وَيَضْرِبُ اللّٰهُ
الْاَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٢٥﴾

26. And the example of the evil word is as an evil tree uprooted from the surface of the earth, and it has no stability at all.

وَمَثَلُ كَلِمَةٍ خَبِيْثَةٍ كَشَجَرَةٍ خَبِيْثَةِ ۨ
اجْتُثَّتْ مِنْ فَوْقِ الْاَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٦﴾

27. Allah keeps the Believers firm on the sure (right) word in this world's life and in the Hereafter; and Allah leaves to stray the wrongdoers, and Allah does what He pleases.

يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ فِي الْحَيٰوةِ
الدُّنْيَا وَفِي الْاٰخِرَةِ ۚ وَيُضِلُّ اللّٰهُ الظّٰلِمِيْنَ ۙ وَ
يَفْعَلُ اللّٰهُ مَا يَشَآءُ ﴿٢٧﴾ ع ٤ ١٦

Section 5

28. Did you not see those who changed the Favour of Allah with ingratitude into blasphemy and caused their people to alight into the abode of ruin–

اَلَمْ تَرَ اِلَى الَّذِيْنَ بَدَّلُوْا نِعْمَتَ اللّٰهِ
كُفْرًا وَّاَحَلُّوْا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٨﴾

29. (That is) Hell; therein they will be cast. And that is a most evil resting-place.

جَهَنَّمَ ۚ يَصْلَوْنَهَا ؕ وَبِئْسَ الْقَرَارُ ﴿٢٩﴾

30. And they have set up equals with Allah to lead (people) astray from His path. Say you: "Enjoy yourselves for a while then surely your end is the Fire."

وَجَعَلُوْا لِلّٰهِ اَنْدَادًا لِّيُضِلُّوْا عَنْ سَبِيْلِهٖ ؕ قُلْ تَمَتَّعُوْا فَاِنَّ مَصِيْرَكُمْ اِلَى النَّارِ ﴿٣٠﴾

31. Say you to My servants who have believed, that they should establish prayer and spend in Our Way out of the provision We have given them, secretly and openly, before the coming of the Day when there will be neither any mutual bargaining nor any befriending.

قُلْ لِّعِبَادِيَ الَّذِيْنَ اٰمَنُوْا يُقِيْمُوا الصَّلٰوةَ وَ يُنْفِقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّ عَلَانِيَةً مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَلَا خِلٰلٌ ﴿٣١﴾

32. Allah is He Who has created the heavens and the earth, and sent down water from the sky, then brought forth fruits therewith for you to eat and He has made subservient to you the boat that it may sail in the sea by His Command; and He has made the rivers subservient to you.

اَللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَاَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَخْرَجَ بِهٖ مِنَ الثَّمَرٰتِ رِزْقًا لَّكُمْ ۚ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِاَمْرِهٖ ۚ وَسَخَّرَ لَكُمُ الْاَنْهٰرَ ﴿٣٢﴾

33. And He has made subservient to you the sun and the moon, constantly pursuing their courses; and He has also made subservient for you the night and the day.

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَآئِبَيْنِ ۚ وَسَخَّرَ لَكُمُ الَّيْلَ وَالنَّهَارَ ﴿٣٣﴾

34. And He has given you of everything you ask of Him. And if you were to count the Favours of Allah, you cannot count them. Surely man is a great wrongdoer, and most ungrateful.

وَاٰتٰىكُمْ مِّنْ كُلِّ مَا سَاَلْتُمُوْهُ ؕ وَاِنْ تَعُدُّوْا نِعْمَتَ اللّٰهِ لَا تُحْصُوْهَا ؕ اِنَّ الْاِنْسَانَ لَظَلُوْمٌ كَفَّارٌ ﴿٣٤﴾

Section 6

35. And (O My Apostle!) recall, when Abraham submitted: "O my Lord! make this City secure! and preserve me and my children from worshipping the idols.

وَاِذْ قَالَ اِبْرٰهِيْمُ رَبِّ اجْعَلْ هٰذَا الْبَلَدَ اٰمِنًا وَّاجْنُبْنِيْ وَبَنِيَّ اَنْ نَّعْبُدَ الْاَصْنَامَ ﴿٣٥﴾

36. "O my Lord! these idols have caused many people to go astray; so whoever follows me, then he is of me; and whoso disobeys me (his affair is

رَبِّ اِنَّهُنَّ اَضْلَلْنَ كَثِيْرًا مِّنَ النَّاسِ ۚ فَمَنْ تَبِعَنِيْ فَاِنَّهٗ مِنِّيْ ۚ وَمَنْ عَصَانِيْ فَاِنَّكَ غَفُوْرٌ رَّحِيْمٌ ﴿٣٦﴾

with You) You are surely the Most-Forgiving, the Ever-Merciful.

37. "O our Lord! I have settled some of my offspring in this valley, wherein there is no cultivation in the neighbourhood of Your Sacred House, O our Lord! in order that they may establish prayer; so cause people's hearts to incline towards them with love and devotion, and provide them with fruits; haply they maybe thankful.

رَبَّنَا اِنِّيْ اَسْكَنْتُ مِنْ ذُرِّيَّتِيْ بِوَادٍ غَيْرِ ذِيْ زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ ۙ رَبَّنَا لِيُقِيْمُوا الصَّلٰوةَ فَاجْعَلْ اَفْئِدَةً مِّنَ النَّاسِ تَهْوِيْ اِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرٰتِ لَعَلَّهُمْ يَشْكُرُوْنَ ﴿٣٧﴾

38. "O our Lord! verily You know what we conceal (in our hearts) and what we disclose. And nothing is hidden from Allah in the earth or in the heaven.

رَبَّنَا اِنَّكَ تَعْلَمُ مَا نُخْفِيْ وَمَا نُعْلِنُ ؕ وَمَا يَخْفٰى عَلَى اللّٰهِ مِنْ شَيْءٍ فِي الْاَرْضِ وَلَا فِي السَّمَآءِ ﴿٣٨﴾

39. "All praise to Allah, Who has bestowed to me, in old age (sons like) Ishmael and Isaaq. Surely my Lord is the Hearer of prayer.

اَلْحَمْدُ لِلّٰهِ الَّذِيْ وَهَبَ لِيْ عَلَى الْكِبَرِ اِسْمٰعِيْلَ وَاِسْحٰقَ ؕ اِنَّ رَبِّيْ لَسَمِيْعُ الدُّعَآءِ ﴿٣٩﴾

40. "O my Lord! make me establish prayer–me as well as from my offspring. O our Lord! accept my humble prayer.

رَبِّ اجْعَلْنِيْ مُقِيْمَ الصَّلٰوةِ وَمِنْ ذُرِّيَّتِيْ ۖ رَبَّنَا وَتَقَبَّلْ دُعَآءِ ﴿٤٠﴾

41. "O our Lord! forgive me and my parents and all the Muslims on the Day when Reckoning will take place."

رَبَّنَا اغْفِرْ لِيْ وَلِوَالِدَيَّ وَلِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ ﴿٤١﴾

Section 7

42. And never think that Allah is Unmindful of the misdoings of these wrongdoers. He only gives them respite till a Day when the eyes will remain staring wide open (in terror)–

وَلَا تَحْسَبَنَّ اللّٰهَ غَافِلًا عَمَّا يَعْمَلُ الظّٰلِمُوْنَ ؕ اِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيْهِ الْاَبْصَارُ ﴿٤٢﴾

43. (They will be) rushing forward, with their heads upraised, without blinking their eyelashes; and their hearts void (with terror).

مُهْطِعِيْنَ مُقْنِعِيْ رُءُوْسِهِمْ لَا يَرْتَدُّ اِلَيْهِمْ طَرْفُهُمْ ۚ وَاَفْئِدَتُهُمْ هَوَآءٌ ﴿٤٣﴾

44. (O Our Prophet!) warn the people of the Day when the torment shall come to them, then the wrongdoers shall call out: "O our Lord! grant us respite

وَاَنْذِرِ النَّاسَ يَوْمَ يَاْتِيْهِمُ الْعَذَابُ فَيَقُوْلُ الَّذِيْنَ ظَلَمُوْا رَبَّنَآ اَخِّرْنَآ اِلٰٓى اَجَلٍ قَرِيْبٍ ۙ

نُجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ ؕ اَوَلَمْ تَكُوْنُوْٓا اَقْسَمْتُمْ مِّنْ قَبْلُ مَا لَكُمْ مِّنْ زَوَالٍ ﴿٤٤﴾

for a short while– we will respond to Your call and we will follow the Apostles." (O infidels!) did you not swear time after time that you would not suffer any fall or decline?

وَّسَكَنْتُمْ فِیْ مَسٰكِنِ الَّذِیْنَ ظَلَمُوْٓا اَنْفُسَهُمْ وَتَبَیَّنَ لَكُمْ كَیْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْاَمْثَالَ ﴿٤٥﴾

45. And you dwelt in the (deserted) houses of those who had wronged themselves before, and it was clear to you how We dealt with them and We had put forth for you (all manner of) examples.

وَقَدْ مَكَرُوْا مَكْرَهُمْ وَعِنْدَ اللّٰهِ مَكْرُهُمْ ؕ وَاِنْ كَانَ مَكْرُهُمْ لِتَزُوْلَ مِنْهُ الْجِبَالُ ﴿٤٦﴾

46. And they on their part devised many plots and with Allah was their counterplots even though their plots were so cunningly devised as to shake the mountains.

فَلَا تَحْسَبَنَّ اللّٰهَ مُخْلِفَ وَعْدِهٖ رُسُلَهٗ ؕ اِنَّ اللّٰهَ عَزِیْزٌ ذُو انْتِقَامٍ ﴿٤٧﴾

47. So do not think that Allah will go against His Promise to His Apostles. Surely Allah is the Most Mighty, the Lord of Retribution.

یَوْمَ تُبَدَّلُ الْاَرْضُ غَیْرَ الْاَرْضِ وَالسَّمٰوٰتُ وَبَرَزُوْا لِلّٰهِ الْوَاحِدِ الْقَهَّارِ ﴿٤٨﴾

48. (Remember) the Day when this earth will be changed into another (kind of) earth and (so will be changed) the heavens and all the people will come forth before Allah, the One, the Dominant over all.

وَتَرَى الْمُجْرِمِیْنَ یَوْمَىِٕذٍ مُّقَرَّنِیْنَ فِی الْاَصْفَادِ ﴿٤٩﴾

49. And you will see the guilty on that Day bound together in chains.

سَرَابِیْلُهُمْ مِّنْ قَطِرَانٍ وَّتَغْشٰی وُجُوْهَهُمُ النَّارُ ﴿٥٠﴾

50. Their dress shall be of liquid pitch and Fire shall be covering their faces-

لِیَجْزِیَ اللّٰهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ؕ اِنَّ اللّٰهَ سَرِیْعُ الْحِسَابِ ﴿٥١﴾

51. That Allah may requite each soul according to what it had earned. Verily Allah is Swift in reckoning.

هٰذَا بَلٰغٌ لِّلنَّاسِ وَلِیُنْذَرُوْا بِهٖ وَلِیَعْلَمُوْٓا اَنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ وَّلِیَذَّكَّرَ اُولُوا الْاَلْبَابِ ﴿٥٢﴾

52. This (Qur'an) is a message for all mankind, (sent down) to warn them thereby and that they may know that He is but One God, and that men of understanding may well bear (this Truth) in mind.

ع ٧ ١٩

Introduction to Sûrah Al-Hijr

Sûrah Al-Hijr, The Rocky Tract, consists of ninety-nine verses arranged in six sections. It was revealed to the Prophet in the late Makkan period.

The Prophet of Islam preached Allah's message to the disbelievers of Makkah and established the truth of Islam by such impressive arguments and irrefutable proofs that they could not find any valid, sensible reason to justify their clinging to their superstitious creeds. So they plainly declared that they would not accept the faith he preached even if he took them to heavens. The Sûrah diagnoses the basic fault which determined their attitudes: the love of the world which kindles false hopes in their hearts and presents error in such attractive, enticing guise that no argument can persuade them that what they see is not real: "...leave them to eat, and take their joy, and to be bemused by (vain) hope; certainly they will soon know (the reality)." [15:3] The Sûrah reiterates that their prejudice, arrogance and defiance would earn the disbelievers the same dreadful doom that overtook the people of Lot and the Companions of the Rocky Tract, and destroyed them.

It once again explains the fundamental principles of Allah's guidance --- affirmation of the unity of Allah, belief in the truth of prophethood, acceptance of the Qur'an as the Word of Allah --- and demonstrates the omnipotence of Allah by referring to the creation of universe and man.

Sûrah 15. Al-Hijr
(The Rocky Tract)

اٰیَاتُهَا ٩٩ ۝ ١٥ سُوْرَةُ الْحِجْرِ مَكِّیَّةٌ ٥٤ ۝ رُكُوْعَاتُهَا ٦

Revealed at Makkah, 6 Sections, 99 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

الٓرٰ ۫ تِلْكَ اٰیٰتُ الْكِتٰبِ وَقُرْاٰنٍ مُّبِیْنٍ ﴿١﴾

1. Alif. Lam. Ra. These are the Verses of a (Divine) Book and a Qur'an Luminous.

2. (Once in the grip of the torment) the infidels would most ardently wish that they had been Muslims.

رُبَمَا يَوَدُّ الَّذِيْنَ كَفَرُوْا لَوْ كَانُوْا
مُسْلِمِيْنَ ﴿٢﴾

3. Leave them alone to eat, (drink) and make merry, and let false hope delude them now, soon they will come to know (the truth by themselves).

ذَرْهُمْ يَاْكُلُوْا وَ يَتَمَتَّعُوْا وَ يُلْهِهِمُ الْاَمَلُ
فَسَوْفَ يَعْلَمُوْنَ ﴿٣﴾

4. And never did a town We destroy but that it was a decree known (in a book).

وَمَاۤ اَهْلَكْنَا مِنْ قَرْيَةٍ اِلَّا وَلَهَا كِتَابٌ
مَّعْلُوْمٌ ﴿٤﴾

5. Neither can a community hasten its appointed term, nor can it delay it.

مَا تَسْبِقُ مِنْ اُمَّةٍ اَجَلَهَا وَمَا يَسْتَاْخِرُوْنَ ﴿٥﴾

6. And they said: "O you to whom the Discourse (Qur'an) has been sent down, verily you are certainly a madman.

وَقَالُوْا يٰۤاَيُّهَا الَّذِيْ نُزِّلَ عَلَيْهِ الذِّكْرُ اِنَّكَ
لَمَجْنُوْنٌ ﴿٦﴾

7. "Why do you not bring Angels to us, if you are of the truthful?"

لَوْ مَا تَاْتِيْنَا بِالْمَلٰٓئِكَةِ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿٧﴾

8. (Well) We do not send down Angels except for a just cause, and then (they) would not be given any respite thereafter.

مَا نُنَزِّلُ الْمَلٰٓئِكَةَ اِلَّا بِالْحَقِّ وَمَا كَانُوْۤا اِذًا
مُّنْظَرِيْنَ ﴿٨﴾

9. Verily it is We Who have revealed this Discourse (Qur'an) and verily We are the Guardian (of the Message).

اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَ اِنَّا لَهٗ
لَحٰفِظُوْنَ ﴿٩﴾

10. And certainly We sent (Messengers) before you amongst the former communities.

وَلَقَدْ اَرْسَلْنَا مِنْ قَبْلِكَ فِيْ شِيَعِ
الْاَوَّلِيْنَ ﴿١٠﴾

11. And not an Apostle came to them but they used to mock at him.

وَمَا يَاْتِيْهِمْ مِّنْ رَّسُوْلٍ اِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿١١﴾

12. This is how We let misguidance creep into the hearts of the culprits–

كَذٰلِكَ نَسْلُكُهٗ فِيْ قُلُوْبِ الْمُجْرِمِيْنَ ﴿١٢﴾

13. That they shall not believe in it, and there has already gone forth the example of the ancients.

لَا يُؤْمِنُوْنَ بِهٖ وَقَدْ خَلَتْ سُنَّةُ الْاَوَّلِيْنَ ﴿١٣﴾

14. And even if We were to open out to them a door from heaven, and they spent the whole day ascending through it–

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَآءِ فَظَلُّوْا
فِيْهِ يَعْرُجُوْنَ ﴿١٤﴾

15. Even then they would say: "Our sights have been dazzled, nay! we are a people bewitched by magic."

لَقَالُوْۤا اِنَّمَا سُكِّرَتْ اَبْصَارُنَا بَلْ نَحْنُ

قَوْمٌ مَّسْحُوْرُوْنَ ﴿١٥﴾

Section 2

16. And certainly We have set out constellations (Zodiacal Signs) in the heavens and We have decorated it to the view of the beholders–

وَلَقَدْ جَعَلْنَا فِي السَّمَآءِ بُرُوْجًا وَّ زَيَّنّٰهَا
لِلنّٰظِرِيْنَ ﴿١٦﴾

17. And We have guarded it against every accursed devil–

وَحَفِظْنٰهَا مِنْ كُلِّ شَيْطٰنٍ رَّجِيْمٍ ﴿١٧﴾

18. Except him who gains a hearing by stealth– in that case he is chased by a bright flame clearly visible.

اِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَاَتْبَعَهٗ شِهَابٌ
مُّبِيْنٌ ﴿١٨﴾

19. And the earth– We have spread it out and have fixed therein firm mountains, as anchors and We have caused to grow therein everything according to a measure.

وَالْاَرْضَ مَدَدْنٰهَا وَاَلْقَيْنَا فِيْهَا رَوَاسِيَ وَ
اَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ شَيْءٍ مَّوْزُوْنٍ ﴿١٩﴾

20. And We have made for you also therein means of subsistence and for those as well for whose provision you are not responsible.

وَجَعَلْنَا لَكُمْ فِيْهَا مَعَايِشَ وَمَنْ لَّسْتُمْ
لَهٗ بِرٰزِقِيْنَ ﴿٢٠﴾

21. And there is not a thing but that We have (rich) treasures of it, and We do not send it down except in a proper, known measure.

وَاِنْ مِّنْ شَيْءٍ اِلَّا عِنْدَنَا خَزَآئِنُهٗ وَمَا
نُنَزِّلُهٗۤ اِلَّا بِقَدَرٍ مَّعْلُوْمٍ ﴿٢١﴾

22. And We send the fertility winds, then We send down the rain from the sky, and then We give you that same water to drink; and it is not you that are the guardians of its treasure.

وَاَرْسَلْنَا الرِّيٰحَ لَوَاقِحَ فَاَنْزَلْنَا مِنَ السَّمَآءِ
مَآءً فَاَسْقَيْنٰكُمُوْهُ وَمَاۤ اَنْتُمْ لَهٗ
بِخٰزِنِيْنَ ﴿٢٢﴾

23. And verily it is We, Who give life and We Who cause death and We are the Inheritors.

وَاِنَّا لَنَحْنُ نُحْيٖ وَنُمِيْتُ وَنَحْنُ الْوٰرِثُوْنَ ﴿٢٣﴾

24. And verily We do know those among you who have gone ahead from among you and verily We do know those who will come hereafter.

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِيْنَ مِنْكُمْ وَلَقَدْ
عَلِمْنَا الْمُسْتَاْخِرِيْنَ ﴿٢٤﴾

25. And surely your Lord! He will gather them together on the Day of Resurrection and surely He is the All-Wise, the All-Knowing.

وَاِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ اِنَّهٗ حَكِيْمٌ
عَلِيْمٌ ﴿٢٥﴾

Section 3

26. And verily We created man from ringing clay, that was black stinking mud before.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ ﴿٢٦﴾

27. And the race of jinn, We had created them before from smokeless fire.

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ﴿٢٧﴾

28. And (O My Apostle!) recall, when your Lord said to the angels: "I am going to create man from ringing clay which is of black ill- smelling mud.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ ﴿٢٨﴾

29. "So when I have formed him and have breathed into him a (special) spirit from Me, fall down prostrating to him."

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٩﴾

30. So all the angels prostrated all together—

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾

31. Except Iblis. He refused to be with those who prostrated.

إِلَّا إِبْلِيسَ أَبَىٰ أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٣١﴾

32. Allah said: "O Iblis! how is it that you are not with those who have prostrated?"

قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ ﴿٣٢﴾

33. He said: "I cannot bear to prostrate before a human being whom You have created from ringing clay, which was black stinking mud before."

قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ ﴿٣٣﴾

34. Allah said: "Then get you out from here (O impudent one!)– surely you are rejected–

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٤﴾

35. "And surely on you is a curse till the Day of Reckoning."

وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَىٰ يَوْمِ الدِّينِ ﴿٣٥﴾

36. He said: "O my Lord! respite me then till the Day the dead are raised (from the graves)."

قَالَ رَبِّ فَأَنْظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٣٦﴾

37. Allah said: "Surely you are of the respited ones–

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٧﴾

38. "Till the day of the Appointed Time."

إِلَىٰ يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٨﴾

39. He said: "O Lord! (I swear that) as You have caused me to stray, I shall make evil fair-seeming to them in the earth and I shall surely lead them all astray—

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾

40. "Except those of Your sincere servants who have been chosen (by Your Grace)."

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٤٠﴾

41. Allah said: "This path of My sincere servants) is the straight path leading to Me.

قَالَ هَٰذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤١﴾

42. "As for My sincere servants you have no authority over them except those misguided ones who follow you.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٤٢﴾

43. "And verily Hell is the promised abode for them all.

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾

44. "To it are seven gates, to each of these gates is an appointed portion of them."

لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ ﴿٤٤﴾

Section 4

45. Certainly the righteous shall be settled in Gardens and playing fountains that day.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٥﴾

46. (They shall be commanded): "Enter these Gardens in peace and security."

ادْخُلُوهَا بِسَلَامٍ آمِنِينَ ﴿٤٦﴾

47. And We shall root out whatever of rancour (etc) was in their hearts. They will be like brothers seated on raised couches, face to face.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُتَقَابِلِينَ ﴿٤٧﴾

48. No trouble shall reach them therein, nor will they be turned out therefrom.

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴿٤٨﴾

49. Proclaim to My servants: That I am the Most-Forgiving, the Ever-Merciful (Lord)–

نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾

50. And that My torment, too, is a torment most severe.

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾

51. And inform them (of the story) of the guests of Abraham (on him be peace).

وَنَبِّئْهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ﴿٥١﴾

52. When they came to him they said: "Peace be on you!" He said: "(O strangers!) we feel afraid of you."

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ﴿٥٢﴾

53. The guests said: "Be not afraid! we give you glad-tidings of the birth of a boy possessing knowledge."

قَالُوْا لَا تَوْجَلْ اِنَّا نُبَشِّرُكَ بِغُلٰمٍ عَلِيْمٍ ۵۳

54. He said: "Have you come to give me glad-tidings at a time when old age has afflicted me? Of what then is the glad-tidings?"

قَالَ اَبَشَّرْتُمُوْنِیْ عَلٰۤی اَنْ مَّسَّنِیَ الْكِبَرُ فَبِمَ تُبَشِّرُوْنَ ۵۴

55. They said: "We but give you glad-tidings with truth, so be not you of the despairing ones."

قَالُوْا بَشَّرْنٰكَ بِالْحَقِّ فَلَا تَكُنْ مِّنَ الْقٰنِطِيْنَ ۵۵

56. He said: "And who despairs of the Mercy of his Lord but the misguided ones?"

قَالَ وَمَنْ يَّقْنَطُ مِنْ رَّحْمَةِ رَبِّهٖۤ اِلَّا الضَّآلُّوْنَ ۵۶

57. He said: "On what important business have you come (O Messengers)?"

قَالَ فَمَا خَطْبُكُمْ اَيُّهَا الْمُرْسَلُوْنَ ۵۷

58. They said: "We have been sent to a guilty people—

قَالُوْۤا اِنَّاۤ اُرْسِلْنَاۤ اِلٰی قَوْمٍ مُّجْرِمِيْنَ ۵۸

59. "Excepting the family of Lot. We shall deliver them all–

اِلَّاۤ اٰلَ لُوْطٍ ؕ اِنَّا لَمُنَجُّوْهُمْ اَجْمَعِيْنَ ۵۹

60. "Excepting his wife, we have decided that she will be among those who remain behind."

اِلَّا امْرَاَتَهٗ قَدَّرْنَاۤ ۙ اِنَّهَا لَمِنَ الْغٰبِرِيْنَ ۶۰

نصف

Section 5

61. So when they came to the household of Lot–

فَلَمَّا جَآءَ اٰلَ لُوْطِ ِالْمُرْسَلُوْنَ ۶۱

62. (On seeing them) he said: "You appear to be a people stranger."

قَالَ اِنَّكُمْ قَوْمٌ مُّنْكَرُوْنَ ۶۲

63. They said: "Nay! we have come to you to accomplish that about which they used to doubt."

قَالُوْا بَلْ جِئْنٰكَ بِمَا كَانُوْا فِيْهِ يَمْتَرُوْنَ ۶۳

64. "And we have brought to you the true command and indeed we are saying the truth.

وَ اَتَيْنٰكَ بِالْحَقِّ وَ اِنَّا لَصٰدِقُوْنَ ۶۴

65. "So depart by night with your household when a portion of the night is left, and you yourself follow behind them and let not any of you look back, and go straight to where you are Commanded."

فَاَسْرِ بِاَهْلِكَ بِقِطْعٍ مِّنَ الَّيْلِ وَاتَّبِعْ اَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ اَحَدٌ وَّامْضُوْا حَيْثُ تُؤْمَرُوْنَ ۶۵

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66. And We informed Lot (by revelation) of the decree that certainly the roots of these infidels were to be cut off by early morning.

وَقَضَيْنَاۤ اِلَيْهِ ذٰلِكَ الْاَمْرَ اَنَّ دَابِرَ هٰۤؤُلَآءِ مَقْطُوْعٌ مُّصْبِحِيْنَ ۶۶

67. And (meanwhile) the residents of the town came rejoicing (at the news of the young visitors).

وَجَآءَ اَهْلُ الْمَدِيْنَةِ يَسْتَبْشِرُوْنَ ۶۷

68. He (Lot) said: "These are my guests, so disgrace me not in respect of them–

قَالَ اِنَّ هٰۤؤُلَآءِ ضَيْفِیْ فَلَا تَفْضَحُوْنِ ۶۸

69. "And dread the Wrath of Allah, and do not shame me."

وَاتَّقُوا اللّٰهَ وَلَا تُخْزُوْنِ ۶۹

70. They said: "Did we not forbid you against meddling with the affairs of others?"

قَالُوْۤا اَوَلَمْ نَنْهَكَ عَنِ الْعٰلَمِيْنَ ۷۰

71. He said: "These women of my people are my daughters if you must act (you may wed them)."

قَالَ هٰۤؤُلَآءِ بَنٰتِیْۤ اِنْ كُنْتُمْ فٰعِلِيْنَ ۷۱

72. (O My Apostle)! by your life! they are intoxicated (with lust for power) and are wandering about in their frenzy.

لَعَمْرُكَ اِنَّهُمْ لَفِیْ سَكْرَتِهِمْ يَعْمَهُوْنَ ۷۲

73. So a mighty Blast overtook them at daybreak–

فَاَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِيْنَ ۷۳

74. And so We turned their town upside down and We pelted them with stones of baked clay.

فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَاَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّنْ سِجِّيْلٍ ۷۴

75. No doubt in this incident are Signs (of warning) for those gifted with understanding.

اِنَّ فِیْ ذٰلِكَ لَاٰيٰتٍ لِّلْمُتَوَسِّمِيْنَ ۷۵

76. And this township is situated on a highroad that still abides.

وَاِنَّهَا لَبِسَبِيْلٍ مُّقِيْمٍ ۷۶

77. Verily therein is a Sign for those who believe.

اِنَّ فِیْ ذٰلِكَ لَاٰيَةً لِّلْمُؤْمِنِيْنَ ۷۷

78. And surely the Dwellers of the Wood were also great wrongdoers–

وَاِنْ كَانَ اَصْحٰبُ الْاَيْكَةِ لَظٰلِمِيْنَ ۷۸

79. So We took vengeance from them as well, and both these townships are situated on an open highway.

فَانْتَقَمْنَا مِنْهُمْ ۘ وَاِنَّهُمَا لَبِاِمَامٍ مُّبِيْنٍ ۷۹ ع

Section 6

80. And surely the Dwellers of the Rock denied the Apostles of Allah–

وَلَقَدْ كَذَّبَ اَصْحٰبُ الْحِجْرِ الْمُرْسَلِيْنَ ﴿٨٠﴾

81. And We gave them Our Signs, but they turned away from them–

وَاٰتَيْنٰهُمْ اٰيٰتِنَا فَكَانُوْا عَنْهَا مُعْرِضِيْنَ ﴿٨١﴾

82. And they used to hew houses in the mountains and lived feeling secure.

وَكَانُوْا يَنْحِتُوْنَ مِنَ الْجِبَالِ بُيُوْتًا اٰمِنِيْنَ ﴿٨٢﴾

83. So a terrible roar overtook them when they were rising (from their beds) in the morning–

فَاَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِيْنَ ﴿٨٣﴾

84. So nothing that they used to do(with such art and care)was of avail to them.

فَمَآ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَ ﴿٨٤﴾

85. And We created not the heavens and the earth and what is in-between but with a special purpose. And the Hour is surely fast approaching. So (O My Apostle!) forgive them with a kindly forgiveness.

وَمَا خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَآ اِلَّا بِالْحَقِّ وَاِنَّ السَّاعَةَ لَاٰتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيْلَ ﴿٨٥﴾

86. Verily your Lord is the Great Creator of all, the All-Knowing.

اِنَّ رَبَّكَ هُوَ الْخَلّٰقُ الْعَلِيْمُ ﴿٨٦﴾

87. And verily We have bestowed upon you seven oft- repeated Verses and the Great Qur'an.

وَلَقَدْ اٰتَيْنٰكَ سَبْعًا مِّنَ الْمَثَانِيْ وَالْقُرْاٰنَ الْعَظِيْمَ ﴿٨٧﴾

88. And do not lift your eyes toward that (wealth) which We have given to certain classes of them to enjoy, and do not feel grieved over them at their misguidance and lower your wings of mercy to the Believers.

لَا تَمُدَّنَّ عَيْنَيْكَ اِلٰى مَا مَتَّعْنَا بِهٖٓ اَزْوَاجًا مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِيْنَ ﴿٨٨﴾

89. And say: "Verily I am but an open Warner."

وَقُلْ اِنِّيْٓ اَنَا النَّذِيْرُ الْمُبِيْنُ ﴿٨٩﴾

90.(Against such torment) as We sent down on the dividers—

كَمَآ اَنْزَلْنَا عَلَى الْمُقْتَسِمِيْنَ ﴿٩٠﴾

91.Those who tore the Qur'an into pieces.

الَّذِيْنَ جَعَلُوا الْقُرْاٰنَ عِضِيْنَ ﴿٩١﴾

92. So by your Lord, We shall certainly question them all–

فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ اَجْمَعِيْنَ ﴿٩٢﴾

93. About the works they used to do.

عَمَّا كَانُوْا يَعْمَلُوْنَ ﴿٩٣﴾

94. So (O Prophet) proclaim openly what you are Commanded, and turn away from the polytheists (who join false gods with Allah).

فَاصْدَعْ بِمَا تُؤْمَرُ وَاَعْرِضْ عَنِ الْمُشْرِكِيْنَ ﴿٩٤﴾

95. Surely We are Sufficient for you against the mischief of those who scoff–

اِنَّا كَفَيْنٰكَ الْمُسْتَهْزِءِيْنَ ﴿٩٥﴾

96. Those who set up another god beside Allah, so they shall come to know by and by.

الَّذِيْنَ يَجْعَلُوْنَ مَعَ اللّٰهِ اِلٰـهًا اٰخَرَ فَسَوْفَ يَعْلَمُوْنَ ﴿٩٦﴾

97. And certainly We know that your heart is distressed at what they say–

وَلَقَدْ نَعْلَمُ اَنَّكَ يَضِيْقُ صَدْرُكَ بِمَا يَقُوْلُوْنَ ﴿٩٧﴾

98. So Glorify your Lord, Extolling His Praise, and be of those who prostrate-

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِّنَ السّٰجِدِيْنَ ﴿٩٨﴾

99. And worship your Lord until there comes to you (that) which is certain.

وَاعْبُدْ رَبَّكَ حَتّٰى يَاْتِيَكَ الْيَقِيْنُ ﴿٩٩﴾

Introduction to Sûrah An-Nahl

Sûrah An-Nahl, The Bee, consists of one hundred and twenty-eight verses arranged in sixteen sections. It was revealed to the Prophet in the late Makkan period.

As we have seen in the Sûrah Ibrahim when Prophet Abraham settled a part of his family in the neighbourhood of the Ka'ba in a barren valley, he prayed to Allah for the prosperity of the city which was to grow around this most sacred House of Allah, and for the material and spiritual welfare of his descendants who were to inhabit it. His prayers were granted and Makkah became a prosperous city, and the progeny of Abraham followed the straight path shown by their illustrious father, but with the passage of time the later generations went astray and fell into idolatry, and violated the sanctity of the House of Allah by changing it into a centre of idol-worship.

Then Allah sent Muhammad ﷺ, His last prophet, to eject idols from the Ka'ba, and show the straight path of true belief and righteous deeds not only to the errant people of Makkah but also to the entire humanity. The people of Makkah opposed him with all their might, for they feared that 'the new religion' (which was, in fact, the eternal religion sent by Allah and preached by their own ancestor, Prophet Abraham) would sound the death-knell of their exploitative economic system, unjust social structure and political hegemony. In their opposition to the Prophet they crossed every limit of decency and morality. Finding no intellectual or scriptural argument against the truth of Islam, they took recourse to mockery, ridicule and slander. But they could neither deter the Prophet from preaching the message of Allah, nor intimidate the noble souls who followed him.

These were the circumstances in which this Sûrah was revealed. The very first verse of the Sûrah informs the disbelievers of Makkah that the wrath of Allah which they so arrogantly asked the Prophet to bring upon them is close at hand. However, they are again invited to accept the religion sent by Allah; and all of their doubts and objections are once again answered by reference to the universe and to man's own heart which attest to the truth of Islam.

Sûrah 16. An-Nahl (The Bee)

اٰيَاتُهَا ۱۲۸ ۱۶ سُوْرَةُ النَّحْلِ مَكِّيَّةٌ ۷۰ رُكُوْعَاتُهَا

Revealed at Makkah, 16 Sections, 128 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. The Command of Allah has drawn nigh, so seek not to hasten it. Glorified be Allah! and Exalted far above what they associate with Him.

اَتٰۤى اَمْرُ اللّٰهِ فَلَا تَسْتَعْجِلُوْهُ سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا يُشْرِكُوْنَ ①

2. He sends down the angels with spirit of faith that is the revelation, by His Command on whomsoever of His servants He pleases (saying): "Warn (the people) that there is none to be worshipped but I, so fear Me alone."

يُنَزِّلُ الْمَلٰٓئِكَةَ بِالرُّوْحِ مِنْ اَمْرِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖۤ اَنْ اَنْذِرُوْۤا اَنَّهٗ لَاۤ اِلٰهَ اِلَّاۤ اَنَا فَاتَّقُوْنِ ②

3. He created the heavens and the earth with truth. Exalted is He far above what they associate with Him.

خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ بِالْحَقِّ تَعٰلٰى عَمَّا يُشْرِكُوْنَ ③

4. He created man from a drop of sperm, so now! he has become an open disputer.

خَلَقَ الْاِنْسَانَ مِنْ نُّطْفَةٍ فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ④

5. And He created the cattle; for you therein is warm clothing, and other benefits and you (also) eat their meat.

وَ الْاَنْعَامَ خَلَقَهَا لَكُمْ فِيْهَا دِفْءٌ وَّ مَنَافِعُ وَ مِنْهَا تَاْكُلُوْنَ ⑤

6. And for you therein is adornment when you bring them home in the evening (after pasturing) and when you drive them out in the morning to pasture.

وَ لَكُمْ فِيْهَا جَمَالٌ حِيْنَ تُرِيْحُوْنَ وَ حِيْنَ تَسْرَحُوْنَ ⑥

7. And these beasts carry your loads to cities which you could not reach except with hard toil. Surely your Lord is the Most-Kind, the Ever-Merciful–

وَ تَحْمِلُ اَثْقَالَكُمْ اِلٰى بَلَدٍ لَّمْ تَكُوْنُوْا بٰلِغِيْهِ اِلَّا بِشِقِّ الْاَنْفُسِ اِنَّ رَبَّكُمْ لَرَءُوْفٌ رَّحِيْمٌ ⑦

8. And He created horses and mules and asses that you may ride upon them, and for you in them there is adornment. And He will create for you such conveyance as you know not.

وَّ الْخَيْلَ وَ الْبِغَالَ وَ الْحَمِيْرَ لِتَرْكَبُوْهَا وَ زِيْنَةً وَ يَخْلُقُ مَا لَا تَعْلَمُوْنَ ⑧

9. And it rests upon Allah's Bounden Grace to point out the straight path by evidences, and there are some crooked paths as well. And had Allah willed He would have guided you all together.

وَعَلَى اللّٰهِ قَصْدُ السَّبِيْلِ وَمِنْهَا جَآئِرٌ ؕ
وَلَوْ شَآءَ لَهَدٰىكُمْ اَجْمَعِيْنَ ﴿٩﴾

Section 2

10. Allah–it is He Who sent down water from the sky, of which some is used for drinking and from it grows the pasture wherein you graze your cattle.

هُوَ الَّذِیْٓ اَنْزَلَ مِنَ السَّمَآءِ مَآءً لَّكُمْ مِّنْهُ
شَرَابٌ وَّمِنْهُ شَجَرٌ فِيْهِ تُسِيْمُوْنَ ﴿١٠﴾

11. And by this means He grows for you (different kinds of) corn and olives, date palms and grapes and all manner of fruits (besides). Verily in all these is a sign (of Allah's Might) for a people who reflect.

يُنْۢبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُوْنَ وَالنَّخِيْلَ
وَالْاَعْنَابَ وَمِنْ كُلِّ الثَّمَرٰتِ ؕ اِنَّ فِيْ
ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿١١﴾

12. And Allah has made subservient for you the night and the day and the sun, and the moon. And the stars are subservient by His Command. Verily in all these are signs (of Allah's Might) for a people who are wise–

وَسَخَّرَ لَكُمُ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ؕ
وَالنُّجُوْمُ مُسَخَّرٰتٌۢ بِاَمْرِهٖ ؕ اِنَّ فِيْ ذٰلِكَ
لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ﴿١٢﴾

13. And (He has made subservient) what He has created for you in the earth of varying kinds and colours. Verily in these is a sign (of Allah's Might) for a people who accept admonition.

وَمَا ذَرَاَ لَكُمْ فِي الْاَرْضِ مُخْتَلِفًا اَلْوَانُهٗ ؕ اِنَّ
فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّذَّكَّرُوْنَ ﴿١٣﴾

14. And He it is, Who has subjected (to you) the sea that you may eat thereof flesh that is fresh and bring forth from it ornaments that you wear, and you see the ships ploughing through the waves in the sea so that you may seek of His Bounty (provision) thereby, and that you may give thanks.

وَهُوَ الَّذِيْ سَخَّرَ الْبَحْرَ لِتَاْكُلُوْا مِنْهُ لَحْمًا
طَرِيًّا وَّتَسْتَخْرِجُوْا مِنْهُ حِلْيَةً تَلْبَسُوْنَهَا ۚ وَ
تَرَى الْفُلْكَ مَوَاخِرَ فِيْهِ وَلِتَبْتَغُوْا
مِنْ فَضْلِهٖ وَلَعَلَّكُمْ تَشْكُرُوْنَ ﴿١٤﴾

15. And Allah has planted firm anchors (mountains) in the earth lest it should shake with you, and He has made rivers and roads that you maybe guided (to your goal)–

وَاَلْقٰى فِي الْاَرْضِ رَوَاسِيَ اَنْ تَمِيْدَ بِكُمْ
وَاَنْهٰرًا وَّسُبُلًا لَّعَلَّكُمْ تَهْتَدُوْنَ ﴿١٥﴾

16. And has made landmarks. And by the stars they are guided in their courses.

وَعَلٰمٰتٍ ؕ وَبِالنَّجْمِ هُمْ يَهْتَدُوْنَ ﴿١٦﴾

17. Is He Who has created all things like him who has not created anything at all? Do you not then receive admonition?

اَفَمَنْ يَّخْلُقُ كَمَنْ لَّا يَخْلُقُ ؕ اَفَلَا
تَذَكَّرُوْنَ ﴿١٧﴾

18. And if you would count up the Favours of Allah you would not be able to number them. Verily, Allah is the Most-Forgiving, the Ever-Merciful.

وَاِنْ تَعُدُّوْا نِعْمَةَ اللّٰهِ لَا تُحْصُوْهَا ؕ اِنَّ اللّٰهَ
لَغَفُوْرٌ رَّحِيْمٌ ﴿١٨﴾

19. And Allah knows what you conceal and what you make known.

وَاللّٰهُ يَعْلَمُ مَا تُسِرُّوْنَ وَمَا تُعْلِنُوْنَ ﴿١٩﴾

20. And those whom they worship beside Allah, cannot create anything but they are themselves created.

وَالَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَا يَخْلُقُوْنَ
شَيْئًا وَّهُمْ يُخْلَقُوْنَ ﴿٢٠﴾

21. They are dead, not living. And they know not when they will be raised up (from their graves).

اَمْوَاتٌ غَيْرُ اَحْيَآءٍ ۚ وَمَا يَشْعُرُوْنَ ۙ اَيَّانَ
يُبْعَثُوْنَ ﴿٢١﴾

Section 3

22. Your God is (but) One God; so those who believe not in the Hereafter–their hearts are perverse and they are proud.

اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ فَالَّذِيْنَ لَا يُؤْمِنُوْنَ
بِالْاٰخِرَةِ قُلُوْبُهُمْ مُّنْكِرَةٌ وَّهُمْ مُّسْتَكْبِرُوْنَ ﴿٢٢﴾

23. Verily Allah knows well what they conceal and what they reveal. Surely He loves not the proud ones.

لَا جَرَمَ اَنَّ اللّٰهَ يَعْلَمُ مَا يُسِرُّوْنَ وَمَا
يُعْلِنُوْنَ ؕ اِنَّهٗ لَا يُحِبُّ الْمُسْتَكْبِرِيْنَ ﴿٢٣﴾

24. And when it is said to them: "What is it that your Lord has sent down?" They say: "(Nothing), these are but fables of the ancients–"

وَاِذَا قِيْلَ لَهُمْ مَّاذَآ اَنْزَلَ رَبُّكُمْ ۙ قَالُوْٓا
اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿٢٤﴾

25. That (for this vain talk) they will bear their burdens (of sins) in full on the Day of Resurrection and something of the burdens of those whom they kept on misleading by their ignorance. Hear! how evil (and heavy) is the burden they are going to bear!

لِيَحْمِلُوْٓا اَوْزَارَهُمْ كَامِلَةً يَّوْمَ الْقِيٰمَةِ ۙ وَ
مِنْ اَوْزَارِ الَّذِيْنَ يُضِلُّوْنَهُمْ بِغَيْرِ عِلْمٍ ؕ اَلَا
سَآءَ مَا يَزِرُوْنَ ﴿٢٥﴾

Section 4

26. No doubt those before these disbelievers used to plot (against the Invitation of the Truth) then Allah brought down their structures from the foundations, so the roof fell down on them from above and the torment overtook them whence they had not the least idea.

قَدْ مَكَرَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَاَتَى اللّٰهُ بُنْيَانَهُمْ مِّنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَاَتٰىهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُوْنَ ﴿٢٦﴾

27. Then, on the Day of Resurrection, Allah will disgrace them and say: "Where are My partners about whom you used to dispute?" Those given the knowledge will say: "Surely all disgrace and evil Today is upon the infidels—"

ثُمَّ يَوْمَ الْقِيٰمَةِ يُخْزِيْهِمْ وَيَقُوْلُ اَيْنَ شُرَكَآءِيَ الَّذِيْنَ كُنْتُمْ تُشَآقُّوْنَ فِيْهِمْ ؕ قَالَ الَّذِيْنَ اُوْتُوا الْعِلْمَ اِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوْٓءَ عَلَى الْكٰفِرِيْنَ ﴿٢٧﴾

28. Those whose lives the angels take out while they are wronging themselves, then they would offer submission saying: "We did not do any evil." (Those who have the knowledge will answer), "Nay! (you were great evil-doers!) surely Allah knows best what the (evil) deeds you used to do."

الَّذِيْنَ تَتَوَفّٰىهُمُ الْمَلٰٓئِكَةُ ظَالِمِيْٓ اَنْفُسِهِمْ ۪ فَاَلْقَوُا السَّلَمَ مَا كُنَّا نَعْمَلُ مِنْ سُوْٓءٍ ؕ بَلٰٓى اِنَّ اللّٰهَ عَلِيْمٌۢ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٢٨﴾

29. (O infidels!) so now enter the gates of Hell, you will abide therein for ever. Most evil indeed is the dwelling-place of the arrogant and proud.

فَادْخُلُوْٓا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ؕ فَلَبِئْسَ مَثْوَى الْمُتَكَبِّرِيْنَ ﴿٢٩﴾

30. And thus when it is asked of the God-fearing what is it that your Lord has sent down. They say: "(All) good." Those who do good–for them there is good in this world, and better still for them is the Abode in the Hereafter. And excellent is the dwelling-place of the God-fearing–

وَقِيْلَ لِلَّذِيْنَ اتَّقَوْا مَاذَآ اَنْزَلَ رَبُّكُمْ ؕ قَالُوْا خَيْرًا ؕ لِلَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ ؕ وَلَدَارُ الْاٰخِرَةِ خَيْرٌ ؕ وَلَنِعْمَ دَارُ الْمُتَّقِيْنَ ﴿٣٠﴾

31. For them there are Everlasting Gardens which they will enter, watered by running streams beneath for them; therein shall be all that they desire. Thus does Allah reward the God-fearing–

جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ لَهُمْ فِيْهَا مَا يَشَآءُوْنَ ؕ كَذٰلِكَ يَجْزِي اللّٰهُ الْمُتَّقِيْنَ ﴿٣١﴾

32. (Namely) whose souls the angels take out in a state of piety, saying: "Peace be upon you! enter the Garden for what (good) you used to do."

الَّذِيْنَ تَتَوَفّٰىهُمُ الْمَلٰٓئِكَةُ طَيِّبِيْنَ ۙ يَقُوْلُوْنَ سَلٰمٌ عَلَيْكُمُ ۙ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٣٢﴾

33. What do these associaters wait for but that the angels (of torment) should come to them, or there comes to them the (inevitable) Command of your Lord? Thus did those (who were) before them. And it was not Allah Who wronged them, but it was they who used to wrong their own souls themselves.

هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ تَاْتِيَهُمُ الْمَلٰٓئِكَةُ اَوْ يَاْتِيَ اَمْرُ رَبِّكَ ؕ كَذٰلِكَ فَعَلَ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ وَمَا ظَلَمَهُمُ اللّٰهُ وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿٣٣﴾

34. So they were punished for their evil deeds and there surrounded them the torment that they used to mock at.

فَاَصَابَهُمْ سَيِّاٰتُ مَا عَمِلُوْا وَحَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿٣٤﴾

Section 5

35. And (the polytheists) those who associate (false gods with Allah) say: "Had Allah willed we would not have worshipped any but Him–neither we nor our forefathers (before), nor we would have forbidden anything without His Command." Thus did say those before them; (O Listener!) has the Apostles any other duty than a plain delivery of Allah's Command?

وَقَالَ الَّذِيْنَ اَشْرَكُوْا لَوْ شَآءَ اللّٰهُ مَا عَبَدْنَا مِنْ دُوْنِهٖ مِنْ شَيْءٍ نَّحْنُ وَلَآ اٰبَآؤُنَا وَلَا حَرَّمْنَا مِنْ دُوْنِهٖ مِنْ شَيْءٍ ؕ كَذٰلِكَ فَعَلَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۚ فَهَلْ عَلَى الرُّسُلِ اِلَّا الْبَلٰغُ الْمُبِيْنُ ﴿٣٥﴾

36. And indeed We raised in every community an Apostle to instruct them, saying: "Worship Allah and shun the devil (Satan);" then of them were some whom Allah guided, and of them were some upon whom straying was justified. So travel in the earth and see with your own eyes how exemplary was the end of those who denied the Apostles.

وَلَقَدْ بَعَثْنَا فِيْ كُلِّ اُمَّةٍ رَّسُوْلًا اَنِ اعْبُدُوا اللّٰهَ وَاجْتَنِبُوا الطَّاغُوْتَ ۚ فَمِنْهُمْ مَّنْ هَدَى اللّٰهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلٰلَةُ ؕ فَسِيْرُوْا فِي الْاَرْضِ فَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ﴿٣٦﴾

37. (O My Apostle!) however eager you maybe for their guidance, Allah does not guide those whom He sends astray because of their disobedience, and for them there is no helper.

اِنْ تَحْرِصْ عَلٰى هُدٰىهُمْ فَاِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ يُّضِلُّ وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ﴿٣٧﴾

38. And they swear by Allah with utmost vehemence that Allah would not raise one who (once) dies. Yes! certainly! He will raise the dead to life–it is a promise binding on Him, but most people realise not this truth–

وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَا يَبْعَثُ اللّٰهُ مَنْ يَّمُوْتُ بَلٰى وَعْدًا عَلَيْهِ حَقًّا وَّلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٣٨﴾

39. (He will raise them up again) so that He may show them clearly that wherein they used to differ, and also that the infidels may know it that surely they were liars.

لِيُبَيِّنَ لَهُمُ الَّذِيْ يَخْتَلِفُوْنَ فِيْهِ وَلِيَعْلَمَ الَّذِيْنَ كَفَرُوْا اَنَّهُمْ كَانُوْا كٰذِبِيْنَ ﴿٣٩﴾

40. Our Command for anything We intend, is only that We say to it "Be" so it becomes at once.

اِنَّمَا قَوْلُنَا لِشَيْءٍ اِذَآ اَرَدْنٰهُ اَنْ نَّقُوْلَ لَهٗ كُنْ فَيَكُوْنُ ﴿٤٠﴾

Section 6

41. And those who emigrated in the Way of Allah leaving their hearths and homes after they had been subjected to all manner of persecutions, We shall assuredly give them a goodly abode in the world. And the reward of the Hereafter is much greater. Would they but knew!

وَالَّذِيْنَ هَاجَرُوْا فِي اللّٰهِ مِنْ بَعْدِ مَا ظُلِمُوْا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ؕ وَلَاَجْرُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿٤١﴾

وقف لازم

42. (They are) those who were patient (in adversity) and rely only on their Lord (in difficulty even now).

الَّذِيْنَ صَبَرُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿٤٢﴾

43. And We did not send before you as Apostles any but men to whom We sent the revelation–so ask the men of knowledge if you know not (yourselves)–

وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ اِلَّا رِجَالًا نُّوْحِيْٓ اِلَيْهِمْ فَسْئَلُوْٓا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ﴿٤٣﴾

44. (We sent them) with clear signs and Books. And thus We revealed to you this Discourse so that you may explain clearly to people what has been sent down to them, so that they may reflect.

بِالْبَيِّنٰتِ وَالزُّبُرِ ؕ وَاَنْزَلْنَآ اِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ اِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُوْنَ ﴿٤٤﴾

النصف

45. Are they then, who devise evil plots unafraid that Allah may sink them in the earth or that the torment may overtake them in a way they perceive not its coming?

اَفَاَمِنَ الَّذِيْنَ مَكَرُوا السَّيِّاٰتِ اَنْ يَّخْسِفَ اللّٰهُ بِهِمُ الْاَرْضَ اَوْ يَاْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُوْنَ ﴿٤٥﴾

46. Or that it may seize them while going to and fro about their business? So that they will not be able to frustrate Him–

اَوْ يَاْخُذَهُمْ فِيْ تَقَلُّبِهِمْ فَمَا هُمْ بِمُعْجِزِيْنَ ﴿٤٦﴾

47. Or that it may seize them when they are struck with terror? Surely your Lord is the Most-Kind, the Ever-Merciful.

اَوْ يَاْخُذَهُمْ عَلٰى تَخَوُّفٍ فَاِنَّ رَبَّكُمْ لَرَءُوْفٌ رَّحِيْمٌ ﴿٤٧﴾

48. Have they not seen the things that Allah has created; their shadows keep changing from the right (to the left) and from the left (to the right) prostrating then to Allah as a mark of humility.

اَوَلَمْ يَرَوْا اِلٰى مَا خَلَقَ اللّٰهُ مِنْ شَيْءٍ يَّتَفَيَّؤُا ظِلٰلُهٗ عَنِ الْيَمِيْنِ وَالشَّمَآئِلِ سُجَّدًا لِّلّٰهِ وَهُمْ دٰخِرُوْنَ ﴿٤٨﴾

49. And to Allah prostrates whatever is in the heavens and whatever is in the earth of all manner of living creatures, and the angels too, and they are not arrogant and proud.

وَلِلّٰهِ يَسْجُدُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ مِنْ دَآبَّةٍ وَّالْمَلٰٓئِكَةُ وَهُمْ لَا يَسْتَكْبِرُوْنَ ﴿٤٩﴾

50. They fear the Might of their Lord high above them and do what they are commanded.

يَخَافُوْنَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ﴿٥٠﴾

Section 7

51. And Allah has said: "Take not for worship two gods; He is but One God to be worshipped (He has commanded); so fear Me alone.

وَقَالَ اللّٰهُ لَا تَتَّخِذُوْٓا اِلٰهَيْنِ اثْنَيْنِ ۚ اِنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ ۚ فَاِيَّايَ فَارْهَبُوْنِ ﴿٥١﴾

52. "And to Him belongs whatever is in the heavens and the earth, and to Him alone is all obedience and submission due. Will you then fear any other than Allah?"

وَلَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَلَهُ الدِّيْنُ وَاصِبًا ؕ اَفَغَيْرَ اللّٰهِ تَتَّقُوْنَ ﴿٥٢﴾

53. And whatever blessings you have, it is all from Allah, then when affliction touches you, to Him you cry for protection.

وَمَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللّٰهِ ثُمَّ اِذَا مَسَّكُمُ الضُّرُّ فَاِلَيْهِ تَجْئَرُوْنَ ﴿٥٣﴾

54. Then when Allah removes the affliction from you, a party of you at once starts associating others with their Lord.

ثُمَّ اِذَا كَشَفَ الضُّرَّ عَنْكُمْ اِذَا فَرِيْقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُوْنَ ﴿٥٤﴾

55. Thus do they show their ingratitude for the favours that We have bestowed on them. Then enjoy yourselves a little (O you ungrateful ones), soon will you come to know (your end).

لِيَكْفُرُوْا بِمَآ اٰتَيْنٰهُمْ ؕ فَتَمَتَّعُوْا ٝ فَسَوْفَ تَعْلَمُوْنَ ﴿٥٥﴾

56. And they (even) assign to those they know not, a portion of the wealth We have bestowed on them. By Allah! you shall surely be called to account for what you have been fabricating.

وَ يَجْعَلُوْنَ لِمَا لَا يَعْلَمُوْنَ نَصِيْبًا مِّمَّا رَزَقْنٰهُمْ ؕ تَاللّٰهِ لَتُسْـَٔلُنَّ عَمَّا كُنْتُمْ تَفْتَرُوْنَ ﴿٥٦﴾

57. And they ascribe daughters to Allah- Glory be to Allah! and as for themselves, it is (sons) that they desire.

وَ يَجْعَلُوْنَ لِلّٰهِ الْبَنٰتِ سُبْحٰنَهٗ ۙ وَ لَهُمْ مَّا يَشْتَهُوْنَ ﴿٥٧﴾

58. And when the news of (the birth of) a daughter is announced to any of them, his face darkens and he is filled with sorrow and inward rage,

وَ اِذَا بُشِّرَ اَحَدُهُمْ بِالْاُنْثٰى ظَلَّ وَجْهُهٗ مُسْوَدًّا وَّ هُوَ كَظِيْمٌ ﴿٥٨﴾

59. Hiding himself in shame from the people because of the evil of the good news announced to him. Wondering whether to keep the female child with disgrace or bury it alive in the dust? Alas! how ill do they judge!

يَتَوَارٰى مِنَ الْقَوْمِ مِنْ سُوْٓءِ مَا بُشِّرَ بِهٖ ؕ اَيُمْسِكُهٗ عَلٰى هُوْنٍ اَمْ يَدُسُّهٗ فِى التُّرَابِ ؕ اَلَا سَآءَ مَا يَحْكُمُوْنَ ﴿٥٩﴾

60. For those who believe not in the Hereafter are but evil attributes; and for Allah are the sublime and loftiest attributes. And He is the All-Powerful, the All-Wise.

لِلَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ مَثَلُ السَّوْءِ ۚ وَ لِلّٰهِ الْمَثَلُ الْاَعْلٰى ؕ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٦٠﴾

Section 8

61. And if Allah were to seize mankind at once for their wrongdoing, then He would not have spared a single living creature on the earth, but He respites them till an appointed term; thus when their appointed term is over they would not remain behind a single instant nor can they go ahead of it.

وَ لَوْ يُؤَاخِذُ اللّٰهُ النَّاسَ بِظُلْمِهِمْ مَّا تَرَكَ عَلَيْهَا مِنْ دَآبَّةٍ وَّ لٰكِنْ يُّؤَخِّرُهُمْ اِلٰٓى اَجَلٍ مُّسَمًّى ۚ فَاِذَا جَآءَ اَجَلُهُمْ لَا يَسْتَاْخِرُوْنَ سَاعَةً وَّ لَا يَسْتَقْدِمُوْنَ ﴿٦١﴾

62. And they ascribe to Allah (daughters) which they simply dislike for themselves, and their tongues utter

وَ يَجْعَلُوْنَ لِلّٰهِ مَا يَكْرَهُوْنَ وَ تَصِفُ اَلْسِنَتُهُمُ الْكَذِبَ اَنَّ لَهُمُ الْحُسْنٰى ؕ لَا

the falsehood when they say that for them there is all good. Verily for them is the Fire and they shall be the first to be driven to Hell.

جَرَمَ اَنَّ لَهُمُ النَّارَ وَ اَنَّهُمْ مُّفْرَطُوْنَ ﴿٦٢﴾

63. By Allah! We have (also) sent Apostles to many nations before you, then the devil (Satan) made their (evil) deeds fair-seeming to them; so he is their patron even today, and for them is a most painful torment.

تَاللّٰهِ لَقَدْ اَرْسَلْنَآ اِلٰٓى اُمَمٍ مِّنْ قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿٦٣﴾

64. And We have not sent down to you this Book but that you may clearly explain to them that about which they differ, and (this Book) is a guidance and mercy to a people who are believers.

وَ مَآ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ اِلَّا لِتُبَيِّنَ لَهُمُ الَّذِى اخْتَلَفُوْا فِيْهِ ۙ وَ هُدًى وَّ رَحْمَةً لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿٦٤﴾

65. And Allah sent down water from the sky, then He gave life to the earth thereby after it had become barren. Surely, in it there is a (clear) Sign for a people who listen (to the Truth).

وَ اللّٰهُ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ اِنَّ فِىْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّسْمَعُوْنَ ﴿٦٥﴾

Section 9

66. And surely there is a lesson for you in the cattle. Look! We give you to drink of that which is in their bellies- from between dung and blood-pure milk with a highly pleasant taste for the drinkers.

وَ اِنَّ لَكُمْ فِى الْاَنْعَامِ لَعِبْرَةً ؕ نُسْقِيْكُمْ مِّمَّا فِىْ بُطُوْنِهٖ مِنْۢ بَيْنِ فَرْثٍ وَّ دَمٍ لَّبَنًا خَالِصًا سَآئِغًا لِّلشّٰرِبِيْنَ ﴿٦٦﴾

67. And (We give you to drink) of the fruits of the date palms and the grapes of which you make sweet juice and goodly provision. Verily in that, too is a Sign (of Our Might) for a people who understand.

وَ مِنْ ثَمَرٰتِ النَّخِيْلِ وَ الْاَعْنَابِ تَتَّخِذُوْنَ مِنْهُ سَكَرًا وَّ رِزْقًا حَسَنًا ؕ اِنَّ فِىْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّعْقِلُوْنَ ﴿٦٧﴾

68. And your Lord inspired the Bee: build your hives in the hills, and the (branches of) trees, and in the thatched roofs that men build-

وَ اَوْحٰى رَبُّكَ اِلَى النَّحْلِ اَنِ اتَّخِذِىْ مِنَ الْجِبَالِ بُيُوْتًا وَّ مِنَ الشَّجَرِ وَ مِمَّا يَعْرِشُوْنَ ﴿٦٨﴾

69. Then suck of every kind of fruits and keep following the easy ways of your Lord. (Thus) there comes out from

ثُمَّ كُلِىْ مِنْ كُلِّ الثَّمَرٰتِ فَاسْلُكِىْ سُبُلَ رَبِّكِ ذُلُلًا ؕ يَخْرُجُ مِنْۢ بُطُوْنِهَا

their bellies a syrup of many colours; in it is healing for mankind. No doubt, therein is a Sign (of Allah's Might) for a people who reflect.

شَرَابٌ مُّخْتَلِفٌ اَلْوَانُهٗ فِيْهِ شِفَآءٌ لِّلنَّاسِ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿٦٩﴾

70. And Allah has created you, then He will cause you to die–and of you are some who are brought back to a worthless age so that they know nothing after having known. Verily Allah is the All-Knowing, the All-Powerful.

وَاللّٰهُ خَلَقَكُمْ ثُمَّ يَتَوَفّٰىكُمْ ۙ وَمِنْكُمْ مَّنْ يُّرَدُّ اِلٰٓى اَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ؕ اِنَّ اللّٰهَ عَلِيْمٌ قَدِيْرٌ ﴿٧٠﴾

Section 10

71. And Allah has made some of you excel others in respect of wealth. Now (say): "Will those who have been preferred, hand over their wealth to those who are their slaves, so that they all maybe equal therein (By no means!)?" Do they then deny the Favours of Allah?

وَاللّٰهُ فَضَّلَ بَعْضَكُمْ عَلٰى بَعْضٍ فِي الرِّزْقِ ۚ فَمَا الَّذِيْنَ فُضِّلُوْا بِرَآدِّيْ رِزْقِهِمْ عَلٰى مَا مَلَكَتْ اَيْمَانُهُمْ فَهُمْ فِيْهِ سَوَآءٌ ؕ اَفَبِنِعْمَةِ اللّٰهِ يَجْحَدُوْنَ ﴿٧١﴾

72. And Allah created for you wives from among yourselves, and has created for you from your wives sons and grandsons, and has provided you with clean and pure things. Do they then believe in falsehood and deny the Favours of Allah?

وَاللّٰهُ جَعَلَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا وَّجَعَلَ لَكُمْ مِّنْ اَزْوَاجِكُمْ بَنِيْنَ وَحَفَدَةً وَّرَزَقَكُمْ مِّنَ الطَّيِّبٰتِ ؕ اَفَبِالْبَاطِلِ يُؤْمِنُوْنَ وَبِنِعْمَتِ اللّٰهِ هُمْ يَكْفُرُوْنَ ﴿٧٢﴾

73. And they worship besides Allah such gods as have no power of giving them sustenance from the heavens and the earth, nor can they do anything at all.

وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمٰوٰتِ وَالْاَرْضِ شَيْئًا وَّلَا يَسْتَطِيْعُوْنَ ﴿٧٣﴾

74. So (O fools!) set not parables for Allah. Surely Allah knows and you know not.

فَلَا تَضْرِبُوْا لِلّٰهِ الْاَمْثَالَ ؕ اِنَّ اللّٰهَ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ﴿٧٤﴾

75. Allah sets forth an example: there is a slave who belongs to another and has no control over anything, and (as compared with him) there is one whom We have provided from Ourselves with good provision, so he keeps spending thereof secretly and openly. Are the two alike? All Praise be to Allah! (the truth has come to light) but most of them know not.

ضَرَبَ اللّٰهُ مَثَلًا عَبْدًا مَّمْلُوْكًا لَّا يَقْدِرُ عَلٰى شَيْءٍ وَّمَنْ رَّزَقْنٰهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَّجَهْرًا ؕ هَلْ يَسْتَوٗنَ ؕ اَلْحَمْدُ لِلّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿٧٥﴾

76. And Allah sets forth another example: there are two men, one of them is dumb with no power over anything and he is a burden to his master–wherever he sends this (good-for-nothing) fellow he brings to him no good. Is such a (worthless) fellow at par with him who commands justice and he is himself on the straight path?

وَضَرَبَ اللّٰهُ مَثَلًا رَّجُلَيْنِ اَحَدُهُمَآ اَبْكَمُ لَا يَقْدِرُ عَلٰى شَيْءٍ وَّهُوَ كَلٌّ عَلٰى مَوْلٰىهُ ۙ اَيْنَمَا يُوَجِّهْهُّ لَا يَاْتِ بِخَيْرٍ ؕ هَلْ يَسْتَوِيْ هُوَ ۙ وَمَنْ يَّاْمُرُ بِالْعَدْلِ ۙ وَهُوَ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٧٦﴾

Section 11

77. And to Allah alone belong the secret unknown things of the heavens and the earth. And the matter of the Hour of Resurrection is but as a flash of the eye, or even quicker than that. Surely Allah is Potent over everything.

وَلِلّٰهِ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَمَآ اَمْرُ السَّاعَةِ اِلَّا كَلَمْحِ الْبَصَرِ اَوْ هُوَ اَقْرَبُ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٧٧﴾

78. And Allah has brought you forth from the wombs of your mothers while you knew nothing, and He made for you ears and eyes and hearts so that you might give thanks (for these invaluable gifts).

وَاللّٰهُ اَخْرَجَكُمْ مِّنْ بُطُوْنِ اُمَّهٰتِكُمْ لَا تَعْلَمُوْنَ شَيْئًا ۙ وَّجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ۙ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٧٨﴾

79. Did they never see the birds flying obediently subjected in the open atmosphere of the sky? None withholds them except Allah. Surely in it are (clear) Signs for a people who have believed.

اَلَمْ يَرَوْا اِلَى الطَّيْرِ مُسَخَّرٰتٍ فِيْ جَوِّ السَّمَآءِ ؕ مَا يُمْسِكُهُنَّ اِلَّا اللّٰهُ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿٧٩﴾

80. And Allah has (out of His Grace) made your houses a place of comfort and repose for you, and made for you houses of the skins of animals (i.e. tents) which you find so light on the day of setting out for a journey and on the day of your halting–and (He has made) varied articles of domestic use for you from wool of sheep, fur of camels, and hair of goats for an appointed term.

وَاللّٰهُ جَعَلَ لَكُمْ مِّنْۢ بُيُوْتِكُمْ سَكَنًا وَّجَعَلَ لَكُمْ مِّنْ جُلُوْدِ الْاَنْعَامِ بُيُوْتًا تَسْتَخِفُّوْنَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ اِقَامَتِكُمْ ۙ وَمِنْ اَصْوَافِهَا وَاَوْبَارِهَا وَاَشْعَارِهَآ اَثَاثًا وَّمَتَاعًا اِلٰى حِيْنٍ ﴿٨٠﴾

وَاللّٰهُ جَعَلَ لَكُمْ مِّمَّا خَلَقَ ظِلٰلًا وَّجَعَلَ
لَكُمْ مِّنَ الْجِبَالِ اَكْنَانًا وَّجَعَلَ لَكُمْ
سَرَابِيْلَ تَقِيْكُمُ الْحَرَّ وَسَرَابِيْلَ تَقِيْكُمْ
بَاْسَكُمْ كَذٰلِكَ يُتِمُّ نِعْمَتَهٗ عَلَيْكُمْ لَعَلَّكُمْ
تُسْلِمُوْنَ ﴿٨١﴾

81. And Allah has made (for your rest) shades of the things which He has created, and He has made for you in the mountains places of shelter, and He has made for you garments which protect you from heat, and coats of mail which protect you in fighting. Thus does He complete His favour to you that you may submit to His command.

فَاِنْ تَوَلَّوْا فَاِنَّمَا عَلَيْكَ الْبَلٰغُ الْمُبِيْنُ ﴿٨٢﴾

82. But (O My Apostle!) if (despite these clear signs), they turn away (then grieve not), your duty is only to deliver the message plainly.

يَعْرِفُوْنَ نِعْمَتَ اللّٰهِ ثُمَّ يُنْكِرُوْنَهَا وَاَكْثَرُهُمُ
الْكٰفِرُوْنَ ﴿٨٣﴾

83. (As it is) they recognise the Favour of Allah, and yet they deny it, and most of them are infidels.

Section 12

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ اُمَّةٍ شَهِيْدًا
ثُمَّ لَا يُؤْذَنُ لِلَّذِيْنَ كَفَرُوْا وَلَا هُمْ
يُسْتَعْتَبُوْنَ ﴿٨٤﴾

84. And the Day when We shall raise up a Witness (each) from all communities, then no permission will be given to those who disbelieved nor will they be allowed to repent and make amends.

وَاِذَا رَاَ الَّذِيْنَ ظَلَمُوا الْعَذَابَ فَلَا
يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُوْنَ ﴿٨٥﴾

85. And when those who have done wrong will see the torment (of the Hereafter) it shall in no way be lightened for them nor will they be given (any more) respite.

وَاِذَا رَاَ الَّذِيْنَ اَشْرَكُوْا شُرَكَآءَهُمْ قَالُوْا
رَبَّنَا هٰٓؤُلَآءِ شُرَكَآؤُنَا الَّذِيْنَ كُنَّا نَدْعُوْا
مِنْ دُوْنِكَ فَاَلْقَوْا اِلَيْهِمُ الْقَوْلَ اِنَّكُمْ
لَكٰذِبُوْنَ ﴿٨٦﴾

86. And when those who associated partners (with Allah) will see their associate-gods they will say: "O our Lord! these are our associate-gods on whom we used to call upon beside You;" then those associate-gods will throw back at them the word: "Verily you are liars."

وَاَلْقَوْا اِلَى اللّٰهِ يَوْمَئِذِ ِۨالسَّلَمَ وَضَلَّ عَنْهُمْ
مَّا كَانُوْا يَفْتَرُوْنَ ﴿٨٧﴾

87. And they will offer submission to Allah on that Day, and what they used to fabricate will be lost from them.

اَلَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ زِدْنٰهُمْ
عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوْا يُفْسِدُوْنَ ﴿٨٨﴾

88. Those who disbelieved and hindered others from the Path of Allah, We will add torment to their torment because they used to spread mischief.

وَيَوْمَ نَبْعَثُ فِيْ كُلِّ اُمَّةٍ شَهِيْدًا عَلَيْهِمْ مِّنْ
اَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيْدًا عَلٰى هٰٓؤُلَآءِ وَنَزَّلْنَا
عَلَيْكَ الْكِتٰبَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَّهُدًى
وَّرَحْمَةً وَّبُشْرٰى لِلْمُسْلِمِيْنَ ﴿٨٩﴾

89. And it will be a (frightful) Day when We shall raise up from every community a Witness against them from among themselves, and We shall bring you as a Witness against them all. And We have sent down to you this Book explaining in detail everything, and it is a guidance and a mercy from end to end as well as glad-tidings for the Muslims.

Section 13

اِنَّ اللّٰهَ يَاْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ وَاِيْتَآئِ
ذِي الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ
وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿٩٠﴾

90. Surely Allah commands justice in all matters and doing good (to everybody) and showing kindness to kith and kin, and forbids indecency and wickedness and disobedience; Allah instructs you so that you may accept admonition.

وَاَوْفُوْا بِعَهْدِ اللّٰهِ اِذَا عٰهَدْتُّمْ وَلَا تَنْقُضُوا الْاَيْمَانَ
بَعْدَ تَوْكِيْدِهَا وَقَدْ جَعَلْتُمُ اللّٰهَ عَلَيْكُمْ
كَفِيْلًا اِنَّ اللّٰهَ يَعْلَمُ مَا تَفْعَلُوْنَ ﴿٩١﴾

91. And fulfil the Covenant of Allah when you have made the Covenant with Him; and do not break your oaths after you have solemnly confirmed them, whereas you have made Allah a surety over you. Surely Allah knows that which you do.

وَلَا تَكُوْنُوْا كَالَّتِيْ نَقَضَتْ غَزْلَهَا مِنْۢ
بَعْدِ قُوَّةٍ اَنْكَاثًا تَتَّخِذُوْنَ اَيْمَانَكُمْ دَخَلًۢا
بَيْنَكُمْ اَنْ تَكُوْنَ اُمَّةٌ هِيَ اَرْبٰى مِنْ اُمَّةٍ
اِنَّمَا يَبْلُوْكُمُ اللّٰهُ بِهٖ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ
الْقِيٰمَةِ مَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿٩٢﴾

92. And be not like the woman who breaks her yarn into pieces after having spun it firmly. You make your oaths to be a means of deception for one another so that one party may gain more benefit than the other party. Allah only puts you to the test by these oaths and He will make clear to you on the Day of Resurrection that wherein you used to differ.

وَلَوْ شَآءَ اللّٰهُ لَجَعَلَكُمْ اُمَّةً وَّاحِدَةً وَّ
لٰكِنْ يُّضِلُّ مَنْ يَّشَآءُ وَيَهْدِيْ مَنْ يَّشَآءُ
وَلَتُسْـَٔـلُنَّ عَمَّا كُنْتُمْ تَعْمَلُوْنَ ﴿٩٣﴾

93. And if Allah had willed, He would have made you all one single nation but He leads astray whom He pleases and He guides whom He pleases. And surely you will be called to account for the works you used to do.

94. And do not make your oaths a means of deception between you lest the foot (of the people) may slip after its being made firm (on the path of the truth), and you will have to bear the brunt of having hindered the people from the Path of Allah (with your breach of oath and deception); and there will be a most grievous torment for you.

وَلَا تَتَّخِذُوْٓا اَيْمَانَكُمْ دَخَلًاۢ بَيْنَكُمْ فَتَزِلَّ
قَدَمٌۢ بَعْدَ ثُبُوْتِهَا وَتَذُوْقُوا السُّوْٓءَ بِمَا
صَدَدْتُّمْ عَنْ سَبِيْلِ اللّٰهِ ۚ وَلَكُمْ عَذَابٌ
عَظِيْمٌ ﴿٩٤﴾

95. And sell not the Covenants of Allah for a small price. Surely what is with Allah is better for you, if you but knew.

وَلَا تَشْتَرُوْا بِعَهْدِ اللّٰهِ ثَمَنًا قَلِيْلًا ؕ اِنَّمَا عِنْدَ
اللّٰهِ هُوَ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿٩٥﴾

96. What (wealth and riches) you possess will be exhausted and what (treasure of mercy) is with Allah will endure. And We shall surely give those who bear (hardship) in patience their reward of the good they used to do.

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللّٰهِ بَاقٍ ؕ وَ
لَنَجْزِيَنَّ الَّذِيْنَ صَبَرُوْٓا اَجْرَهُمْ بِاَحْسَنِ
مَا كَانُوْا يَعْمَلُوْنَ ﴿٩٦﴾

97. Whoever works good, male or female, and is a Believer, We shall certainly give him good life; and We shall surely give them their reward for the good (and useful) works they used to do.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ
مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ وَلَنَجْزِيَنَّهُمْ
اَجْرَهُمْ بِاَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ ﴿٩٧﴾

98. As when you recite the Qur'an, seek refuge of Allah from (the evil whisperings of) Satan, the Rejected One.

فَاِذَا قَرَاْتَ الْقُرْاٰنَ فَاسْتَعِذْ بِاللّٰهِ مِنَ
الشَّيْطٰنِ الرَّجِيْمِ ﴿٩٨﴾

99. Verily he has no power over those who have (truly) believed and have full trust in their Lord.

اِنَّهٗ لَيْسَ لَهٗ سُلْطٰنٌ عَلَى الَّذِيْنَ اٰمَنُوْا وَ
عَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿٩٩﴾

100. He has power only over those who befriend him and those who associate partners with Allah.

اِنَّمَا سُلْطٰنُهٗ عَلَى الَّذِيْنَ يَتَوَلَّوْنَهٗ وَالَّذِيْنَ هُمْ
ع
بِهٖ مُشْرِكُوْنَ ﴿١٠٠﴾

Section 14

101. And when We change a verse in exchange for another–and Allah knows best what He sends down, these people say: "You are only a forger." Nay! but most of them understand not (the wisdom of changing the verse).

وَاِذَا بَدَّلْنَآ اٰيَةً مَّكَانَ اٰيَةٍ ۙ وَّاللّٰهُ اَعْلَمُ بِمَا
يُنَزِّلُ قَالُوْٓا اِنَّمَآ اَنْتَ مُفْتَرٍ ؕ بَلْ اَكْثَرُهُمْ لَا
يَعْلَمُوْنَ ﴿١٠١﴾

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102. Say you: "The Holy Spirit has brought it down from your Lord with truth, that He may make firm those who have believed, and as a guidance and glad-tidings to the Muslims."

قُلْ نَزَّلَهٗ رُوْحُ الْقُدُسِ مِنْ رَّبِّكَ بِالْحَقِّ
لِيُثَبِّتَ الَّذِيْنَ اٰمَنُوْا وَهُدًى وَّبُشْرٰى
لِلْمُسْلِمِيْنَ ﴿١٠٢﴾

103. And assuredly, We know well that they say: "It is only a man that teaches him the Qur'an." Whereas the speech of the person to whom they wickedly ascribe the teaching of the Qur'an is notably foreign, while the Qur'an is in pure and eloquent Arabic tongue.

وَلَقَدْ نَعْلَمُ اَنَّهُمْ يَقُوْلُوْنَ اِنَّمَا يُعَلِّمُهٗ بَشَرٌ ؕ
لِسَانُ الَّذِيْ يُلْحِدُوْنَ اِلَيْهِ اَعْجَمِيٌّ وَّ
هٰذَا لِسَانٌ عَرَبِيٌّ مُّبِيْنٌ ﴿١٠٣﴾

104. No doubt, those who believe not in the Revelations of Allah–Allah guides them not and for them is a painful torment.

اِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاٰيٰتِ اللّٰهِ ۙ لَا
يَهْدِيْهِمُ اللّٰهُ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿١٠٤﴾

105. Only those who believe not in the Revelations of Allah– it is they who are the liars (who forge lies).

اِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِيْنَ لَا يُؤْمِنُوْنَ
بِاٰيٰتِ اللّٰهِ ۚ وَاُولٰٓئِكَ هُمُ الْكٰذِبُوْنَ ﴿١٠٥﴾

106. And he who disbelieves in Allah after having believed–excepting the person who is forced and his heart is content with faith (then will not be called to account), but the (ill-fated) one who opens his breast to disbelief–on them is the Wrath of Allah; and for them is a mighty torment.

مَنْ كَفَرَ بِاللّٰهِ مِنْۢ بَعْدِ اِيْمَانِهٖٓ اِلَّا مَنْ
اُكْرِهَ وَقَلْبُهٗ مُطْمَئِنٌّۢ بِالْاِيْمَانِ وَلٰكِنْ
مَّنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ
مِّنَ اللّٰهِ ۚ وَلَهُمْ عَذَابٌ عَظِيْمٌ ﴿١٠٦﴾

107. That is because they love the (passing) life of the world more than the (lasting) life of the Hereafter and because Allah guides not a people who are infidels.

ذٰلِكَ بِاَنَّهُمُ اسْتَحَبُّوا الْحَيٰوةَ الدُّنْيَا عَلَى
الْاٰخِرَةِ ۙ وَاَنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ
الْكٰفِرِيْنَ ﴿١٠٧﴾

8. These are the people on whose hearts, ears and eyes Allah has set a seal; and it is they who are heedless of the consequences of their deeds).

اُولٰٓئِكَ الَّذِيْنَ طَبَعَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَ
سَمْعِهِمْ وَاَبْصَارِهِمْ ۚ وَاُولٰٓئِكَ هُمُ الْغٰفِلُوْنَ ﴿١٠٨﴾

109.No doubt, it is these who are to be losers in the Hereafter.

لَا جَرَمَ اَنَّهُمْ فِي الْاٰخِرَةِ هُمُ الْخٰسِرُوْنَ (١٠٩)

110.Then surely your Lord, for those who left their homes after suffering many hardships and even then struggled hard and bore (hardships) in patience then your Lord after these trials is necessarily Most-Forgiving and Most-Merciful to them.

ثُمَّ اِنَّ رَبَّكَ لِلَّذِيْنَ هَاجَرُوْا مِنْۢ بَعْدِ مَا فُتِنُوْا ثُمَّ جٰهَدُوْا وَصَبَرُوْٓا ۙ اِنَّ رَبَّكَ مِنْۢ بَعْدِهَا لَغَفُوْرٌ رَّحِيْمٌ (١١٠)

Section 15

111.Remember the Day when every soul will come disputing (only) for itself, and every soul will be paid in full for what it would have done, and they will not be wronged at all.

يَوْمَ تَاْتِيْ كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَّفْسِهَا وَتُوَفّٰى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُوْنَ (١١١)

112.And Allah sets forth an example: there was a town (established) safe and secure and its provision came to it in abundance from all sides. Then its people denied the Favours of Allah, so Allah (inflicted on it the torment) by making them taste hunger and fear as the recompense of what they used to do.

وَضَرَبَ اللّٰهُ مَثَلًا قَرْيَةً كَانَتْ اٰمِنَةً مُّطْمَئِنَّةً يَّاْتِيْهَا رِزْقُهَا رَغَدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِاَنْعُمِ اللّٰهِ فَاَذَاقَهَا اللّٰهُ لِبَاسَ الْجُوْعِ وَالْخَوْفِ بِمَا كَانُوْا يَصْنَعُوْنَ (١١٢)

113.And surely there came to them an Apostle from among themselves, they denied him, so the torment seized them while they were wrong-doers.

وَلَقَدْ جَآءَهُمْ رَسُوْلٌ مِّنْهُمْ فَكَذَّبُوْهُ فَاَخَذَهُمُ الْعَذَابُ وَهُمْ ظٰلِمُوْنَ (١١٣)

114.So eat out of the provision of Allah which is lawful and good, and be thankful for the Favour of Allah if He it is Whom you worship.

فَكُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ حَلٰلًا طَيِّبًا ۪ وَّاشْكُرُوْا نِعْمَتَ اللّٰهِ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ (١١٤)

115.He has forbidden you only the dead meat, blood and swine-flesh and that over which any other name than that of Allah has been invoked at the time of slaughter; then who ever is forced (to eat it) not desiring nor exceeding the limit (then there is no harm), surely Allah is the Most-Forgiving, the Most-Merciful.

اِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيْرِ وَمَآ اُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ ۚ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَّلَا عَادٍ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ (١١٥)

116.And tell not a lie that your tongues describe–(saying): "This is lawful and this is forbidden," in this way you will forge a lie against Allah. Verily those who forge a lie against Allah will never prosper.

وَلَا تَقُوْلُوْا لِمَا تَصِفُ اَلْسِنَتُكُمُ الْكَذِبَ هٰذَا حَلٰلٌ وَّهٰذَا حَرَامٌ لِّتَفْتَرُوْا عَلَى اللّٰهِ الْكَذِبَ ؕ اِنَّ الَّذِيْنَ يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ لَا يُفْلِحُوْنَ (١١٦)

117.A short enjoyment–(but in the end) for them is a painful torment.

مَتَاعٌ قَلِيْلٌ ۪ وَّلَهُمْ عَذَابٌ اَلِيْمٌ (١١٧)

118.And We made unlawful to the Jews what We have related to you before; and We wronged them not but it was they who used to wrong themselves.

وَعَلَى الَّذِيْنَ هَادُوْا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ ۚ وَمَا ظَلَمْنٰهُمْ وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ (١١٨)

119.Then indeed your Lord (will forgive) those who erred in ignorance, then repented thereafter and reformed themselves, for them (your) Lord indeed is the Most-Forgiving, the Most-Merciful.

ثُمَّ اِنَّ رَبَّكَ لِلَّذِيْنَ عَمِلُوا السُّوْٓءَ بِجَهَالَةٍ ثُمَّ تَابُوْا مِنْۢ بَعْدِ ذٰلِكَ وَاَصْلَحُوْٓا ۙ اِنَّ رَبَّكَ مِنْۢ بَعْدِهَا لَغَفُوْرٌ رَّحِيْمٌ (١١٩)

Section 16

120.Surely Abraham was a model of perfection, obedient to Allah and devoted exclusively to the Truth. And he was not at all of the polytheists–

اِنَّ اِبْرٰهِيْمَ كَانَ اُمَّةً قَانِتًا لِّلّٰهِ حَنِيْفًا ۭ وَلَمْ يَكُ مِنَ الْمُشْرِكِيْنَ (١٢٠)

121.Thankful to Allah (every moment) for His (perpetual) Blessings. Allah chose him and guided him to a straight path.

شَاكِرًا لِّاَنْعُمِهٖ ۭ اِجْتَبٰىهُ وَهَدٰىهُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ (١٢١)

122.And We gave him (every kind of) good in the world. And surely in the Hereafter he is among the righteous.

وَاٰتَيْنٰهُ فِي الدُّنْيَا حَسَنَةً ۭ وَاِنَّهٗ فِي الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ (١٢٢)

123.Then We revealed to you (O My Apostle!): "Follow the Faith of Abraham who was exclusively devoted to the Truth. And he was not of the polytheists."

ثُمَّ اَوْحَيْنَآ اِلَيْكَ اَنِ اتَّبِعْ مِلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ۭ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ (١٢٣)

124.The Sabbath was imposed only upon those who differed about it. And surely your Lord will judge between them on the Day of Resurrection about matters wherein they used to differ.

اِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِيْنَ اخْتَلَفُوْا فِيْهِ ۭ وَاِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ (١٢٤)

ادْعُ إِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَ
الْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِيْ هِيَ
أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ
عَنْ سَبِيْلِهٖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِيْنَ ﴿١٢٥﴾

125.And (O My Apostle!): call (the people) to the Way of your Lord with wisdom and goodly advice, and argue (and debate) with them in a most desirable (and courteous) manner. Surely your Lord knows best him who strayed from His Path and He knows best those who are rightly guided.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوْا بِمِثْلِ مَا
عُوْقِبْتُمْ بِهٖ ۖ وَلَئِنْ صَبَرْتُمْ لَهُوَ
خَيْرٌ لِّلصّٰبِرِيْنَ ﴿١٢٦﴾

126.And if you wish to punish (them) then punish them only to the extent you have been injured. And if you show patience (over their persecutions) then surely such patience is best for those who are patient.

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللّٰهِ وَلَا تَحْزَنْ
عَلَيْهِمْ وَلَا تَكُ فِيْ ضَيْقٍ مِّمَّا
يَمْكُرُوْنَ ﴿١٢٧﴾

127.And be patient, and your patience is not but by the Help of Allah. And grieve not over them (for their intransigence) and distress not yourself because of their plots.

إِنَّ اللّٰهَ مَعَ الَّذِيْنَ اتَّقَوْا وَّالَّذِيْنَ
هُمْ مُّحْسِنُوْنَ ﴿١٢٨﴾

128.Surely Allah is with those who fear (Him) and those who are zealously busy in doing good.

Introduction to Sûrah Al-Isra

Sûrah Al-Isra The Night Journey, also known as Sûrah Al-Isra', The Night Journey, consists of one hundred and eleven verses arranged in twelve sections. It was revealed in the late Makkan period. Its first verse indicates that it was revealed to the Prophet a year before his migration to Madina and sometime after the Mi'raj, the Ascension, i. e., the Prophet's night journey through the seven heavens to the Sublime Throne.

Most of the themes of this Sûrah are the same as dealt with in the Sûrahs revealed in the late Makkan period. The Sûrah begins with a reference to the Prophet's Ascension and then addresses the Jews, recounts the great favours that Allah showered upon them, reminds them of their extreme ingratitude and disobedience, and describes the punishment inflicted on them for breaking faith. Then it informs them that Allah will still be merciful to them and has sent a prophet to guide them to the true path, and warns them not to repeat their previous errors by rejecting the prophet and the guidance he has brought, for if they do so they will remain in their unenviable and miserable condition.

The Sûrah also gives details of the system of individual and collective life of people which Islam proposes for the organisation of human societies. This new theme indicates two things: one, the Islamic movement has reached the stage where it can, in addition to striving for the reformation of the beliefs of individuals, direct its attention to the reconstruction of communal life; and two, now the message of Islam will not be directed at the Makkan disbelievers alone but taken to other peoples in other lands till it reaches the four corners of the world.

After the Prophet's migration to Madinah, Muslims came into direct contact with the Jews, and laid the foundation of the Muslim state which in the course of a few years succeeded in carrying the message of Islam to far-off lands.

This Sûrah also refers to the challenge which Satan, in his disappointment at the nomination of Adam as Allah's vicegerent on earth, threw to Allah that he would mislead human beings, and also records Allah's reply: "Surely as to My servants thou hast no authority over them." [15:42]. It is for us to prove true servants of Allah and defy the temptations of Satan.

Sûrah 17. Al-Isra
(The Night Journey)

(اٰیاتُها ۱۱۱) (۱۷ سُوْرَةُ بَنِیْۤ اِسْرَآءِیْلَ مَکِّیَّةٌ ۵۰) (رُکُوْعَاتُهَا ۱۲)

Revealed at Makkah, 12 Sections, 111 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Glorified be He (free from every taint)! Who carried His servant in the span of a night from the Sacred Mosque to the AQSA Mosque whose surroundings We have blessed– that We might show Our servant Signs of Our Glory. Verily He is the All-Hearing, the All-Seeing.

سُبْحٰنَ الَّذِیْۤ اَسْرٰی بِعَبْدِهٖ لَیْلًا مِّنَ
الْمَسْجِدِ الْحَرَامِ اِلَی الْمَسْجِدِ الْاَقْصَا الَّذِیْ
بٰرَکْنَا حَوْلَهٗ لِنُرِیَهٗ مِنْ اٰیٰتِنَا ؕ اِنَّهٗ هُوَ السَّمِیْعُ
الْبَصِیْرُ ﴿۱﴾

2. And We gave Moses(on him be peace) the Book and made it a guidance to the Children of Israel, (commanding them therein): take not any other as disposer of (your) affairs beside Me.

وَ اٰتَیْنَا مُوْسَی الْکِتٰبَ وَ جَعَلْنٰهُ هُدًی لِّبَنِیْۤ
اِسْرَآءِیْلَ اَلَّا تَتَّخِذُوْا مِنْ دُوْنِیْ وَکِیْلًا ﴿۲﴾

3. O you, the offspring of those whom We bore (in the Ark) with Noah! Surely Noah (on him be peace) was a servant most grateful.

ذُرِّیَّةَ مَنْ حَمَلْنَا مَعَ نُوْحٍ ؕ اِنَّهٗ کَانَ عَبْدًا
شَکُوْرًا ﴿۳﴾

4. And We made known to the Children of Israel in the Book: that certainly you will make mischief in the earth twice and, you will rebel with mighty arrogance (against the Commands of Allah).

وَ قَضَیْنَاۤ اِلٰی بَنِیْۤ اِسْرَآءِیْلَ فِی الْکِتٰبِ
لَتُفْسِدُنَّ فِی الْاَرْضِ مَرَّتَیْنِ وَ لَتَعْلُنَّ
عُلُوًّا کَبِیْرًا ﴿۴﴾

5. So when the first of the two promises came to pass, We sent against you some servants of Ours as strong warriors (to crush you) who were extremely rude and violent. So they entered into (your) towns and (thus) the Promise that Allah had made was to be fulfilled.

فَاِذَا جَآءَ وَعْدُ اُوْلٰىهُمَا بَعَثْنَا عَلَیْکُمْ عِبَادًا
لَّنَاۤ اُولِیْ بَاْسٍ شَدِیْدٍ فَجَاسُوْا خِلٰلَ
الدِّیَارِ ؕ وَ کَانَ وَعْدًا مَّفْعُوْلًا ﴿۵﴾

6. And then We gave you back the turn (of events)against your enemy, and We helped you with riches and sons and increased your band in number enormously.

ثُمَّ رَدَدْنَا لَکُمُ الْکَرَّةَ عَلَیْهِمْ وَ اَمْدَدْنٰکُمْ
بِاَمْوَالٍ وَّ بَنِیْنَ وَ جَعَلْنٰکُمْ اَکْثَرَ نَفِیْرًا ﴿۶﴾

7. If you do good, it will be to your own good and if you do evil, you will incur evil (punishment) against your own souls. So when the second promise came to pass (then other tyrants overcame them) that they might bring you to grief, and that they might (forcibly) enter into the Mosque even as they had entered into it the first time, and that they might utterly destroy whatever fell under their power.

اِنْ اَحْسَنْتُمْ اَحْسَنْتُمْ لِاَنْفُسِکُمْ ۟ وَ اِنْ
اَسَاْتُمْ فَلَهَا ؕ فَاِذَا جَآءَ وَعْدُ الْاٰخِرَةِ لِیَسُوْٓءٗا
وُجُوْهَکُمْ وَ لِیَدْخُلُوا الْمَسْجِدَ کَمَا دَخَلُوْهُ
اَوَّلَ مَرَّةٍ وَّ لِیُتَبِّرُوْا مَا عَلَوْا تَتْبِیْرًا ﴿۷﴾

8. It is near that your Lord will (yet) show His Mercy to you; and if you revert to evil, We too will revert likewise (to punishment). And We have made the Hell a prison for the infidels.

عَسٰی رَبُّکُمْ اَنْ یَّرْحَمَکُمْ ۚ وَ اِنْ عُدْتُّمْ
عُدْنَا ۘ وَ جَعَلْنَا جَهَنَّمَ لِلْکٰفِرِیْنَ حَصِیْرًا ﴿۸﴾

وقف لازم

9. No doubt, the Qur'an guides to a path that is straightest and gives glad-tidings to the Believers who do good deeds that surely for them is a great reward in store–

اِنَّ هٰذَا الْقُرْاٰنَ یَهْدِیْ لِلَّتِیْ هِیَ اَقْوَمُ
وَ یُبَشِّرُ الْمُؤْمِنِیْنَ الَّذِیْنَ یَعْمَلُوْنَ
الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا کَبِیْرًا ﴿۹﴾

10. And surely as to those who believe not in the Hereafter– We have prepared for them a painful torment.

وَّ اَنَّ الَّذِیْنَ لَا یُؤْمِنُوْنَ بِالْاٰخِرَةِ اَعْتَدْنَا
لَهُمْ عَذَابًا اَلِیْمًا ﴿۱۰﴾

ع

Section 2

11. And man prays for evil even as he prays for good. And (in truth) man happens to be very hasty.

وَ یَدْعُ الْاِنْسَانُ بِالشَّرِّ دُعَآءَهٗ بِالْخَیْرِ ؕ
وَ کَانَ الْاِنْسَانُ عَجُوْلًا ﴿۱۱﴾

12. And We have made the night and the day as two Signs (of Our Might), and We made the Sign of the night dim, and made the Sign of the day bright, that you may seek Grace from your Lord (in daylight) and that you may know the numbering of years and the reckoning of time. And We have exp-

وَ جَعَلْنَا الَّیْلَ وَ النَّهَارَ اٰیَتَیْنِ فَمَحَوْنَاۤ اٰیَةَ
الَّیْلِ وَ جَعَلْنَاۤ اٰیَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوْا
فَضْلًا مِّنْ رَّبِّکُمْ وَ لِتَعْلَمُوْا عَدَدَ السِّنِیْنَ
وَ الْحِسَابَ ؕ وَ کُلَّ شَیْءٍ فَصَّلْنٰهُ تَفْصِیْلًا ﴿۱۲﴾

lained everything in clear terms separately.

13. And We have hung every man's writ (of fate) round his neck. And We shall bring forth to him on the Day of Resurrection a written book which he will find spread out wide open (before him).

وَكُلَّ اِنْسَانٍ اَلْزَمْنٰهُ طٰٓئِرَهٗ فِیْ عُنُقِهٖ ؕ وَنُخْرِجُ لَهٗ یَوْمَ الْقِیٰمَةِ كِتٰبًا یَّلْقٰىهُ مَنْشُوْرًا (١٣)

14. (He will be commanded): "Read your book of deeds. You are yourself sufficient Today as a reckoner against your own soul."

اِقْرَاْ كِتٰبَكَ ؕ كَفٰى بِنَفْسِكَ الْیَوْمَ عَلَیْكَ حَسِیْبًا (١٤)

15. Whosoever follows the path of guidance, follows it for his own good; and whosoever goes astray he does so to his own perils. And no bearer of burden will bear the burden of another. And We do not torment (a people) until We have sent an Apostle (to warn them).

مَنِ اهْتَدٰى فَاِنَّمَا یَهْتَدِیْ لِنَفْسِهٖ ۚ وَمَنْ ضَلَّ فَاِنَّمَا یَضِلُّ عَلَیْهَا ؕ وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ؕ وَمَا كُنَّا مُعَذِّبِیْنَ حَتّٰى نَبْعَثَ رَسُوْلًا (١٥)

16. And when We intend to destroy a town (for its sins), We (first) send the Command (through the Prophets) to its well-to-do people (to do good), but they start disobeying therein, thus the word (of torment) becomes justified on them, then do We destroy them completely.

وَاِذَاۤ اَرَدْنَاۤ اَنْ نُّهْلِكَ قَرْیَةً اَمَرْنَا مُتْرَفِیْهَا فَفَسَقُوْا فِیْهَا فَحَقَّ عَلَیْهَا الْقَوْلُ فَدَمَّرْنٰهَا تَدْمِیْرًا (١٦)

17. And how many generations there are whom We have destroyed after Noah! And your Lord is well Aware of the sins of His servants and is (their) close Beholder.

وَكَمْ اَهْلَكْنَا مِنَ الْقُرُوْنِ مِنْۢ بَعْدِ نُوْحٍ ؕ وَكَفٰى بِرَبِّكَ بِذُنُوْبِ عِبَادِهٖ خَبِیْرًۢا بَصِیْرًا (١٧)

18. Those who desire only this transitory world, We hasten to them therein whatever We please and to whom We please (from among them), then We assign to him Hell; he will roast therein as one despised and rejected.

مَنْ كَانَ یُرِیْدُ الْعَاجِلَةَ عَجَّلْنَا لَهٗ فِیْهَا مَا نَشَآءُ لِمَنْ نُّرِیْدُ ثُمَّ جَعَلْنَا لَهٗ جَهَنَّمَ ۚ یَصْلٰىهَا مَذْمُوْمًا مَّدْحُوْرًا (١٨)

19. And whoso desires the Hereafter and strives for it to his level best while he is a Believer as well–then it is these

وَمَنْ اَرَادَ الْاٰخِرَةَ وَسَعٰى لَهَا سَعْیَهَا وَهُوَ مُؤْمِنٌ فَاُولٰٓئِكَ كَانَ سَعْیُهُمْ مَّشْكُوْرًا (١٩)

(blessed ones) whose striving will be rewarded with success.

20. We aid one and all–these (who seek the world) as well as those (who seek the Hereafter) out of the Bounties of your Lord. And the Bounty of your Lord is not banned to any one.

كُلًّا نُّمِدُّ هٰۤؤُلَآءِ وَهٰۤؤُلَآءِ مِنْ عَطَآءِ رَبِّكَ ؕ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُوْرًا (٢٠)

21. See you: how We have exalted some of them over others? And surely the Hereafter is the greatest in respect of degrees and the greatest in respect of excellence and preferment.

اُنْظُرْ كَیْفَ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ ؕ وَلَلْاٰخِرَةُ اَكْبَرُ دَرَجٰتٍ وَّاَكْبَرُ تَفْضِیْلًا (٢١)

22. (O Listener!) Set up not beside Allah another god, otherwise you will remain sitting despised and helpless.

لَا تَجْعَلْ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَتَقْعُدَ مَذْمُوْمًا مَّخْذُوْلًا (٢٢)

Section 3

23. And your Lord has commanded that you should worship none but Him alone, and do good to parents. If either or both of them reach old age in your lifetime say not even "Fie" to them, and chide them not, and when you speak to them speak to them in terms of great respect and kindness.

وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْۤا اِلَّاۤ اِیَّاهُ وَبِالْوَالِدَیْنِ اِحْسَانًا ؕ اِمَّا یَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَاۤ اَوْ كِلٰهُمَا فَلَا تَقُلْ لَّهُمَاۤ اُفٍّ وَّلَا تَنْهَرْهُمَا وَقُلْ لَّهُمَا قَوْلًا كَرِیْمًا (٢٣)

24. And lower to them the wing of humility and meekness out of mercy (and love) and say: O my Lord! have mercy on both of them as they brought me up (with tenderness and love) when I was an infant.

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّیٰنِیْ صَغِیْرًا (٢٤)

25. Your Lord knows best what is in your hearts. If you are righteous, then surely Allah is Most-Forgiving to those (who are) oft-returning to Him in repentance.

رَبُّكُمْ اَعْلَمُ بِمَا فِیْ نُفُوْسِكُمْ ؕ اِنْ تَكُوْنُوْا صٰلِحِیْنَ فَاِنَّهٗ كَانَ لِلْاَوَّابِیْنَ غَفُوْرًا (٢٥)

26. And give to kinsmen their due, and to the needy and the wayfarer, and spend not wastefully.

وَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِیْنَ وَابْنَ السَّبِیْلِ وَلَا تُبَذِّرْ تَبْذِیْرًا (٢٦)

27. Verily the spendthrifts are the brothers of the devils. And Satan is ever ungrateful to his Lord.

اِنَّ الْمُبَذِّرِیْنَ كَانُوْۤا اِخْوَانَ الشَّیٰطِیْنِ ؕ وَكَانَ الشَّیْطٰنُ لِرَبِّهٖ كَفُوْرًا (٢٧)

28. And even if (because of poverty) you have to turn away from them seeking your Lord's mercy (i.e. prosperity) which you hope for, even then (meantime) speak to them a gentle word.

وَاِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَآءَ رَحْمَةٍ مِّنْ رَّبِّكَ
تَرْجُوْهَا فَقُلْ لَّهُمْ قَوْلًا مَّيْسُوْرًا ﴿۲۸﴾

29. And keep not your hand tied to your neck nor open it to its extreme lest you sit down blamed and helpless.

وَلَا تَجْعَلْ يَدَكَ مَغْلُوْلَةً اِلٰى عُنُقِكَ وَلَا
تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُوْمًا مَّحْسُوْرًا ﴿۲۹﴾

30. Verily your Lord expands the provision for whom He pleases, and He reduces it (for whom He pleases). Surely He is fully Aware of (the plight of) His servants and is (their) Seer.

اِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ
اِنَّهٗ كَانَ بِعِبَادِهٖ خَبِيْرًا بَصِيْرًا ﴿۳۰﴾

Section 4

31. And do not kill your children for fear of poverty. It is We Who provide for them as well as for you. Surely the killing of children is a monstrous wrong.

وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ خَشْيَةَ اِمْلَاقٍ نَحْنُ
نَرْزُقُهُمْ وَاِيَّاكُمْ اِنَّ قَتْلَهُمْ كَانَ خِطْاً كَبِيْرًا ﴿۳۱﴾

32. And do not go near adultery, surely it is a great obscenity. And a most evil path.

وَلَا تَقْرَبُوا الزِّنٰٓى اِنَّهٗ كَانَ فَاحِشَةً وَسَآءَ
سَبِيْلًا ﴿۳۲﴾

33. And do not kill any soul whose killing Allah has forbidden except in justice. And whoever is slain unjustly, We have given to his heir the right (to claim retaliation), but let him not exceed the limit in killing. Necessarily he is to be helped.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ
وَمَنْ قُتِلَ مَظْلُوْمًا فَقَدْ جَعَلْنَا لِوَلِيِّهٖ سُلْطٰنًا
فَلَا يُسْرِفْ فِّي الْقَتْلِ اِنَّهٗ كَانَ مَنْصُوْرًا ﴿۳۳﴾

34. And do not go near an orphan's wealth except in a way which is best (for the orphan) until he attains the age of maturity, and fulfil your promise; no doubt you will be questioned about the promise.

وَلَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ
حَتّٰى يَبْلُغَ اَشُدَّهٗ وَاَوْفُوْا بِالْعَهْدِ اِنَّ الْعَهْدَ
كَانَ مَسْـُٔوْلًا ﴿۳۴﴾

35. And give full measure when you measure out anything, and weigh with an even balance. That is the better way and has a good result as well.

وَاَوْفُوا الْكَيْلَ اِذَا كِلْتُمْ وَزِنُوْا بِالْقِسْطَاسِ
الْمُسْتَقِيْمِ ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَاْوِيْلًا ﴿۳۵﴾

36. And do not follow something of which you have no knowledge. Surely you will be questioned about each and every act of the ear, the eye and the heart.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ اِنَّ السَّمْعَ
وَالْبَصَرَ وَالْفُؤَادَ كُلُّ اُولٰٓئِكَ كَانَ عَنْهُ
مَسْـُٔوْلًا ﴿۳۶﴾

37. And do not walk on the earth exultingly; surely you cannot (thus) split the earth, nor can you reach to the mountains in height.

وَلَا تَمْشِ فِي الْاَرْضِ مَرَحًا اِنَّكَ لَنْ تَخْرِقَ
الْاَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُوْلًا ﴿۳۷﴾

38. And each of the (above-mentioned) evils is most hateful in the Sight of Allah.

كُلُّ ذٰلِكَ كَانَ سَيِّئُهٗ عِنْدَ رَبِّكَ
مَكْرُوْهًا ﴿۳۸﴾

39. These Commandments which your Lord has Revealed to you are of the precepts of wisdom, and (O Listener!) Associate not any other god with Allah or you will be thrown into Hell, blamed and driven away.

ذٰلِكَ مِمَّآ اَوْحٰٓى اِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ
وَلَا تَجْعَلْ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَتُلْقٰى فِيْ جَهَنَّمَ
مَلُوْمًا مَّدْحُوْرًا ﴿۳۹﴾

40. Has your Lord then chosen sons for you and (for Himself) has taken angels for daughters? (A thousand pities indeed!) Surely you are saying a thing monstrous.

اَفَاَصْفٰىكُمْ رَبُّكُمْ بِالْبَنِيْنَ وَاتَّخَذَ مِنَ
الْمَلٰٓئِكَةِ اِنَاثًا اِنَّكُمْ لَتَقُوْلُوْنَ قَوْلًا عَظِيْمًا ﴿۴۰﴾

Section 5

41. And no doubt, We have explained in the Qur'an variedly (the arguments of Unity) again and again that they may receive admonition but (despite that) it has added only to their aversion (to the Truth).

وَلَقَدْ صَرَّفْنَا فِيْ هٰذَا الْقُرْاٰنِ لِيَذَّكَّرُوْا
وَمَا يَزِيْدُهُمْ اِلَّا نُفُوْرًا ﴿۴۱﴾

42. Say you: "If there were other gods with Allah as these infidels do aver then surely those gods would have (jointly) sought out a way to (overcome) the Lord of the Heavenly Throne."

قُلْ لَّوْ كَانَ مَعَهٗٓ اٰلِهَةٌ كَمَا يَقُوْلُوْنَ
اِذًا لَّابْتَغَوْا اِلٰى ذِي الْعَرْشِ سَبِيْلًا ﴿۴۲﴾

43. Glory be to Him! and He is Exalted far above what these people do aver.

سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يَقُوْلُوْنَ عُلُوًّا كَبِيْرًا ﴿۴۳﴾

44. The seven heavens and the earth and whatever is therein Glorify Him. And

تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبْعُ وَالْاَرْضُ وَمَنْ

there is not a single thing (in the Universe) but Glorifies Him with His Praise, but you cannot understand their glorification. Verily He is the Most-Forbearing, the Most-Forgiving.

فِيْهِنَّ وَاِنْ مِّنْ شَيْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهٖ وَلٰكِنْ لَّا تَفْقَهُوْنَ تَسْبِيْحَهُمْ اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا ﴿٤٤﴾

45. And (O My Apostle!) when you recite the Qur'an, We set up (to intervene) between you and those who believe not in the Hereafter a hidden veil invisible to the eye–

وَاِذَا قَرَاْتَ الْقُرْاٰنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ حِجَابًا مَّسْتُوْرًا ﴿٤٥﴾

46. And We put coverings on their hearts that they may not understand it, and (cause) a heaviness in their ears. And when you mention your Lord alone in the Qur'an, they flee away turning on their back in aversion (from the Truth).

وَّجَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً اَنْ يَّفْقَهُوْهُ وَفِيْٓ اٰذَانِهِمْ وَقْرًا وَاِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْاٰنِ وَحْدَهٗ وَلَّوْا عَلٰٓى اَدْبَارِهِمْ نُفُوْرًا ﴿٤٦﴾

47. We know well the motive with which they listen to it when they apply their ears to you, and (We know well) when they whisper together (in private), then these wrongdoers say: "You are but following a man bewitched."

نَحْنُ اَعْلَمُ بِمَا يَسْتَمِعُوْنَ بِهٖٓ اِذْ يَسْتَمِعُوْنَ اِلَيْكَ وَاِذْ هُمْ نَجْوٰٓى اِذْ يَقُوْلُ الظّٰلِمُوْنَ اِنْ تَتَّبِعُوْنَ اِلَّا رَجُلًا مَّسْحُوْرًا ﴿٤٧﴾

48. See! how these (insolent ones) relate parables for you, so (for this insolence) they have gone astray, now they cannot find a way (to the straight path).

اُنْظُرْ كَيْفَ ضَرَبُوْا لَكَ الْاَمْثَالَ فَضَلُّوْا فَلَا يَسْتَطِيْعُوْنَ سَبِيْلًا ﴿٤٨﴾

49. And they say (by way of denial): "What! when we become bones and decayed particles of dust (after death) shall we in truth be raised up again as a new creation?"

وَقَالُوْٓا ءَاِذَا كُنَّا عِظَامًا وَّرُفَاتًا ءَاِنَّا لَمَبْعُوْثُوْنَ خَلْقًا جَدِيْدًا ﴿٤٩﴾

50. Say you: "(Verily it shall be so!) whether you be stones or be iron–

قُلْ كُوْنُوْا حِجَارَةً اَوْ حَدِيْدًا ﴿٥٠﴾

51. "Or any other creation which to your mind is the hardest to recreate anew;" they will say: "Who will return us (to life)?" Say you: "Verily He Who created you the first time;" then they

اَوْ خَلْقًا مِّمَّا يَكْبُرُ فِيْ صُدُوْرِكُمْ فَسَيَقُوْلُوْنَ مَنْ يُّعِيْدُنَا قُلِ الَّذِيْ فَطَرَكُمْ اَوَّلَ مَرَّةٍ فَسَيُنْغِضُوْنَ اِلَيْكَ رُءُوْسَهُمْ وَيَقُوْلُوْنَ مَتٰى

will shake their heads (looking) at you wonderingly and ask (jestingly): "When will it (the Resurrection) be?" Say you: "May be it is close at hand."

هُوَ قُلْ عَسٰٓى اَنْ يَّكُوْنَ قَرِيْبًا ﴿٥١﴾

52. Remember the Day when Allah will call you, and you will answer giving Him Praise, and you will imagine that you had stayed not (in the world) but for a short while!

يَوْمَ يَدْعُوْكُمْ فَتَسْتَجِيْبُوْنَ بِحَمْدِهٖ وَتَظُنُّوْنَ اِنْ لَّبِثْتُمْ اِلَّا قَلِيْلًا ﴿٥٢﴾

Section 6

53. And bid My servants that they should only speak that which is best. Surely the devil (Satan) would like to stir up mischief and discord among them. Surely the devil is an open enemy to man.

وَقُلْ لِّعِبَادِيْ يَقُوْلُوا الَّتِيْ هِيَ اَحْسَنُ اِنَّ الشَّيْطٰنَ يَنْزَغُ بَيْنَهُمْ اِنَّ الشَّيْطٰنَ كَانَ لِلْاِنْسَانِ عَدُوًّا مُّبِيْنًا ﴿٥٣﴾

54. Your Lord knows you best. He may show mercy (and grace) to you if He pleases, and He may punish you if He pleases. And We have not sent you over them as a trustee (that you may be accountable for their disbelief).

رَبُّكُمْ اَعْلَمُ بِكُمْ اِنْ يَّشَاْ يَرْحَمْكُمْ اَوْ اِنْ يَّشَاْ يُعَذِّبْكُمْ وَمَآ اَرْسَلْنٰكَ عَلَيْهِمْ وَكِيْلًا ﴿٥٤﴾

55. And your Lord knows well whatever is in the heavens and in the earth and verily We have exalted some Prophets over others and We gave to David a Scripture (the Psalms).

وَرَبُّكَ اَعْلَمُ بِمَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيّٖنَ عَلٰى بَعْضٍ وَّاٰتَيْنَا دَاوٗدَ زَبُوْرًا ﴿٥٥﴾

56. Say you (to them): "Now call those whom you imagined (to be gods) beside Allah, they have not the power to remove the distress from you nor can they even avert (it)."

قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِهٖ فَلَا يَمْلِكُوْنَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيْلًا ﴿٥٦﴾

57. Those whom these polytheists call upon, themselves seek the means of access to their Lord–as to which of His servants is closer (to Allah), and they hope for the Mercy of Allah and keep fearing His Torment. Surely the Torment of your Lord is a thing to be feared.

اُولٰٓئِكَ الَّذِيْنَ يَدْعُوْنَ يَبْتَغُوْنَ اِلٰى رَبِّهِمُ الْوَسِيْلَةَ اَيُّهُمْ اَقْرَبُ وَيَرْجُوْنَ رَحْمَتَهٗ وَيَخَافُوْنَ عَذَابَهٗ اِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُوْرًا ﴿٥٧﴾

58. And there is not a town but that We shall destroy it before Day of Resurrection or punish it with (a severe) torment. That is indeed a decree written down in the Book of Fate.

وَاِنْ مِّنْ قَرْيَةٍ اِلَّا نَحْنُ مُهْلِكُوْهَا قَبْلَ يَوْمِ
الْقِيٰمَةِ اَوْ مُعَذِّبُوْهَا عَذَابًا شَدِيْدًا ؕ كَانَ
ذٰلِكَ فِى الْكِتٰبِ مَسْطُوْرًا ﴿۵۸﴾

59. And nothing hindered Us from sending the Signs (proposed by the infidels) but the fact that the ancients had denied such Signs (and they were destroyed forthwith). And We gave to Thamud a she-camel as a clear Sign, yet they wronged her. And We do not send such Signs but to inspire the people with fear (against the torment).

وَمَا مَنَعَنَاۤ اَنْ نُّرْسِلَ بِالْاٰيٰتِ اِلَّاۤ اَنْ كَذَّبَ
بِهَا الْاَوَّلُوْنَ ؕ وَاٰتَيْنَا ثَمُوْدَ النَّاقَةَ مُبْصِرَةً
فَظَلَمُوْا بِهَا ؕ وَمَا نُرْسِلُ بِالْاٰيٰتِ اِلَّا
تَخْوِيْفًا ﴿۵۹﴾

60. And recall, when We said to you: "Verily your Lord encompasses all mankind." And We made the Vision which We showed you but a trial for the people and likewise (made a trial) the Tree cursed in the Qur'an. And We keep warning them (against the consequences of disobedience), but the warning adds only to their inordinate transgression.

وَاِذْ قُلْنَا لَكَ اِنَّ رَبَّكَ اَحَاطَ بِالنَّاسِ ؕ وَمَا
جَعَلْنَا الرُّءْيَا الَّتِىْۤ اَرَيْنٰكَ اِلَّا فِتْنَةً
لِّلنَّاسِ وَالشَّجَرَةَ الْمَلْعُوْنَةَ فِى الْقُرْاٰنِ ؕ
وَنُخَوِّفُهُمْ ۙ فَمَا يَزِيْدُهُمْ اِلَّا طُغْيَانًا كَبِيْرًا ﴿۶۰﴾ ع ۶ ع ۸ ۶

Section 7

61. And recall, when We Commanded the angels to prostrate before Adam, then they all prostrated, except Iblis. He said: "What! shall I prostrate before him whom You have created from clay?"

وَاِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْۤا
اِلَّاۤ اِبْلِيْسَ ؕ قَالَ ءَاَسْجُدُ لِمَنْ خَلَقْتَ
طِيْنًا ۚ ﴿۶۱﴾

62. He said: "Tell me, this (Adam) whom You have honoured above me (what is the reason thereof)? If You give me respite till the Day of Resurrection, I shall certainly root out his progeny, excepting a few (of them)."

قَالَ اَرَءَيْتَكَ هٰذَا الَّذِىْ كَرَّمْتَ عَلَىَّ ؗ لَئِنْ
اَخَّرْتَنِ اِلٰى يَوْمِ الْقِيٰمَةِ لَاَحْتَنِكَنَّ ذُرِّيَّتَهٗۤ اِلَّا
قَلِيْلًا ﴿۶۲﴾

63. Allah said: "Get out! (do what you will), whosoever of them follows you, then surely Hell is the recompense of all–a recompense in full.

قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَاِنَّ جَهَنَّمَ
جَزَآؤُكُمْ جَزَآءً مَّوْفُوْرًا ﴿۶۳﴾

64. "And try to misguide whom you can with your (seductive) voice, and attack them with your horsemen and your foot soldiers and share with them in wealth and children and keep making (false) promises to them. And the devil promises them nothing but delusion.

وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَ
اَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِى
الْاَمْوَالِ وَالْاَوْلَادِ وَعِدْهُمْ ؕ وَمَا يَعِدُهُمُ
الشَّيْطٰنُ اِلَّا غُرُوْرًا ﴿۶۴﴾

65. "No doubt those who are My servants-on them you can have no authority. And (O My Apostle) your Lord suffices as Trustee of His servants.

اِنَّ عِبَادِىْ لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ ؕ وَكَفٰى
بِرَبِّكَ وَكِيْلًا ﴿۶۵﴾

66. "Your Lord is He Who drives for you the ships in the sea that you may seek His Bounty (by means of sea-trade). No doubt, He is Ever-Merciful to you.

رَبُّكُمُ الَّذِىْ يُزْجِىْ لَكُمُ الْفُلْكَ فِى الْبَحْرِ
لِتَبْتَغُوْا مِنْ فَضْلِهٖ ؕ اِنَّهٗ كَانَ بِكُمْ رَحِيْمًا ﴿۶۶﴾

67. "And when there reaches you a distress in the sea, those (gods) whom you call upon beside Allah fall away (leaving you in the lurch); then when He brings you back safe and sound to the shore, you turn away (from Him), and man (in fact) is most ungrateful."

وَاِذَا مَسَّكُمُ الضُّرُّ فِى الْبَحْرِ ضَلَّ مَنْ تَدْعُوْنَ
اِلَّاۤ اِيَّاهُ ۚ فَلَمَّا نَجّٰىكُمْ اِلَى الْبَرِّ اَعْرَضْتُمْ ؕ
وَكَانَ الْاِنْسَانُ كَفُوْرًا ﴿۶۷﴾

68. Have you then become fearless of that Allah may cause a side of the seashore to sink with you or send on you a hailstorm? Then at that time you will not find any protector for yourselves–

اَفَاَمِنْتُمْ اَنْ يَّخْسِفَ بِكُمْ جَانِبَ الْبَرِّ اَوْ
يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوْا لَكُمْ
وَكِيْلًا ۙ ﴿۶۸﴾

69. Or have you become fearless of that Allah may carry you back to sea for a second time and send upon you a fierce shipwrecking gale, and drown you because of your having disbelieved, then you will not find for yourselves any avenger against Us for this drowning?

اَمْ اَمِنْتُمْ اَنْ يُّعِيْدَكُمْ فِيْهِ تَارَةً اُخْرٰى
فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيْحِ فَيُغْرِقَكُمْ
بِمَا كَفَرْتُمْ ۙ ثُمَّ لَا تَجِدُوْا لَكُمْ عَلَيْنَا بِهٖ
تَبِيْعًا ﴿۶۹﴾

70. And no doubt, We honoured the Children of Adam and We got them ride in the land and sea, and provided

وَلَقَدْ كَرَّمْنَا بَنِىْۤ اٰدَمَ وَحَمَلْنٰهُمْ فِى الْبَرِّ
وَالْبَحْرِ وَرَزَقْنٰهُمْ مِّنَ الطَّيِّبٰتِ وَفَضَّلْنٰهُمْ

them with clean and pure things (to eat) and We exalted them over many of things We have created.

عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقْنَا تَفْضِيْلًا ﴿٧٠﴾

نصف

Section 8

71. The Day when We shall call all mankind with their leaders; then whosoever will be given his record in his right hand–they will read their record (joyfully) and they will not be dealt with a whit unjustly.

يَوْمَ نَدْعُوْا كُلَّ اُنَاسٍۢ بِاِمَامِهِمْ ۚ فَمَنْ
اُوْتِيَ كِتٰبَهٗ بِيَمِيْنِهٖ فَاُولٰٓئِكَ يَقْرَءُوْنَ كِتٰبَهُمْ
وَلَا يُظْلَمُوْنَ فَتِيْلًا ﴿٧١﴾

72. And whosoever had been blind in this world, he would be blind in the Hereafter as well, and far astray from the path.

وَمَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى فَهُوَ فِي
الْاٰخِرَةِ اَعْمٰى وَاَضَلُّ سَبِيْلًا ﴿٧٢﴾

73. And surely they were fully determined to tempt you away from that (Book) which We have Revealed unto you, so that you should fabricate something else (and attribute it) to Us; then in that case they would have taken you as (their) fast friend.

وَاِنْ كَادُوْا لَيَفْتِنُوْنَكَ عَنِ الَّذِيْٓ
اَوْحَيْنَآ اِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهٗ ۖ وَاِذًا
لَّاتَّخَذُوْكَ خَلِيْلًا ﴿٧٣﴾

74. And had We not kept you firm–you would have surely inclined towards them a little.

وَلَوْلَآ اَنْ ثَبَّتْنٰكَ لَقَدْ كِدْتَّ تَرْكَنُ
اِلَيْهِمْ شَيْـًٔا قَلِيْلًا ﴿٧٤﴾

75. (Supposing the worst impossible, if you were to do so) then We would have made you taste a double torment in this life and a double torment after death, then you would not have found any helper against Us for yourself.

اِذًا لَّاَذَقْنٰكَ ضِعْفَ الْحَيٰوةِ وَضِعْفَ الْمَمَاتِ
ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيْرًا ﴿٧٥﴾

76. And they have resolved to upset and disturb you in this land so that they might turn you out from here, and (if they do commit that folly) then they would not stay (here) after you but a little.

وَاِنْ كَادُوْا لَيَسْتَفِزُّوْنَكَ مِنَ الْاَرْضِ
لِيُخْرِجُوْكَ مِنْهَا وَاِذًا لَّا يَلْبَثُوْنَ خِلٰفَكَ اِلَّا
قَلِيْلًا ﴿٧٦﴾

77. Verily such was the Practice We followed with those whom We sent before you as Apostles, and you will not find any change in Our Practice (in your case).

سُنَّةَ مَنْ قَدْ اَرْسَلْنَا قَبْلَكَ مِنْ رُّسُلِنَا وَلَا
تَجِدُ لِسُنَّتِنَا تَحْوِيْلًا ﴿٧٧﴾

ع ۸ ۷ ۸

Section 9

78. Establish prayer from the declining of the sun till the darkening of the night, and (establish) the recitation of the Qur'an at dawn. Verily the recital of the Qur'an at dawn is witnessed by angels.

اَقِمِ الصَّلٰوةَ لِدُلُوْكِ الشَّمْسِ اِلٰى غَسَقِ الَّيْلِ
وَقُرْاٰنَ الْفَجْرِ ۭ اِنَّ قُرْاٰنَ الْفَجْرِ كَانَ
مَشْهُوْدًا ﴿٧٨﴾

79. And during a part of the night (rise from sleep and) offer the Tahajjud prayer (with recitation of the Qur'an). (This prayer) is in addition to what is obligatory on you, verily your Lord will soon raise you to a station of high praise.

وَمِنَ الَّيْلِ فَتَهَجَّدْ بِهٖ نَافِلَةً لَّكَ ۖ عَسٰٓى اَنْ
يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا ﴿٧٩﴾

80. And pray (like this): "O my Lord! to wherever you may take me, take me therein with the Truth, and from wherever you may bring me forth bring me forth with the Truth, and grant me from Your Presence the power that sustains."

وَقُلْ رَّبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ
مُخْرَجَ صِدْقٍ وَّاجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا
نَّصِيْرًا ﴿٨٠﴾

81. And proclaim (O Prophet!): "The Truth has arrived and Falsehood perished Verily Falsehood is ever bound to perish."

وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۭ اِنَّ
الْبَاطِلَ كَانَ زَهُوْقًا ﴿٨١﴾

82. And We send down in the Qur'an that which is a (means of) healing and a mercy to the Believers from end to end, and the Qur'an only increases the wrongdoers in loss.

وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّرَحْمَةٌ
لِّلْمُؤْمِنِيْنَ ۙ وَلَا يَزِيْدُ الظّٰلِمِيْنَ اِلَّا
خَسَارًا ﴿٨٢﴾

83. And when We bestow any favour on man, he (instead of being grateful) turns away his face and withdraws on his side; and when any evil touches him he becomes simply disappointed.

وَاِذَآ اَنْعَمْنَا عَلَى الْاِنْسَانِ اَعْرَضَ وَنَاٰ بِجَانِبِهٖ ۚ
وَاِذَا مَسَّهُ الشَّرُّ كَانَ يَـُٔوْسًا ﴿٨٣﴾

84. Say you: "Everyone acts according to his own nature." So your Lord alone knows best as to who is better guided on the (straight) Path.

قُلْ كُلٌّ يَّعْمَلُ عَلٰى شَاكِلَتِهٖ ۭ فَرَبُّكُمْ
اَعْلَمُ بِمَنْ هُوَ اَهْدٰى سَبِيْلًا ﴿٨٤﴾

ثلاثة

Section 10

85. And they question you about (the reality of) the spirit. Say: "The spirit is a thing by the Command of my Lord, and as for the knowledge you have been given of it but a little."

وَيَسْـَٔلُوْنَكَ عَنِ الرُّوْحِ قُلِ الرُّوْحُ مِنْ اَمْرِ
رَبِّيْ وَمَآ اُوْتِيْتُمْ مِّنَ الْعِلْمِ اِلَّا قَلِيْلًا ﴿٨٥﴾

86. And if We pleased We could have taken away that (revelation) which We revealed to you, then you would find none to plead for you about it before Us–

وَلَىِٕنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِيْٓ اَوْحَيْنَآ
اِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهٖ عَلَيْنَا وَكِيْلًا ﴿٨٦﴾

87. Except Mercy from your Lord (which attends you always). Verily His Grace to you is ever so great.

اِلَّا رَحْمَةً مِّنْ رَّبِّكَ اِنَّ فَضْلَهٗ كَانَ عَلَيْكَ
كَبِيْرًا ﴿٨٧﴾

88. Say you (as a challenge): "If all men and all jinn joined hands together to bring the like of the Qur'an, they could not bring the like of it even though they were to support each other."

قُلْ لَّىِٕنِ اجْتَمَعَتِ الْاِنْسُ وَالْجِنُّ عَلٰٓى اَنْ
يَّاْتُوْا بِمِثْلِ هٰذَا الْقُرْاٰنِ لَا يَاْتُوْنَ بِمِثْلِهٖ
وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيْرًا ﴿٨٨﴾

89. And We have (repeatedly) set forth for mankind in the Qur'an every kind of parable in various ways (so that they may be guided), yet most people respond only with ingratitude and disbelief.

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِيْ هٰذَا الْقُرْاٰنِ مِنْ
كُلِّ مَثَلٍ فَاَبٰٓى اَكْثَرُ النَّاسِ اِلَّا كُفُوْرًا ﴿٨٩﴾

90. And the infidels say: "We will never believe in you, till you cause a spring to gush forth for us from the earth–

وَقَالُوْا لَنْ نُّؤْمِنَ لَكَ حَتّٰى تَفْجُرَ لَنَا مِنَ
الْاَرْضِ يَنْۢبُوْعًا ﴿٩٠﴾

91. "Or there be for you a (ready-made) garden of date palms and grapes, then you cause streams to gush forth flowing (in all directions) in its midst–

اَوْ تَكُوْنَ لَكَ جَنَّةٌ مِّنْ نَّخِيْلٍ وَّعِنَبٍ فَتُفَجِّرَ
الْاَنْهٰرَ خِلٰلَهَا تَفْجِيْرًا ﴿٩١﴾

92. "Or you cause the sky to fall upon us in pieces as you have professed or bring Allah and the angels (unveiled) before us face to face–

اَوْ تُسْقِطَ السَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا
اَوْ تَاْتِيَ بِاللّٰهِ وَالْمَلٰٓىِٕكَةِ قَبِيْلًا ﴿٩٢﴾

93. "Or there be (built) for you a house of gold, or you ascend up into heaven. Nay! we will not believe even after

اَوْ يَكُوْنَ لَكَ بَيْتٌ مِّنْ زُخْرُفٍ اَوْ تَرْقٰى فِي
السَّمَآءِ وَلَنْ نُّؤْمِنَ لِرُقِيِّكَ حَتّٰى تُنَزِّلَ عَلَيْنَا

your ascending up into heaven until you bring down to us a Book which we may read." Say you (in reply to all such nonsense): "Glory be to Lord Hallowed (from all taint)! who am I but just a man sent by Allah."

كِتٰبًا نَّقْرَؤُهٗ قُلْ سُبْحَانَ رَبِّيْ هَلْ كُنْتُ
اِلَّا بَشَرًا رَّسُوْلًا ﴿٩٣﴾

Section 11

94. And nothing prevented people from believing, when the guidance came to them except that they said: "Has Allah sent down a man as Apostle? (That is impossible)."

وَمَا مَنَعَ النَّاسَ اَنْ يُّؤْمِنُوْٓا اِذْ جَآءَهُمُ الْهُدٰٓى
اِلَّآ اَنْ قَالُوْٓا اَبَعَثَ اللّٰهُ بَشَرًا رَّسُوْلًا ﴿٩٤﴾

95. Say you: "Had there been in the earth angels (instead of men) walking about in peace and dwelling (therein), We would have certainly sent down to them from the heaven an angel as Apostle (for their guidance)."

قُلْ لَّوْ كَانَ فِي الْاَرْضِ مَلٰٓىِٕكَةٌ يَّمْشُوْنَ
مُطْمَىِٕنِّيْنَ لَنَزَّلْنَا عَلَيْهِمْ مِّنَ السَّمَآءِ مَلَكًا
رَّسُوْلًا ﴿٩٥﴾

96. Say you: "Enough is Allah for a witness between me and you. Verily He is Best Knower of (the affairs of) His servants, and Beholder of their deeds."

قُلْ كَفٰى بِاللّٰهِ شَهِيْدًۢا بَيْنِيْ وَبَيْنَكُمْ اِنَّهٗ
كَانَ بِعِبَادِهٖ خَبِيْرًۢا بَصِيْرًا ﴿٩٦﴾

97. And he whom Allah guides is alone on the right path; and he whom He leads astray, for such (misguided ones) you will not find any helper beside Him. And We shall raise them all together on the Day of Resurrection on their faces, blind, dumb and deaf. Their abode is Hell. Whenever (the Fire of Hell) grows dull We shall increase it for them all the more.

وَمَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُّضْلِلْ فَلَنْ
تَجِدَ لَهُمْ اَوْلِيَآءَ مِنْ دُوْنِهٖ وَنَحْشُرُهُمْ يَوْمَ الْقِيٰمَةِ
عَلٰى وُجُوْهِهِمْ عُمْيًا وَّبُكْمًا وَّصُمًّا مَاْوٰىهُمْ
جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنٰهُمْ سَعِيْرًا ﴿٩٧﴾

98. This is their punishment because they denied Our Revelations and they said: "What! when we are reduced to bones and decayed particles, shall we then really be raised up as a new creation?"

ذٰلِكَ جَزَآؤُهُمْ بِاَنَّهُمْ كَفَرُوْا بِاٰيٰتِنَا وَقَالُوْٓا ءَاِذَا
كُنَّا عِظَامًا وَّرُفَاتًا ءَاِنَّا لَمَبْعُوْثُوْنَ خَلْقًا
جَدِيْدًا ﴿٩٨﴾

99. Do they not see that Allah Who has created the heavens and the earth, is also Able to create the like of them? And He has appointed for them a term whereof there is no doubt. Yet the wrongdoers reject (the Might of Allah) responding only with ingratitude.

اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ قَادِرٌ عَلٰۤی اَنْ یَّخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ اَجَلًا لَّا رَیْبَ فِیْهِؕ فَاَبَی الظّٰلِمُوْنَ اِلَّا كُفُوْرًا ۹۹

100. Say you: "If you were the owners of the treasures of the Mercy of my Lord, you would surely have withheld your hands at that time for fear lest all (the treasures) be exhausted. In fact man is ever so miserly."

قُلْ لَّوْ اَنْتُمْ تَمْلِكُوْنَ خَزَآىِٕنَ رَحْمَةِ رَبِّیْۤ اِذًا لَّاَمْسَكْتُمْ خَشْیَةَ الْاِنْفَاقِؕ وَكَانَ الْاِنْسَانُ قَتُوْرًا ۱۰۰

ع

Section 12

101. And We gave Moses Nine clear Signs, so ask the Children of Israel when Moses came to them, Pharaoh said to him: "O Moses! I think you to be bewitched."

وَلَقَدْ اٰتَیْنَا مُوْسٰی تِسْعَ اٰیٰتٍۭ بَیِّنٰتٍ فَسْــٴَـلْ بَنِیْۤ اِسْرَآءِیْلَ اِذْ جَآءَهُمْ فَقَالَ لَهٗ فِرْعَوْنُ اِنِّیْ لَاَظُنُّكَ یٰمُوْسٰی مَسْحُوْرًا ۱۰۱

102. Moses said in response: "(O Pharaoh!) certainly you know very well that none has sent down these Signs except the Lord of the heavens and the earth as eye-opening proofs; and (O Pharaoh!) I think you necessarily to be lost."

قَالَ لَقَدْ عَلِمْتَ مَاۤ اَنْزَلَ هٰۤؤُلَآءِ اِلَّا رَبُّ السَّمٰوٰتِ وَالْاَرْضِ بَصَآىِٕرَۚ وَاِنِّیْ لَاَظُنُّكَ یٰفِرْعَوْنُ مَثْبُوْرًا ۱۰۲

103. So he made up his mind to root out the Children of Israel from the land, then We drowned him and those with him altogether–

فَاَرَادَ اَنْ یَّسْتَفِزَّهُمْ مِّنَ الْاَرْضِ فَاَغْرَقْنٰهُ وَمَنْ مَّعَهٗ جَمِیْعًا ۱۰۳

104. And after We had drowned Pharaoh, We commanded the Children of Israel: "Dwell in the land, when the promise of the Hereafter comes to pass, We shall bring you all rolled up together."

وَّقُلْنَا مِنْۢ بَعْدِهٖ لِبَنِیْۤ اِسْرَآءِیْلَ اسْكُنُوا الْاَرْضَ فَاِذَا جَآءَ وَعْدُ الْاٰخِرَةِ جِئْنَا بِكُمْ لَفِیْفًاؕ ۱۰۴

105. And We sent down the Qur'an, with Truth and with Truth has it come down. And We have not sent you but as the bearer of glad-tidings (of Allah's Mercy) and as warner

وَبِالْحَقِّ اَنْزَلْنٰهُ وَبِالْحَقِّ نَزَلَؕ وَمَاۤ اَرْسَلْنٰكَ اِلَّا مُبَشِّرًا وَّنَذِیْرًاۘ ۱۰۵

وقف لازم

(against Allah's Wrath).

106. And We have sent down the Qur'an in pieces in order that you may recite it to the people (slowly and) distinctly and We have revealed it little by little gradually.

وَقُرْاٰنًا فَرَقْنٰهُ لِتَقْرَاَهٗ عَلَی النَّاسِ عَلٰی مُكْثٍ وَّنَزَّلْنٰهُ تَنْزِیْلًا ۱۰۶

107. Say you (to the infidels): "Believe in it or believe not. Surely those who were given the knowledge before it, fall down on their chins prostrating when it is recited to them–

قُلْ اٰمِنُوْا بِهٖۤ اَوْ لَا تُؤْمِنُوْاؕ اِنَّ الَّذِیْنَ اُوْتُوا الْعِلْمَ مِنْ قَبْلِهٖۤ اِذَا یُتْلٰی عَلَیْهِمْ یَخِرُّوْنَ لِلْاَذْقَانِ سُجَّدًاۙ ۱۰۷

108. "And they say: 'Glory be to our Lord, surely the Promise of our Lord was bound to be fulfilled!'

وَّیَقُوْلُوْنَ سُبْحٰنَ رَبِّنَاۤ اِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُوْلًا ۱۰۸

109. "And they fall down on their chins in tears, and the Qur'an adds to their humility (and Fear of Allah)."

وَیَخِرُّوْنَ لِلْاَذْقَانِ یَبْكُوْنَ وَیَزِیْدُهُمْ خُشُوْعًا ۱۰۹

السجدة

110. Say you: "Call upon Him saying Allah or saying Rahman (the Most-Kind). By whatever name you call upon Him, His are all the Most Beautiful Names; and offer not your prayer with a loud voice, nor with too low a voice and seek a middle course in-between.

قُلِ ادْعُوا اللّٰهَ اَوِ ادْعُوا الرَّحْمٰنَؕ اَیًّا مَّا تَدْعُوْا فَلَهُ الْاَسْمَآءُ الْحُسْنٰیۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَیْنَ ذٰلِكَ سَبِیْلًا ۱۱۰

111. And say you: "All Praise be to Allah Who has not taken to Himself a son and Who has no partner in the Kingdom and Sovereignty, and who has not any helper because of weakness;" and extol His Greatness magnifying Him.

وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِیْ لَمْ یَتَّخِذْ وَلَدًا وَّلَمْ یَكُنْ لَّهٗ شَرِیْكٌ فِی الْمُلْكِ وَلَمْ یَكُنْ لَّهٗ وَلِیٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِیْرًا ۱۱۱

ع

Introduction to Sûrah Al-Kahf

Sûrah Al-Kahf, The Cave, is a Makkan Sûrah, and consists of one hundred and ten verses arranged in twelve sections.

The Sûrah begins with the declaration that all praise belongs to that supreme Being Who sent His chosen servant with a Book free from all errors, and that He sent him with the Book to warn the errant people of the punishment of the Hereafter, and to promise the eternal life of perfect bliss in Paradise to the virtuous. Then it goes on to show, through a dialogue between an arrogant worldly person and a virtuous Allah-fearing man, the absurdity of the fond hopes of the people of the world. The worldly man boasts of his wealth and power and thinks that his prosperity and his pomp and show are everlasting and even the Day of judgement, if it comes at all, will not deprive him of his position and possessions. Allah makes it clear that the things of this world are perishable. Only faith and good deeds abide, and will profit in the Hereafter.

This Sûrah also narrates the story of the 'Companions of the Cave' who had complete faith in Allah, and He protected them from harm and death for an indefinite time by putting them to sleep in the cave where they had retired. The purpose of recounting the incident is to tell the followers of the Prophet that if they hold fast to their faith, nothing would harm them.

The Sûrah also tells the story of Khidhar and Moses to describe the limitations of human reason and knowledge: in this world of cause and effect there are occurrences, the reasons for which cannot be fathomed by anyone except those whom Allah has given the knowledge of mysteries.

The Sûrah also refers to Zul-qarnain, a just and righteous mighty king of ancient times, to draw attention to the qualities of an ideal ruler who uses his powers as a trust from Allah and governs his subjects with justice and affection.

The Sûrah closes with Allah's command to Prophet to declare that he is a human being and that when he proclaims Allah's unity he does so because this knowledge has been revealed to him by Allah. This clear, unequivocal declaration makes one very important point: Who else can be appointed a partner or a peer with Allah when the person who is the best and most revered among men of all ages and the vehicle of Allah's final revelation has claim to deification. The declaration does not take away from the greatness of Muhammad ﷺ but elevates mankind to a position of great honour.

Sûrah 18. Al-Kahf (The Cave)

اٰیاتھا ١١٠ ١٨ سُوْرَةُ الْكَهْفِ مَكِّيَّةٌ ٦٩ رکوعاتھا ١٢

Revealed at Makkah, 12 Sections, 110 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. All Praise is to Allah Who has sent down upon His (beloved) Servant this Book and has allowed not the least crookedness therein.	اَلْحَمْدُ لِلّٰهِ الَّذِيْۤ اَنْزَلَ عَلٰى عَبْدِهِ الْكِتٰبَ وَلَمْ يَجْعَلْ لَّهٗ عِوَجًا ۝١
2. Rightly directing the Herein (and the Hereafter) giving warning of severe punishment from Allah, and proclaiming glad-tidings to the Believers who do good deeds, that for them is a goodly reward in store–	قَيِّمًا لِّيُنْذِرَ بَاْسًا شَدِيْدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا حَسَنًا ۝٢
3. In that (Paradise) shall they abide for ever–	مّٰكِثِيْنَ فِيْهِ اَبَدًا ۝٣
4. And that it may warn those (fools) who say: "Allah has begotten a son."	وَّيُنْذِرَ الَّذِيْنَ قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا ۝٤
5. Neither they have any knowledge (of His Being and Attributes) nor had their forefathers before them. What a monstrous word it is that comes forth from their mouths. They utter nothing but a sheer lie.	مَا لَهُمْ بِهٖ مِنْ عِلْمٍ وَّلَا لِاٰبَآئِهِمْ ؕ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ اَفْوَاهِهِمْ ؕ اِنْ يَّقُوْلُوْنَ اِلَّا كَذِبًا ۝٥
6. Then will you haply kill yourself with grief after them if they believe not in this Discourse.	فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلٰۤى اٰثَارِهِمْ اِنْ لَّمْ يُؤْمِنُوْا بِهٰذَا الْحَدِيْثِ اَسَفًا ۝٦
7. Surely We have adorned the earth with whatever is on it so that We may test as to which of them is best in deeds.	اِنَّا جَعَلْنَا مَا عَلَى الْاَرْضِ زِيْنَةً لَّهَا لِنَبْلُوَهُمْ اَيُّهُمْ اَحْسَنُ عَمَلًا ۝٧
8. And surely We are going to make whatever is on the earth a desolate bare soil one day.	وَاِنَّا لَجٰعِلُوْنَ مَا عَلَيْهَا صَعِيْدًا جُرُزًا ۝٨
9. Do you reflect that the Companions of the Cave and the Inscription were of Our wonderful Signs?	اَمْ حَسِبْتَ اَنَّ اَصْحٰبَ الْكَهْفِ وَالرَّقِيْمِ ۙ كَانُوْا مِنْ اٰيٰتِنَا عَجَبًا ۝٩

10. (Recall), when those youths took refuge in the Cave, they prayed: "O our Lord! Grant us Mercy from Yourself and provide for us guidance in our affair!"

اِذۡ اَوَى الۡفِتۡيَةُ اِلَى الۡكَهۡفِ فَقَالُوۡا رَبَّنَاۤ اٰتِنَا مِنۡ لَّدُنۡكَ رَحۡمَةً وَّهَيِّئۡ لَنَا مِنۡ اَمۡرِنَا رَشَدًا ﴿۱۰﴾

11. So We stopped their ears (against hearing) in the Cave for a number of years–

فَضَرَبۡنَا عَلٰۤى اٰذَانِهِمۡ فِى الۡكَهۡفِ سِنِيۡنَ عَدَدًا ﴿۱۱﴾

12. Then We raised them up to see which of the two parties could most rightly tell the period they had stayed (in the Cave).

ثُمَّ بَعَثۡنٰهُمۡ لِنَعۡلَمَ اَىُّ الۡحِزۡبَيۡنِ اَحۡصٰى لِمَا لَبِثُوۡۤا اَمَدًا ﴿۱۲﴾

الربع

Section 2

13. (O My Apostle!) We relate to you their story with truth. Indeed they were some youths who believed in their Lord, and We increased them in guidance.

نَحۡنُ نَقُصُّ عَلَيۡكَ نَبَاَهُمۡ بِالۡحَـقِّ‌ؕ اِنَّهُمۡ فِتۡيَةٌ اٰمَنُوۡا بِرَبِّهِمۡ وَزِدۡنٰهُمۡ هُدًى ﴿۱۳﴾

14. And We strengthened their hearts when they stood up in the way of Truth and said (openly): "Our Lord is He Who is the Lord of the heavens and the earth, we shall never call upon any god beside Him, if we do so we would be uttering a thing far removed from the truth!"

وَّرَبَطۡنَا عَلٰى قُلُوۡبِهِمۡ اِذۡ قَامُوۡا فَقَالُوۡا رَبُّنَا رَبُّ السَّمٰوٰتِ وَالۡاَرۡضِ لَنۡ نَّدۡعُوَا۟ مِنۡ دُوۡنِهٖۤ اِلٰهًا‌ لَّقَدۡ قُلۡنَاۤ اِذًا شَطَطًا ﴿۱۴﴾

15. These our people have set up for themselves other gods beside Him. Why then they do not bring any clear proof (of their godhood)? Then who is more unjust than one who forges a lie against Allah?

هٰۤؤُلَۤاءِ قَوۡمُنَا اتَّخَذُوۡا مِنۡ دُوۡنِهٖۤ اٰلِهَةً‌ ؕ لَوۡلَا يَاۡتُوۡنَ عَلَيۡهِمۡ بِسُلۡطٰنٍۢ بَيِّنٍ‌ ؕ فَمَنۡ اَظۡلَمُ مِمَّنِ افۡتَرٰى عَلَى اللّٰهِ كَذِبًا ؕ ﴿۱۵﴾

16. And (now) when you have withdrawn from these (infidels) and the gods they worship beside Allah, take refuge in the Cave, your Lord will spread forth for you (the skirt) of His Mercy, and provide for you an easy course in this affair of yours.

وَاِذِ اعۡتَزَلۡتُمُوۡهُمۡ وَمَا يَعۡبُدُوۡنَ اِلَّا اللّٰهَ فَاۡوٗۤا اِلَى الۡكَهۡفِ يَنۡشُرۡ لَكُمۡ رَبُّكُمۡ مِّنۡ رَّحۡمَتِهٖ وَيُهَيِّئۡ لَكُمۡ مِّنۡ اَمۡرِكُمۡ مِّرۡفَقًا ﴿۱۶﴾

17. And (O My Apostle!) you would see the rising sun declining to the right from their Cave and the setting sun

وَتَرَى الشَّمۡسَ اِذَا طَلَعَتۡ تَّزٰوَرُ عَنۡ كَهۡفِهِمۡ ذَاتَ الۡيَمِيۡنِ وَاِذَا غَرَبَتۡ تَّقۡرِضُهُمۡ ذَاتَ

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turning away past them to the left, while they were (lying asleep) in an open space thereof. This (rising and setting of the sun) is of the Signs of Allah. (In fact) whom Allah guides, he alone is the rightly guided; and whom Allah sends astray–for him you will never find a helper or guide.

الشِّمَالِ وَهُمۡ فِىۡ فَجۡوَةٍ مِّنۡهُ‌ ؕ ذٰلِكَ مِنۡ اٰيٰتِ اللّٰهِ‌ ؕ مَنۡ يَّهۡدِ اللّٰهُ فَهُوَ الۡمُهۡتَدِ‌ ۚ وَمَنۡ يُّضۡلِلۡ فَلَنۡ تَجِدَ لَهٗ وَلِيًّا مُّرۡشِدًا ﴿۱۷﴾

Section 3

18. And(if you saw them)you might think them awake whereas they were dead asleep, and We kept turning them over (now) on the right and (now) on the left, while their dog sat stretching forth his two forelegs at the threshold of the Cave. (O Listener)! if you had a peep at them you would turn back from them in flight and would be filled with fear at the sight.

وَتَحۡسَبُهُمۡ اَيۡقَاظًا وَّهُمۡ رُقُوۡدٌ ‌ۖ وَّنُقَلِّبُهُمۡ ذَاتَ الۡيَمِيۡنِ وَذَاتَ الشِّمَالِ‌ ‌ۖ وَكَلۡبُهُمۡ بَاسِطٌ ذِرَاعَيۡهِ بِالۡوَصِيۡدِ‌ ؕ لَوِ اطَّلَعۡتَ عَلَيۡهِمۡ لَوَلَّيۡتَ مِنۡهُمۡ فِرَارًا وَّلَمُلِئۡتَ مِنۡهُمۡ رُعۡبًا ﴿۱۸﴾

19. And likewise We roused them (from their sleep) that they might question one another among themselves. A speaker from among them said: "How long have you stayed here?" Some of them said: "We have stayed here for a day or part of a day." Others said: "Your Lord knows best how long you have stayed. So send some one of you to the city with a coin of yours and let him find out from where pure and wholesome food is to be had, and let him bring you provision from it, let him be courteous and let him not inform anyone about you.

وَكَذٰلِكَ بَعَثۡنٰهُمۡ لِيَتَسَآءَلُوۡا بَيۡنَهُمۡ‌ ؕ قَالَ قَآئِلٌ مِّنۡهُمۡ كَمۡ لَبِثۡتُمۡ‌ ؕ قَالُوۡا لَبِثۡنَا يَوۡمًا اَوۡ بَعۡضَ يَوۡمٍ‌ ؕ قَالُوۡا رَبُّكُمۡ اَعۡلَمُ بِمَا لَبِثۡتُمۡ ؕ فَابۡعَثُوۡۤا اَحَدَكُمۡ بِوَرِقِكُمۡ هٰذِهٖۤ اِلَى الۡمَدِيۡنَةِ فَلۡيَنۡظُرۡ اَيُّهَاۤ اَزۡكٰى طَعَامًا فَلۡيَاۡتِكُمۡ بِرِزۡقٍ مِّنۡهُ وَلۡيَتَلَطَّفۡ وَلَا يُشۡعِرَنَّ بِكُمۡ اَحَدًا ﴿۱۹﴾

نصف القرآن باعتبار عدد الحروف فاء وليتلطف بعد الياء من النصف الاول واللام الثانية من النصف الآخير

20. "For surely if they come to know of you, they would stone you to death or (forcibly) turn you back to their (false) religion, and (were you to do that) you would never be successful."

اِنَّهُمۡ اِنۡ يَّظۡهَرُوۡا عَلَيۡكُمۡ يَرۡجُمُوۡكُمۡ اَوۡ يُعِيۡدُوۡكُمۡ فِىۡ مِلَّتِهِمۡ وَلَنۡ تُفۡلِحُوۡۤا اِذًا اَبَدًا ﴿۲۰﴾

21. Likewise We did make known to the people of the city about them that

وَكَذٰلِكَ اَعۡثَرۡنَا عَلَيۡهِمۡ لِيَعۡلَمُوۡۤا اَنَّ وَعۡدَ اللّٰهِ حَقٌّ وَّاَنَّ السَّاعَةَ لَا رَيۡبَ فِيۡهَا ۚ اِذۡ يَتَنَازَعُوۡنَ

they might know that the Promise of Allah is true, and that there is no doubt about the coming of the Hour (of Resurrection). When the people of the city were disputing among themselves about their affair, some of them said: "Erect (as a monument) a building over their Cave. Their Lord knows best about them." Those who prevailed in their affair in the end said: "By God! we shall surely build over them a mosque."

بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِمْ بُنْيَانًا رَبُّهُمْ
أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ
لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا ﴿٢١﴾

22. Now some will say that the Companions of the Cave were three, the fourth being their dog; and some will say: "They were five, the sixth being their dog–" that is all mere guessing at the unseen; and some will say: "They were seven, the eighth being their dog." Say you: "(Leave this debate), my Lord knows best their number, and none knows (the correct number) but a few." So debate not about them but with a cursory discussion and question not any man (of the Book) about the affair (of the sleepers).

سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ
خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ
وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ
بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ
إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ
أَحَدًا ﴿٢٢﴾

Section 4

23. And never say of anything: "I will do this tomorrow–"

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾

24. But (also say therewith): "If Allah wills," and remember your Lord when you forget and (also) say: "I hope my Lord will show me a nearer path of guidance than this."

إِلَّا أَنْ يَشَاءَ اللَّهُ وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ
عَسَىٰ أَنْ يَهْدِيَنِ رَبِّي لِأَقْرَبَ مِنْ هَٰذَا
رَشَدًا ﴿٢٤﴾

25. And (the People of the Book said that) they stayed in their Cave for three hundred years and they added (to it) nine years more.

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَ
ازْدَادُوا تِسْعًا ﴿٢٥﴾

26. Say you: "Allah knows best how long they stayed therein; for Him alone is the (knowledge of the) Unseen of the heavens and the earth." How well He sees and how well He hears all things! They have no friend for them beside Him, and He associates none in His Command.

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمٰوٰتِ
وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ
مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾

27. And recite (to them) what is Revealed to you of the Book of your Lord. There is none to alter His Words. And you will not find any refuge beside Him.

وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ
لَا مُبَدِّلَ لِكَلِمٰتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ
مُلْتَحَدًا ﴿٢٧﴾

28. And keep yourself familiar with those who call upon their Lord morning and evening, seeking His pleasure, and let not your eyes rove away from them; would you desire the adornment of the life of this world. And follow not the (ill- fated) one whose heart We have made neglectful of Our Remembrance, and he follows his own vain desire and whose affair has gone past all limits.

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ
بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا
تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيٰوةِ الدُّنْيَا وَلَا
تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوٰىهُ
وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٨﴾

29. And say you: "The Truth is from your Lord, so let him who wants to believe, and let him who wants to keep disbelieving." Surely We have already prepared for the wrongdoers a Fire, the walls of its flames have surrounded them on all sides. And if they cry for relief they will be relieved with water thick like pus and so hot that it scalds the faces. Most evil the drink. And most vile the dwelling-place!

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ
شَاءَ فَلْيَكْفُرْ إِنَّا أَعْتَدْنَا لِلظّٰلِمِينَ نَارًا أَحَاطَ
بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ
يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ
مُرْتَفَقًا ﴿٢٩﴾

30. Surely those who believed and did righteous deeds– it is the custom with Us that– We waste not the reward of him whose works are good.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصّٰلِحٰتِ إِنَّا لَا
نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾

31. These are the (blessed) ones for whom are the Gardens Everlasting with flowing streams beneath, they will be adorned therein with bracelets of gold, and they will wear green robes of fine silk and heavy brocade

أُولٰٓئِكَ لَهُمْ جَنّٰتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ
الْأَنْهٰرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَ
يَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ
مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الثَّوَابُ
وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾

reclining therein on raised couches. What a goodly reward! And what an excellent resting-place!

Section 5

32. And relate to them the parable of two men, to one of them We gave two gardens of grapevines and We surrounded them both with date palms and in-between the two We caused cornfields to grow.

وَاضْرِبْ لَهُمْ مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِاَحَدِهِمَا جَنَّتَيْنِ مِنْ اَعْنَابٍ وَّ حَفَفْنٰهُمَا بِنَخْلٍ وَّجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٢﴾

33. Both these gardens brought forth their fruits, and failed not in anything thereof, and We caused streams to flow in their midst–

كِلْتَا الْجَنَّتَيْنِ اٰتَتْ اُكُلَهَا وَلَمْ تَظْلِمْ مِّنْهُ شَيْـًٔا وَّفَجَّرْنَا خِلٰلَهُمَا نَهَرًا ﴿٣٣﴾

34. And (apart from the gardens) he also had other property; so (one day in the course of a discussion) he said to his companion (boastingly): "I am better off than you in respect of wealth and mightier than you in respect of followers."

وَّكَانَ لَهٗ ثَمَرٌ ۚ فَقَالَ لِصَاحِبِهٖ وَهُوَ يُحَاوِرُهٗٓ اَنَا اَكْثَرُ مِنْكَ مَالًا وَّاَعَزُّ نَفَرًا ﴿٣٤﴾

35. And (one day) he went to his garden, while he was unjust to himself, he said: "I do not think that this (green and luxuriant) garden will ever perish–

وَدَخَلَ جَنَّتَهٗ وَهُوَ ظَالِمٌ لِّنَفْسِهٖ ۚ قَالَ مَآ اَظُنُّ اَنْ تَبِيْدَ هٰذِهٖٓ اَبَدًا ﴿٣٥﴾

36. "Nor do I think that the Hour (of Resurrection) will ever come– and (supposing the worst) even if I am brought back to my Lord, surely I shall find even a much better returning-place than this (beauty spot)."

وَّمَآ اَظُنُّ السَّاعَةَ قَآئِمَةً ۙ وَّلَئِنْ رُّدِدْتُّ اِلٰى رَبِّيْ لَاَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ﴿٣٦﴾

37. His companion said to him while arguing with him: "Do you deny Him Who created you of dust, then of a sperm-drop, and then He moulded you into a perfect man?

قَالَ لَهٗ صَاحِبُهٗ وَهُوَ يُحَاوِرُهٗٓ اَكَفَرْتَ بِالَّذِيْ خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ سَوّٰىكَ رَجُلًا ﴿٣٧﴾

38. "But as for me, He, Allah alone, is my Lord and I do not associate any one with my Lord creator.

لٰكِنَّا۠ هُوَ اللّٰهُ رَبِّيْ وَلَآ اُشْرِكُ بِرَبِّيْٓ اَحَدًا ﴿٣٨﴾

39. "And why was it not so that as you entered the garden you should have said: 'It is as Allah may will and we own no power but with the help of Allah?' If you see me as any less than you in wealth and children.

وَلَوْلَآ اِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ اللّٰهُ ۙ لَا قُوَّةَ اِلَّا بِاللّٰهِ ۚ اِنْ تَرَنِ اَنَا اَقَلَّ مِنْكَ مَالًا وَّوَلَدًا ﴿٣٩﴾

40. "Then it would be no wonder that my Lord may give me something better than this garden of yours and send down on this garden a thunderbolt from heaven and then this (smiling) garden may become a barren waste-land–

فَعَسٰى رَبِّيْٓ اَنْ يُّؤْتِيَنِ خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَآءِ فَتُصْبِحَ صَعِيْدًا زَلَقًا ﴿٤٠﴾

41. "Or its water may sink deep down into the earth, so that you are unable to find it despite your search for it."

اَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَنْ تَسْتَطِيْعَ لَهٗ طَلَبًا ﴿٤١﴾

42. And the fruit (of his garden) was destroyed and he began to rub his hands in grief over the loss of what he had spent on the garden, and (now) it lay waste and its roofs fallen down, and he said (wistfully): "Woe is me! would that I had not associated anyone with my Lord!"

وَاُحِيْطَ بِثَمَرِهٖ فَاَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلٰى مَآ اَنْفَقَ فِيْهَا وَهِيَ خَاوِيَةٌ عَلٰى عُرُوْشِهَا وَيَقُوْلُ يٰلَيْتَنِيْ لَمْ اُشْرِكْ بِرَبِّيْٓ اَحَدًا ﴿٤٢﴾

43. And he had no party to help him against Allah, nor was he able to avenge himself.

وَلَمْ تَكُنْ لَّهٗ فِئَةٌ يَّنْصُرُوْنَهٗ مِنْ دُوْنِ اللّٰهِ وَمَا كَانَ مُنْتَصِرًا ﴿٤٣﴾

44. This goes to prove that all authority is of Allah, the True. He is Best to reward, and in His hand is the best end of believing in Him.

هُنَالِكَ الْوَلَايَةُ لِلّٰهِ الْحَقِّ ۭ هُوَ خَيْرٌ ثَوَابًا وَّخَيْرٌ عُقْبًا ﴿٤٤﴾

Section 6

45. And relate to them (another) example of the life of this world, it is as water which We send down from the heaven, so the greenery of the earth grows rich thereby, then after a while it becomes dry grass which the winds scatter about. And Allah is Potent over everything.

وَاضْرِبْ لَهُمْ مَّثَلَ الْحَيٰوةِ الدُّنْيَا كَمَآءٍ اَنْزَلْنٰهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهٖ نَبَاتُ الْاَرْضِ فَاَصْبَحَ هَشِيْمًا تَذْرُوْهُ الرِّيٰحُ ۭ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٤٥﴾

46. Wealth and sons are (merely) an adornment of the life of this world; and (in fact) the good deeds that last are better with your Lord in respect of reward and best in hope.

اَلْمَالُ وَالْبَنُوْنَ زِيْنَةُ الْحَيٰوةِ الدُّنْيَا ۚ وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّخَيْرٌ اَمَلًا ﴿٤٦﴾

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْاَرْضَ بَارِزَةً ۙ
وَّحَشَرْنٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ اَحَدًا ﴿٤٧﴾

47. And (consider) the Day when We shall cause the mountains to move away (from their places) and you will see the earth as a level plain, and We shall assemble them all together, and We shall not leave out any one of them.

وَعُرِضُوْا عَلٰى رَبِّكَ صَفًّا ؕ لَقَدْ جِئْتُمُوْنَا كَمَا
خَلَقْنٰكُمْ اَوَّلَ مَرَّةٍ ۭ بَلْ زَعَمْتُمْ اَلَّنْ نَّجْعَلَ
لَكُمْ مَّوْعِدًا ﴿٤٨﴾

48. And they shall be brought before your Lord standing in ranks. (Then We shall say to them): "You have come to Us this Day as We had created you at first. Aye! you thought that We would not appoint for you any time of the promise."

وَوُضِعَ الْكِتٰبُ فَتَرَى الْمُجْرِمِيْنَ مُشْفِقِيْنَ
مِمَّا فِيْهِ وَ يَقُوْلُوْنَ يٰوَيْلَتَنَا مَالِ هٰذَا
الْكِتٰبِ لَا يُغَادِرُ صَغِيْرَةً وَّلَا كَبِيْرَةً اِلَّاۤ اَحْصٰىهَا ۚ
وَوَجَدُوْا مَا عَمِلُوْا حَاضِرًا ؕ وَلَا يَظْلِمُ
رَبُّكَ اَحَدًا ﴿٤٩﴾

49. And the book (of deeds) will be placed (before them) and you will see the guilty fearing for what is written therein; and they will say: "Oh! woe to us! what is the matter with this book–that it has not left out any small sin nor any great sin, but has encompassed them all;" and (on that Day) they shall find all the deeds they had done before them, and (O My Apostle!) your Lord is not unjust to anyone.

Section 7

وَاِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا
اِلَّاۤ اِبْلِيْسَ ؕ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ
اَمْرِ رَبِّهٖ ؕ اَفَتَتَّخِذُوْنَهٗ وَ ذُرِّيَّتَهٗۤ اَوْلِيَآءَ مِنْ
دُوْنِيْ وَ هُمْ لَكُمْ عَدُوٌّ ؕ بِئْسَ لِلظّٰلِمِيْنَ
بَدَلًا ﴿٥٠﴾

50. And recall, when We commanded the angels: "Prostrate before Adam," then they all prostrated except Iblis. He was of the jinn, so he disobeyed the Command of his Lord. (O Children of Adam!) do you then take him and his offspring for friends instead of Me, whereas they are all your enemies? Most evil indeed is the exchange that the wrongdoers get.

مَاۤ اَشْهَدْتُّهُمْ خَلْقَ السَّمٰوٰتِ وَالْاَرْضِ وَلَا
خَلْقَ اَنْفُسِهِمْ ۪ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّيْنَ
عَضُدًا ﴿٥١﴾

51. (O My Apostle!) I did not enlist their support when I created the heavens and the earth, nor (at the time of) their own creation, nor is it befitting to My Dignity to seek supporters from those who mislead others.

وَيَوْمَ يَقُوْلُ نَادُوْا شُرَكَآءِيَ الَّذِيْنَ زَعَمْتُمْ
فَدَعَوْهُمْ فَلَمْ يَسْتَجِيْبُوْا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ
مَّوْبِقًا ﴿٥٢﴾

52. And that Day Allah will say (to the infidels): "Call on those associates whom you imagined to be My partners." So they will call to them, but they will give no answer and We shall set a barrier between them.

وَ رَاَ الْمُجْرِمُوْنَ النَّارَ فَظَنُّوْٓا اَنَّهُمْ
مُّوَاقِعُوْهَا وَلَمْ يَجِدُوْا عَنْهَا مَصْرِفًا ﴿٥٣﴾

53. And the guilty will see the Fire (of Hell), and believe that they are to fall into it, and they will find no way of escape from it.

Section 8

وَلَقَدْ صَرَّفْنَا فِيْ هٰذَا الْقُرْاٰنِ لِلنَّاسِ مِنْ
كُلِّ مَثَلٍ ؕ وَكَانَ الْاِنْسَانُ اَكْثَرَ شَيْءٍ
جَدَلًا ﴿٥٤﴾

54. And surely We have repeatedly set forth in this Qur'an all manner of parables for the people. And (lo!) man is most contentious over everything.

وَمَا مَنَعَ النَّاسَ اَنْ يُّؤْمِنُوْٓا اِذْ جَآءَهُمُ
الْهُدٰى وَيَسْتَغْفِرُوْا رَبَّهُمْ اِلَّاۤ اَنْ تَاْتِيَهُمْ سُنَّةُ
الْاَوَّلِيْنَ اَوْ يَاْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٥﴾

55. And what prevents the people from believing when the (light of) guidance has come to them and from seeking forgiveness of their Lord, but that the way of the ancients may overtake them, or that all manner of torments should come upon them (as already ordained).

وَمَا نُرْسِلُ الْمُرْسَلِيْنَ اِلَّا مُبَشِّرِيْنَ وَمُنْذِرِيْنَ
وَيُجَادِلُ الَّذِيْنَ كَفَرُوْا بِالْبَاطِلِ لِيُدْحِضُوْا
بِهِ الْحَقَّ وَاتَّخَذُوْٓا اٰيٰتِيْ وَمَاۤ اُنْذِرُوْا هُزُوًا ﴿٥٦﴾

56. And We send not Apostles but as bearers of glad-tidings and as warners; and the infidels dispute under the shelter of false and baseless arguments to efface the Truth therewith, and they have taken My Revelations and that which they were warned of as a jest.

وَمَنْ اَظْلَمُ مِمَّنْ ذُكِّرَ بِاٰيٰتِ رَبِّهٖ فَاَعْرَضَ
عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدٰهُ ؕ اِنَّا جَعَلْنَا عَلٰى
قُلُوْبِهِمْ اَكِنَّةً اَنْ يَّفْقَهُوْهُ وَفِيْٓ اٰذَانِهِمْ وَقْرًا ؕ وَ
اِنْ تَدْعُهُمْ اِلَى الْهُدٰى فَلَنْ يَّهْتَدُوْٓا اِذًا
اَبَدًا ﴿٥٧﴾

57. And who is a greater wrongdoer than he who is admonished with the Revelations of his Lord, and yet he turns away from them and forgets (the evil deeds) which his both hands have sent before? We have cast veils over their hearts so that they may not understand the Qur'an, and have caused a heaviness in their ears. And if you call them towards guidance even then they will not accept admonition.

58. And your Lord is the Most-Forgiving, the Ever-Merciful. If He were to seize them at their wrong-doings, He would have hastened torment for them. But (He hastens not and) for their punishment is a time appointed and at that time they will not find any refuge.

وَرَبُّكَ الْغَفُوْرُ ذُو الرَّحْمَةِ ؕ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوْا لَعَجَّلَ لَهُمُ الْعَذَابَ ؕ بَلْ لَّهُمْ مَّوْعِدٌ لَّنْ يَّجِدُوْا مِنْ دُوْنِهٖ مَوْئِلًا ﴿٥٨﴾

59. And these towns! We destroyed their people when they became wrong-doers, and We had appointed a fixed time for their destruction.

وَتِلْكَ الْقُرٰٓى اَهْلَكْنٰهُمْ لَمَّا ظَلَمُوْا وَجَعَلْنَا لِمَهْلِكِهِمْ مَّوْعِدًا ﴿٥٩﴾

Section 9

60. And recall, when Moses said to his young companion: "I shall go on walking till I reach the place where the two rivers meet or I keep walking on for long."

وَاِذْ قَالَ مُوْسٰى لِفَتٰىهُ لَآ اَبْرَحُ حَتّٰٓى اَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ اَوْ اَمْضِىَ حُقُبًا ﴿٦٠﴾

61. And when they both reached the meeting place of the two rivers they forgot their fish and it made its way into the river freely as in an underground passage.

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوْتَهُمَا فَاتَّخَذَ سَبِيْلَهٗ فِى الْبَحْرِ سَرَبًا ﴿٦١﴾

62. So when the two had passed by the place, Moses said to his young companion: "Bring our breakfast, we have no doubt faced much hardship in this journey."

فَلَمَّا جَاوَزَا قَالَ لِفَتٰىهُ اٰتِنَا غَدَآءَنَا ؗ لَقَدْ لَقِيْنَا مِنْ سَفَرِنَا هٰذَا نَصَبًا ﴿٦٢﴾

63. The companion said: "Did you not see (what happened)? When we had halted by that rock (to rest awhile) I forgot about the fish: and none but the Devil made me forget to mention it to you; and it made its way into the river–what a wonder!"

قَالَ اَرَءَيْتَ اِذْ اَوَيْنَآ اِلَى الصَّخْرَةِ فَاِنِّىْ نَسِيْتُ الْحُوْتَ ؗ وَمَآ اَنْسٰىنِيْهُ اِلَّا الشَّيْطٰنُ اَنْ اَذْكُرَهٗ ۚ وَاتَّخَذَ سَبِيْلَهٗ فِى الْبَحْرِ ۖ عَجَبًا ﴿٦٣﴾

64. Moses said: "That is what we were looking for." So they turned back retracing their footsteps following the path they had come.

قَالَ ذٰلِكَ مَا كُنَّا نَبْغِ ۖ فَارْتَدَّا عَلٰٓى اٰثَارِهِمَا قَصَصًا ﴿٦٤﴾

65. Then they found one servant from among Our servants upon whom We had bestowed a special Mercy from Ourselves and We had taught him (special) inspired knowledge from Our own Presence.

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ اٰتَيْنٰهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنٰهُ مِنْ لَّدُنَّا عِلْمًا ﴿٦٥﴾

66. Moses said to him: "May I keep you company on the footing that you will teach me of the special knowledge of guidance which you have been given?"

قَالَ لَهٗ مُوْسٰى هَلْ اَتَّبِعُكَ عَلٰٓى اَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾

67. The man said: "(O Moses!) you cannot have patience with me.

قَالَ اِنَّكَ لَنْ تَسْتَطِيْعَ مَعِىَ صَبْرًا ﴿٦٧﴾

68. "And how can you have patience over a thing of which you have not the comprehensive knowledge?"

وَكَيْفَ تَصْبِرُ عَلٰى مَا لَمْ تُحِطْ بِهٖ خُبْرًا ﴿٦٨﴾

69. Moses said: "If Allah will, you will find me patient and I shall not disobey you in anything."

قَالَ سَتَجِدُنِىْٓ اِنْ شَآءَ اللّٰهُ صَابِرًا وَّلَآ اَعْصِىْ لَكَ اَمْرًا ﴿٦٩﴾

70. He said: "Well, if you do wish to remain with me, do not question me about anything until I speak to you about it myself."

قَالَ فَاِنِ اتَّبَعْتَنِىْ فَلَا تَسْـَٔلْنِىْ عَنْ شَىْءٍ حَتّٰٓى اُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾

Section 10

71. So both of them set out, until when they embarked in a boat he made a hole in it. Moses said: "Have you made the hole to drown its passengers thereof? Surely you have done a wrong thing."

فَانْطَلَقَا ٚ حَتّٰٓى اِذَا رَكِبَا فِى السَّفِيْنَةِ خَرَقَهَا ؕ قَالَ اَخَرَقْتَهَا لِتُغْرِقَ اَهْلَهَا ۚ لَقَدْ جِئْتَ شَيْـًٔا اِمْرًا ﴿٧١﴾

72. The man said: "Did I not tell you (before hand) that you would not be able to have patience with me?"

قَالَ اَلَمْ اَقُلْ اِنَّكَ لَنْ تَسْتَطِيْعَ مَعِىَ صَبْرًا ﴿٧٢﴾

73. Moses said (with apology): "Take me not to task for my forgetting, and be not hard upon me in this matter."

قَالَ لَا تُؤَاخِذْنِىْ بِمَا نَسِيْتُ وَلَا تُرْهِقْنِىْ مِنْ اَمْرِىْ عُسْرًا ﴿٧٣﴾

74. Then the two set out again until, when they met a boy, he killed him–Moses said (in a rage): "Did you kill an innocent person without his having killed another? Surely you have done a thing most horrible."

فَانْطَلَقَا ٚ حَتّٰٓى اِذَا لَقِيَا غُلٰمًا فَقَتَلَهٗ ۙ قَالَ اَقَتَلْتَ نَفْسًا زَكِيَّةً ۢ بِغَيْرِ نَفْسٍ ؕ لَقَدْ جِئْتَ شَيْـًٔا نُّكْرًا ﴿٧٤﴾

75. He said: "Did I not tell you (beforehand) that you could not have patience with me?"

قَالَ اَلَمْ اَقُلْ لَّكَ اِنَّكَ لَنْ تَسْتَطِيْعَ مَعِیَ
صَبْرًا ﴿٧٥﴾

76. Moses said: "If I ever ask you about anything after this, then do not keep me in your company. Surely then you will stand excused from my side."

قَالَ اِنْ سَاَلْتُكَ عَنْ شَیْءٍۭ بَعْدَهَا فَلَا
تُصٰحِبْنِیْ قَدْ بَلَغْتَ مِنْ لَّدُنِّیْ عُذْرًا ﴿٧٦﴾

77. Then both went on until when they passed by the people of a village, they asked them for food, but they flatly refused to entertain them. Then the two saw a wall in that village which was about to fall, so he set it up right. Moses said: "If you had wished you could have taken a wage for this labour!"

فَانْطَلَقَا ٚ حَتّٰۤی اِذَاۤ اَتَیَاۤ اَهْلَ قَرْیَةِ ۣاسْتَطْعَمَاۤ
اَهْلَهَا فَاَبَوْا اَنْ یُّضَیِّفُوْهُمَا فَوَجَدَا فِیْهَا جِدَارًا
یُّرِیْدُ اَنْ یَّنْقَضَّ فَاَقَامَهٗ ؕ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ
عَلَیْهِ اَجْرًا ﴿٧٧﴾

78. He said: "This is the parting between me and you. Now I shall inform you of the reality of the things over which you could not have patience.

قَالَ هٰذَا فِرَاقُ بَیْنِیْ وَ بَیْنِكَ ۚ سَاُنَبِّئُكَ
بِتَاْوِیْلِ مَا لَمْ تَسْتَطِعْ عَّلَیْهِ صَبْرًا ﴿٧٨﴾

79. "As for the boat, it belonged to certain poor people who were working (as boatmen) on the river. So I intended to make it faulty, for there was behind them a cruel king who seized every boat by force.

اَمَّا السَّفِیْنَةُ فَكَانَتْ لِمَسٰكِیْنَ یَعْمَلُوْنَ
فِی الْبَحْرِ فَاَرَدْتُّ اَنْ اَعِیْبَهَا وَكَانَ وَرَآءَهُمْ
مَّلِكٌ یَّاْخُذُ كُلَّ سَفِیْنَةٍ غَصْبًا ﴿٧٩﴾

80. "And as for the boy, his parents were believers, and we feared that (if he lived) he might involve them in disobdience and disbelief.

وَاَمَّا الْغُلٰمُ فَكَانَ اَبَوٰهُ مُؤْمِنَیْنِ فَخَشِیْنَاۤ
اَنْ یُّرْهِقَهُمَا طُغْیَانًا وَّ كُفْرًا ۚ ﴿٨٠﴾

81. "So we intended that their Lord might give them in his place a son better in piety and nearer in affection.

فَاَرَدْنَاۤ اَنْ یُّبْدِلَهُمَا رَبُّهُمَا خَیْرًا مِّنْهُ زَكٰوةً
وَّاَقْرَبَ رُحْمًا ﴿٨١﴾

82. "And as for the wall, it belonged to two orphan lads in the city and beneath it was (buried) their treasure, and their father had been a pious man. So your Lord intended that both the children should attain their maturity, and take out their buried treasure as a special mercy from their Lord. And (whatever I did) I did it not of my own accord. That is the significance of those things over which you could not have patience."

وَاَمَّا الْجِدَارُ فَكَانَ لِغُلٰمَیْنِ یَتِیْمَیْنِ فِی
الْمَدِیْنَةِ وَكَانَ تَحْتَهٗ كَنْزٌ لَّهُمَا وَكَانَ
اَبُوْهُمَا صَالِحًا ۚ فَاَرَادَ رَبُّكَ اَنْ یَّبْلُغَاۤ اَشُدَّهُمَا
وَیَسْتَخْرِجَا كَنْزَهُمَا ۖۗ رَحْمَةً مِّنْ رَّبِّكَ ۚ وَمَا
فَعَلْتُهٗ عَنْ اَمْرِیْ ؕ ذٰلِكَ تَاْوِیْلُ مَا لَمْ تَسْطِعْ
عَّلَیْهِ صَبْرًا ؑ ﴿٨٢﴾

Section 11

83. And they ask you about Dhul-Qarnain. Say you: "I shall recite to you an account of him."

وَیَسْـَٔلُوْنَكَ عَنْ ذِی الْقَرْنَیْنِ ؕ قُلْ سَاَتْلُوْا
عَلَیْكُمْ مِّنْهُ ذِكْرًا ؕ ﴿٨٣﴾

84. Verily We established his power in the earth, and We gave him the means of (access to) everything–

اِنَّا مَكَّنَّا لَهٗ فِی الْاَرْضِ وَاٰتَیْنٰهُ مِنْ كُلِّ
شَیْءٍ سَبَبًا ۙ ﴿٨٤﴾

85. Then he set forth on a certain course.

فَاَتْبَعَ سَبَبًا ﴿٨٥﴾

86. Until when he reached the place of sunsetting, he found it setting in a spring of black mud, and he found by it a people. We said: "O Dhul-Qarnain! (you have choice) either punish them or deal with them kindly."

حَتّٰۤی اِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ
فِیْ عَیْنٍ حَمِئَةٍ وَّ وَجَدَ عِنْدَهَا قَوْمًا ؕ قُلْنَا
یٰذَا الْقَرْنَیْنِ اِمَّاۤ اَنْ تُعَذِّبَ وَ اِمَّاۤ اَنْ
تَتَّخِذَ فِیْهِمْ حُسْنًا ﴿٨٦﴾

87. Dhul-Qarnain said: "As for him who is guilty (of wrongdoing), him we shall surely punish, then he will be brought back to his Lord (and), He will torment him with a most severe torment.

قَالَ اَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهٗ ثُمَّ یُرَدُّ اِلٰی
رَبِّهٖ فَیُعَذِّبُهٗ عَذَابًا نُّكْرًا ﴿٨٧﴾

88. "And as for him who believes and does good deeds–for him is a good reward, and soon We shall give him commands which are easy to carry out."

وَاَمَّا مَنْ اٰمَنَ وَعَمِلَ صَالِحًا فَلَهٗ جَزَآءَ
اۨلْحُسْنٰی ۚ وَسَنَقُوْلُ لَهٗ مِنْ اَمْرِنَا یُسْرًا ؕ ﴿٨٨﴾

89. Then he set forth on a different course.

ثُمَّ اَتْبَعَ سَبَبًا ﴿٨٩﴾

90. Until, when he reached the place of the rising sun, he found the sun rising on a people for whom We had made no shelter against (the heat of) the sun.

حَتّٰۤی اِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا
تَطْلُعُ عَلٰی قَوْمٍ لَّمْ نَجْعَلْ لَّهُمْ مِّنْ دُوْنِهَا
سِتْرًا ۙ ﴿٩٠﴾

91. So it was. And surely We encompassed in Our Knowledge whatever he had before him.

كَذٰلِكَ ؕ وَقَدْ اَحَطْنَا بِمَا لَدَیْهِ خُبْرًا ﴿٩١﴾

92. Thereafter he set forth on another course.

ثُمَّ اَتْبَعَ سَبَبًا ﴿٩٢﴾

93. Until when he reached (a place) between the two mountains, he found behind those mountains a people who almost could not understand a word (of his).

حَتّٰٓى اِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ
دُوْنِهِمَا قَوْمًا ۙ لَّا يَكَادُوْنَ يَفْقَهُوْنَ قَوْلًا ﴿٩٣﴾

94. They said: "O Dhul-Qarnain! Gog and Magog make much mischief in (this part of) the earth. Should we then pay you some tribute on condition that you erect between us and them a high barrier."

قَالُوْا يٰذَا الْقَرْنَيْنِ اِنَّ يَاْجُوْجَ وَمَاْجُوْجَ مُفْسِدُوْنَ
فِي الْاَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلٰٓى اَنْ
تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾

95. He said: "That wealth over which my Lord has given me control is much better (than your tribute), so help me with physical labour, I shall erect a strong barrier between you and them–

قَالَ مَا مَكَّنِّيْ فِيْهِ رَبِّيْ خَيْرٌ فَاَعِيْنُوْنِيْ بِقُوَّةٍ
اَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ۙ ﴿٩٥﴾

96. Bring me sheets of iron." (So the work was started), till the gap between the two mountains was levelled. Then he gave the order: "Blow!" Then when he had made that iron as fire, he said: "Bring me molten copper that I may pour it on molten iron."

اٰتُوْنِيْ زُبَرَ الْحَدِيْدِ ؕ حَتّٰٓى اِذَا سَاوٰى بَيْنَ
الصَّدَفَيْنِ قَالَ انْفُخُوْا ؕ حَتّٰٓى اِذَا جَعَلَهٗ نَارًا ۙ
قَالَ اٰتُوْنِيْٓ اُفْرِغْ عَلَيْهِ قِطْرًا ؕ ﴿٩٦﴾

97. Thus Gog and Magog despite their utmost efforts were not able to scale it, nor could they make a hole in it.

فَمَا اسْطَاعُوْٓا اَنْ يَّظْهَرُوْهُ وَمَا اسْتَطَاعُوْا لَهٗ
نَقْبًا ﴿٩٧﴾

98. Dhul-Qarnain said: "This is a mercy from my Lord (that He gave me strength to accomplish the task). Then when the Promise of my Lord comes to pass, He will reduce it to bits; and the Promise of my Lord is (ever) true."

قَالَ هٰذَا رَحْمَةٌ مِّنْ رَّبِّيْ ۚ فَاِذَا جَآءَ وَعْدُ رَبِّيْ
جَعَلَهٗ دَكَّآءَ ۚ وَكَانَ وَعْدُ رَبِّيْ حَقًّا ؕ ﴿٩٨﴾

99. And We will release some of them on that day to penetrate into each other (like surging waves), and the Trumpet will be blown, and then We shall gather them all together–

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَّمُوْجُ فِيْ بَعْضٍ
وَّنُفِخَ فِي الصُّوْرِ فَجَمَعْنٰهُمْ جَمْعًا ۙ ﴿٩٩﴾

100. And We shall expose Hell spread out plainly before (the naked view of) the infidels–

وَّعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكٰفِرِيْنَ عَرْضًا ۙ ﴿١٠٠﴾

101. Those (unbelievers) whose eyes had been under covering from My Remembrance and who could not even hear (the word of Truth).

الَّذِيْنَ كَانَتْ اَعْيُنُهُمْ فِيْ غِطَآءٍ عَنْ ذِكْرِيْ
وَكَانُوْا لَا يَسْتَطِيْعُوْنَ سَمْعًا ؑ ﴿١٠١﴾

Section 12

102. Do then the infidels imagine that they will make My servants to be their patrons (supporters) without Me? (Impossible!) Surely We have already prepared Hell as a dwelling for the hospitality of the infidels.

اَفَحَسِبَ الَّذِيْنَ كَفَرُوْٓا اَنْ يَّتَّخِذُوْا عِبَادِيْ
مِنْ دُوْنِيْٓ اَوْلِيَآءَ ؕ اِنَّآ اَعْتَدْنَا جَهَنَّمَ لِلْكٰفِرِيْنَ
نُزُلًا ﴿١٠٢﴾

103. Say you: "(O people!) shall I tell you of those who are the greatest losers in respect of their deeds?

قُلْ هَلْ نُنَبِّئُكُمْ بِالْاَخْسَرِيْنَ اَعْمَالًا ؕ ﴿١٠٣﴾

104. "They are those whose entire struggle is wasted in the adornment of worldly life, and they imagine that they are doing some excellent work.

اَلَّذِيْنَ ضَلَّ سَعْيُهُمْ فِي الْحَيٰوةِ الدُّنْيَا وَهُمْ
يَحْسَبُوْنَ اَنَّهُمْ يُحْسِنُوْنَ صُنْعًا ﴿١٠٤﴾

105. "They are those (ill-fated) ones who disbelieve in the Revelations of their Lord and their Meeting with Him. So all their works are wasted, and We shall not give any weight on the Day of Resurrection to their actions.

اُولٰٓئِكَ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ رَبِّهِمْ وَلِقَآئِهٖ
فَحَبِطَتْ اَعْمَالُهُمْ فَلَا نُقِيْمُ لَهُمْ يَوْمَ الْقِيٰمَةِ
وَزْنًا ﴿١٠٥﴾

106. "That is their recompense–Hell, because they disbelieved and held My Revelations and My Apostles in mockery."

ذٰلِكَ جَزَآؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوْا وَاتَّخَذُوْٓا
اٰيٰتِيْ وَرُسُلِيْ هُزُوًا ﴿١٠٦﴾

107. Certainly those who believed and did good deeds (as well), then the Gardens of Paradise will be their dwelling-place for their entertainment–

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ كَانَتْ
لَهُمْ جَنّٰتُ الْفِرْدَوْسِ نُزُلًا ۙ ﴿١٠٧﴾

108. They will dwell therein for ever, (and) they will not seek any change of place therefrom.

خٰلِدِيْنَ فِيْهَا لَا يَبْغُوْنَ عَنْهَا حِوَلًا ﴿١٠٨﴾

109. Say you (O My Apostle!): "If the sea were ink for (writing down) the words of my Lord, the sea would surely be exhausted before the words of my Lord are exhausted, even if We

قُلْ لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمٰتِ رَبِّيْ لَنَفِدَ
الْبَحْرُ قَبْلَ اَنْ تَنْفَدَ كَلِمٰتُ رَبِّيْ وَلَوْ جِئْنَا بِمِثْلِهٖ
مَدَدًا ﴿١٠٩﴾

brought as much more ink to add to it for its aid."

110.Say you (O My Apostle!): "I am but a man like you (in outward appearance)– it is revealed to me that your God is only one God. So whosoever hopes to meet his Lord, let him do good deeds and let him not join anyone in the worship of his Lord."

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ
إِلَٰهٌ وَاحِدٌ ۚ فَمَن كَانَ يَرْجُو لِقَاءَ رَبِّهِ
فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ
رَبِّهِ أَحَدًا ﴿١١٠﴾

Introduction to Sûrah Maryam

Sûrah Maryam, Mary, is a Makkan Sûrah, and consists of ninety-eight verses arranged in six sections. The Sûrah was revealed some time before the fifth year of Muhammad's elevation to prophethood, for Ja'far bin Tayyar recited this Sûrah in Negus's court to explain the Islamic belief concerning Prophet Jesus Christ.

The Sûrah begins with the promise of Allah to grant Prophet Zakariya, Zachariah in the Bible, a son in his old age when his wife had become barren. Then it narrates the birth of Jesus Christ to Mary whom no man had touched. These two miraculous births are mentioned to illustrate that Allah has the power to do as He wills, and that He is not dependent on the cause-and-effect process as we understand it.

People held extremely opposing views about Jesus Christ: some people, in their passionate reverence for him, believed him to be the son of God and they made him a partner with God; while the others, motivated by religious jealousy, would not accept him even as an ordinary, legitimately born gentleman. This Sûrah rejects both the extreme views; it confirms Christ's miraculous birth without a father and the miracles he performed as the prophet of Allah, but does not make him the son of God and a partner in godhead.

The third section of the Sûrah narrates how Prophet Abraham adheres to faith in Allah and continues his mission with patience and fortitude against overwhelming odds. He urges his father to accept the true faith but is rebuffed and threatened. His father's rebukes and reprimands neither deter him from doing his duty nor make him rude to him. Abraham's attitude should guide every preacher of Islam.

The fourth section mentions certain other prophets who steadfastly preached the oneness of Allah but whose descendants have forgotten their spiritual heritage and take great pride in their lineage. These deviators are urged to give up their idolatrous creeds and return to the path of true faith.

The fifth section deals with the subject of resurrection, affirms its certainty and answers the disbelievers' doubts about the possibility of reviving the dead whose bodies have become dust. Their attention is also drawn to the transient nature of worldly possessions and they are urged to pursue the things, true belief and righteous deeds, that will never perish.

The last section explains the folly of those sects which have invented sons and daughters for Allah.

Sûrah 19. Maryam (Mary)

اٰیَاتُهَا ۹۸ ۱۹ سُوْرَةُ مَرْیَمَ مَكِّیَّةٌ ۴۴ رُكُوْعَاتُهَا ۶

Revealed at Makkah, 6 Sections, 98 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Kaf. Ha. Ya. Ain. Sad.

كٓهٰیٰعٓصٓ ①

2. This is a mention of the Mercy of your Lord which He showed to His servant Zacharias.

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهٗ زَكَرِیَّا ②

3. When he called to his Lord in secret.

اِذْ نَادٰی رَبَّهٗ نِدَآءً خَفِیًّا ③

4. He submitted: "O my Lord! my state is such that my bones are weakened, and my head has turned gray on account of old age, and it has never so happened as yet, O my Lord! that I called to you unblest.

قَالَ رَبِّ اِنِّیْ وَهَنَ الْعَظْمُ مِنِّیْ وَاشْتَعَلَ الرَّاْسُ شَیْبًا وَّلَمْ اَكُنْۢ بِدُعَآئِكَ رَبِّ شَقِیًّا ④

5. "And I fear my (faithless) kindred (lest they destroy the Faith) after me, and my wife is barren: so grant me from Yourself an heir– who may take over my work–

وَاِنِّیْ خِفْتُ الْمَوَالِیَ مِنْ وَّرَآءِیْ وَكَانَتِ امْرَاَتِیْ عَاقِرًا فَهَبْ لِیْ مِنْ لَّدُنْكَ وَلِیًّا ⑤

6. "Who should be my heir and be the heir of the Family of Jacob, and make him O my Lord! acceptable with whom You are well-pleased."

یَّرِثُنِیْ وَیَرِثُ مِنْ اٰلِ یَعْقُوْبَ ۖ وَاجْعَلْهُ رَبِّ رَضِیًّا ⑥

7. "O Zacharias! We give you the glad-tidings of (the birth of) a boy; his name will be John (Yahya), We have not conferred distinctions upon any-one of that name before."

یٰزَكَرِیَّاۤ اِنَّا نُبَشِّرُكَ بِغُلٰمِ اِسْمُهٗ یَحْیٰی لَمْ نَجْعَلْ لَّهٗ مِنْ قَبْلُ سَمِیًّا ⑦

8. Zacharias submitted: "O my Lord! how can there be a son to me, whereas my wife is barren and as for me, I have reached the extremity of old age?"

قَالَ رَبِّ اَنّٰی یَكُوْنُ لِیْ غُلٰمٌ وَّكَانَتِ امْرَاَتِیْ عَاقِرًا وَّقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِیًّا ⑧

9. He said: "So it will be. Your Lord says: 'To bestow a child in such old age is easy to Me, and (look!) I created you too before, when you were nothing at all.' "

قَالَ كَذٰلِكَ ۚ قَالَ رَبُّكَ هُوَ عَلَیَّ هَیِّنٌ وَّقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَیْـًٔا ⑨

10. Zacharias submitted: "O my Lord! give me some sign." Allah said: "Your sign is that you shall not be able to speak to people for three nights whereas you will be in sound health."

قَالَ رَبِّ اجْعَلْ لِّیْۤ اٰیَةً ۚ قَالَ اٰیَتُكَ اَلَّا تُكَلِّمَ النَّاسَ ثَلٰثَ لَیَالٍ سَوِیًّا ⑩

11. Then Zacharias came out to his people from the mosque and he proclaimed to them by gestures continue glorifying (your Lord) morning and evening.

فَخَرَجَ عَلٰی قَوْمِهٖ مِنَ الْمِحْرَابِ فَاَوْحٰۤی اِلَیْهِمْ اَنْ سَبِّحُوْا بُكْرَةً وَّعَشِیًّا ⑪

12. (To his son We gave the command): "O John! hold fast the Book," and We granted him Wisdom (Prophet-hood) while he was but a child–

یٰیَحْیٰی خُذِ الْكِتٰبَ بِقُوَّةٍ ۚ وَاٰتَیْنٰهُ الْحُكْمَ صَبِیًّا ⑫

13. And (We) granted him tenderness of heart from Our Presence and purity of self. And he was most God-fearing–

وَّحَنَانًا مِّنْ لَّدُنَّا وَزَكٰوةً ۚ وَكَانَ تَقِیًّا ⑬

14. And he was dutiful to his parents, and was not insolent, disobedient.

وَّبَرًّۢا بِوَالِدَیْهِ وَلَمْ یَكُنْ جَبَّارًا عَصِیًّا ⑭

15. And peace be on him the day he was born, and the day he dies, and the Day when he will be raised up alive (again)!

وَسَلٰمٌ عَلَیْهِ یَوْمَ وُلِدَ وَیَوْمَ یَمُوْتُ وَیَوْمَ یُبْعَثُ حَیًّا ⑮

Section 2

16. And(O My Apostle!) remember in the Book (the account of) Mary (Maryam) when she withdrew from her family towards a place in the east–

وَاذْكُرْ فِی الْكِتٰبِ مَرْیَمَ ۘ اِذِ انْتَبَذَتْ مِنْ اَهْلِهَا مَكَانًا شَرْقِیًّا ⑯

17. So she made for herself a screen from the people. Then We sent Our spiritual (Gabriel) towards her, so he appeared to her in the form of a healthy man.

فَاتَّخَذَتْ مِنْ دُوْنِهِمْ حِجَابًا ۫ فَاَرْسَلْنَاۤ اِلَیْهَا رُوْحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِیًّا ⑰

18. Mary said: "I seek refuge with the Most-Kind (Lord)! from you, if you are God- fearing."

قَالَتْ اِنِّیْۤ اَعُوْذُ بِالرَّحْمٰنِ مِنْكَ اِنْ كُنْتَ تَقِیًّا ⑱

19. Gabriel said: "I am only a sent-one of your Lord, that I may give you (the tidings of)a pure son."

قَالَ اِنَّمَاۤ اَنَا رَسُوْلُ رَبِّكِ ۖ لِاَهَبَ لَكِ غُلٰمًا زَكِیًّا ⑲

20. Mary said (in astonishment "Good God!): how can there be a son to me whereas no man has touched me, nor have I been unchaste."

قَالَتْ اَنّٰى يَكُوْنُ لِيْ غُلٰمٌ وَّلَمْ يَمْسَسْنِيْ
بَشَرٌ وَّلَمْ اَكُ بَغِيًّا ﴿۲۰﴾

21. Gabriel said: "So it is, your Lord has said: 'To bestow a child is easy to Me, that We may make him a Sign (of Our Might) to people and a Mercy from Us. And it is a matter already decreed.' "

قَالَ كَذٰلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهٗٓ
اٰيَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا وَكَانَ اَمْرًا مَّقْضِيًّا ﴿۲۱﴾

22. So she conceived it (in her belly) and retired to a place far-off.

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهٖ مَكَانًا قَصِيًّا ﴿۲۲﴾

23. Then the pains of childbirth brought her to the trunk of a palm tree. She said (wistfully) "Oh, would that I had died before this and become a thing forgotten and lost from sight."

فَاَجَآءَهَا الْمَخَاضُ اِلٰى جِذْعِ النَّخْلَةِ
قَالَتْ يٰلَيْتَنِيْ مِتُّ قَبْلَ هٰذَا وَكُنْتُ نَسْيًا
مَّنْسِيًّا ﴿۲۳﴾

24. Then an angel called from beneath her: "(O Mary!) grieve not, surely your Lord has caused to flow a stream beneath you.

فَنَادٰىهَا مِنْ تَحْتِهَآ اَلَّا تَحْزَنِيْ قَدْ جَعَلَ
رَبُّكِ تَحْتَكِ سَرِيًّا ﴿۲۴﴾

25. "And shake towards yourself the trunk of the palm tree, fresh and ripe dates will start falling on you.

وَهُزِّيْٓ اِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسٰقِطْ عَلَيْكِ
رُطَبًا جَنِيًّا ﴿۲۵﴾

26. "So eat (sweet dates) and drink (cold water) and cool your eyes (with the sight of your lovely babe). Then if you see any man, say (to him by signs): 'Surely I have vowed a fast (of silence) to the Lord Most-Kind, so I shall not speak to anyone today.' "

فَكُلِيْ وَاشْرَبِيْ وَقَرِّيْ عَيْنًا فَاِمَّا تَرَيِنَّ مِنَ
الْبَشَرِ اَحَدًا فَقُوْلِيْٓ اِنِّيْ نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا
فَلَنْ اُكَلِّمَ الْيَوْمَ اِنْسِيًّا ﴿۲۶﴾

27. Then she brought the babe to her people carrying him (in her lap). They said: "O Mary you have indeed committed a thing most vile.

فَاَتَتْ بِهٖ قَوْمَهَا تَحْمِلُهٗ قَالُوْا يٰمَرْيَمُ لَقَدْ جِئْتِ
شَيْـًٔا فَرِيًّا ﴿۲۷﴾

28. "O sister of Aaron! your father was not a man of evil, nor was your mother an unchaste woman!"

يٰٓاُخْتَ هٰرُوْنَ مَا كَانَ اَبُوْكِ امْرَاَ سَوْءٍ وَّمَا كَانَتْ
اُمُّكِ بَغِيًّا ﴿۲۸﴾

29. At this Mary pointed to the babe. The people said: "How can we talk to one who is a mere infant in the cradle?"

فَاَشَارَتْ اِلَيْهِ قَالُوْا كَيْفَ نُكَلِّمُ مَنْ كَانَ
فِي الْمَهْدِ صَبِيًّا ﴿۲۹﴾

30. (All at once) the babe burst out speaking: "I am indeed a servant of Allah. He has given to me the Book and He has made me a Prophet–

قَالَ اِنِّيْ عَبْدُ اللّٰهِ اٰتٰىنِيَ الْكِتٰبَ وَجَعَلَنِيْ
نَبِيًّا ﴿۳۰﴾

31. "And He has made me blessed where-soever I maybe; and He has enjoined on me prayer and poor-rate (Zakat) so long as I live.

وَّجَعَلَنِيْ مُبٰرَكًا اَيْنَ مَا كُنْتُ وَاَوْصٰنِيْ
بِالصَّلٰوةِ وَالزَّكٰوةِ مَا دُمْتُ حَيًّا ﴿۳۱﴾

32. "And has made me dutiful to my mother, and has not made me insolent, miserable

وَّبَرًّا بِوَالِدَتِيْ وَلَمْ يَجْعَلْنِيْ جَبَّارًا شَقِيًّا ﴿۳۲﴾

33. "And peace on me the day I was born, and the day I die, and the day I shall be raised upto life again (after death)."

وَالسَّلٰمُ عَلَيَّ يَوْمَ وُلِدْتُّ وَيَوْمَ اَمُوْتُ وَيَوْمَ
اُبْعَثُ حَيًّا ﴿۳۳﴾

34. Such is Jesus, the son of Mary, a word of truth, wherein people are vainly disputing while in doubt.

ذٰلِكَ عِيْسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِيْ
فِيْهِ يَمْتَرُوْنَ ﴿۳۴﴾

35. It is not befitting to Allah that He should take to Himself anyone as son. Glory to Him! When He decrees any affair, He only says to it: "Be" and it becomes at once.

مَا كَانَ لِلّٰهِ اَنْ يَّتَّخِذَ مِنْ وَّلَدٍ سُبْحٰنَهٗ اِذَا
قَضٰٓى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ﴿۳۵﴾

36. And surely Jesus said: "Allah is my Lord as well as your Lord, so worship Him alone. This is the straight path."

وَاِنَّ اللّٰهَ رَبِّيْ وَرَبُّكُمْ فَاعْبُدُوْهُ هٰذَا صِرَاطٌ
مُّسْتَقِيْمٌ ﴿۳۶﴾

37. Then the sects began to differ among themselves: so woe to the infidels because of the coming of a Mighty Day.

فَاخْتَلَفَ الْاَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ
لِّلَّذِيْنَ كَفَرُوْا مِنْ مَّشْهَدِ يَوْمٍ عَظِيْمٍ ﴿۳۷﴾

38. How clearly will they hear and how plainly will they see, the Day they come to Us! But today these wrong-doers are in open error.

اَسْمِعْ بِهِمْ وَاَبْصِرْ يَوْمَ يَاْتُوْنَنَا لٰكِنِ الظّٰلِمُوْنَ
الْيَوْمَ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿۳۸﴾

39. And (O Holy Prophet!) warn them of the Day of regret and shame when everything will be decreed once for all. While today these people are in negligence and they believe not.

وَاَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ اِذْ قُضِيَ الْاَمْرُ وَهُمْ
فِيْ غَفْلَةٍ وَّهُمْ لَا يُؤْمِنُوْنَ ﴿۳۹﴾

40. Certainly it is We Who shall inherit the earth and whatever is thereon and to Us they shall be brought back in the end.

اِنَّا نَحْنُ نَرِثُ الْاَرْضَ وَمَنْ عَلَيْهَا وَاِلَيْنَا
يُرْجَعُوْنَ ﴿۴۰﴾

Section 3

41. And relate (the account of) Abraham (on him be peace) in the Book. Verily he was a most truthful Prophet.

وَاذْكُرْ فِي الْكِتٰبِ اِبْرٰهِيْمَ ۬ اِنَّهٗ كَانَ صِدِّيْقًا نَّبِيًّا ﴿٤١﴾

42. When he said to his father: "O my father! why do you worship that which neither hears anything nor sees anything nor is it of any use to you?

اِذْ قَالَ لِاَبِيْهِ يٰٓاَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِيْ عَنْكَ شَيْـًٔا ﴿٤٢﴾

43. "O my father! surely to me has come the knowledge which has not come to you; so follow me, I shall guide you to the right path.

يٰٓاَبَتِ اِنِّيْ قَدْ جَآءَنِيْ مِنَ الْعِلْمِ مَا لَمْ يَاْتِكَ فَاتَّبِعْنِيْٓ اَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾

44. "O my father! worship not the devil, Verily the devil is disobedient to the Most-Kind (Lord).

يٰٓاَبَتِ لَا تَعْبُدِ الشَّيْطٰنَ ۭ اِنَّ الشَّيْطٰنَ كَانَ لِلرَّحْمٰنِ عَصِيًّا ﴿٤٤﴾

45. "O my father! verily I fear that there may overtake you a torment from the (Lord) Most-Kind, then you may become a companion of the devil."

يٰٓاَبَتِ اِنِّيْٓ اَخَافُ اَنْ يَّمَسَّكَ عَذَابٌ مِّنَ الرَّحْمٰنِ فَتَكُوْنَ لِلشَّيْطٰنِ وَلِيًّا ﴿٤٥﴾

46. His father said: "Are you averse to my gods O Abraham? Surely if you would not desist, I shall stone you to death, and get out from my sight for a long while."

قَالَ اَرَاغِبٌ اَنْتَ عَنْ اٰلِهَتِيْ يٰٓاِبْرٰهِيْمُ ۚ لَئِنْ لَّمْ تَنْتَهِ لَاَرْجُمَنَّكَ وَاهْجُرْنِيْ مَلِيًّا ﴿٤٦﴾

47. Abraham said (in reply): "Peace be to you! presently I shall beg forgiveness of my Lord for you, no doubt He is ever Most-Kind to me.

قَالَ سَلٰمٌ عَلَيْكَ ۚ سَاَسْتَغْفِرُ لَكَ رَبِّيْ ۭ اِنَّهٗ كَانَ بِيْ حَفِيًّا ﴿٤٧﴾

48. "And I shall withdraw from you and from (those as well) whom you worship instead of Allah and I shall worship my Lord and I hope that by virtue of my worship of my Lord, I shall not remain unblessed."

وَاَعْتَزِلُكُمْ وَمَا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ وَاَدْعُوْا رَبِّيْ ڮ عَسٰٓى اَلَّآ اَكُوْنَ بِدُعَاۗءِ رَبِّيْ شَقِيًّا ﴿٤٨﴾

49. So when he withdrew from them and those deities whom they used to worship beside Allah, We gave him Isaaq and Jacob, as sons and We made each of them a Prophet.

فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ ۙ وَهَبْنَا لَهٗٓ اِسْحٰقَ وَيَعْقُوْبَ ۭ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾

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50. And We gave them of Our Mercy (bounties of all kinds) and We granted them a mention of true and lofty renown.

وَوَهَبْنَا لَهُمْ مِّنْ رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾

Section 4

51. And relate in the Book (the account of) Moses (on him be peace): surely he was the chosen one of Allah, and Apostle (and) Prophet.

وَاذْكُرْ فِي الْكِتٰبِ مُوْسٰٓى ۡ اِنَّهٗ كَانَ مُخْلَصًا وَّكَانَ رَسُوْلًا نَّبِيًّا ﴿٥١﴾

52. And We called to him from the right side of the (Mount) Tur and We drew him near to Us for secret converse.

وَنَادَيْنٰهُ مِنْ جَانِبِ الطُّوْرِ الْاَيْمَنِ وَقَرَّبْنٰهُ نَجِيًّا ﴿٥٢﴾

53. And We also gave him, out of Our Special Mercy, his brother Aaron as a Prophet.

وَوَهَبْنَا لَهٗ مِنْ رَّحْمَتِنَآ اَخَاهُ هٰرُوْنَ نَبِيًّا ﴿٥٣﴾

54. And mention in the Book (the account of) Ishmael (on him be peace); he surely was true in promise, and Apostle (and) Prophet.

وَاذْكُرْ فِي الْكِتٰبِ اِسْمٰعِيْلَ ۡ اِنَّهٗ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُوْلًا نَّبِيًّا ﴿٥٤﴾

55. And he used to enjoin on his family prayer and paying the poor-rate (Zakat) and he was most acceptable in the Sight of his Lord.

وَكَانَ يَاْمُرُ اَهْلَهٗ بِالصَّلٰوةِ وَالزَّكٰوةِ ۠ وَكَانَ عِنْدَ رَبِّهٖ مَرْضِيًّا ﴿٥٥﴾

56. And mention in the Book (the account of) Enoch (on him be peace); surely he was most truthful, (and) a Prophet–

وَاذْكُرْ فِي الْكِتٰبِ اِدْرِيْسَ ۡ اِنَّهٗ كَانَ صِدِّيْقًا نَّبِيًّا ﴿٥٦﴾

57. And We raised him to a lofty station.

وَّرَفَعْنٰهُ مَكَانًا عَلِيًّا ﴿٥٧﴾

58. These are those (illustrious beings) on whom Allah bestowed favours from among the band of Prophets- they were of the offspring of Adam; and some were of the posterity of those whom We carried (in the Ark) with Noah, and some were of the offspring of Abraham and Jacob, and of those whom We did guide and choose. Whenever the Revelations of Allah the Most-Kind were recited to them, they would fall down prostrating and in tears.

اُولٰۗىِٕكَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ مِنْ ذُرِّيَّةِ اٰدَمَ ۤ وَمِمَّنْ حَمَلْنَا مَعَ نُوْحٍ ۡ وَّمِنْ ذُرِّيَّةِ اِبْرٰهِيْمَ وَاِسْرَاۗءِيْلَ ۡ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا ۭ اِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُ الرَّحْمٰنِ خَرُّوْا سُجَّدًا وَّبُكِيًّا ﴿٥٨﴾

59. Then there came after them an evil generation who wasted prayer and followed their lusts, so they will face the punishment of their disobedience–

فَخَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٌ اَضَاعُوا الصَّلٰوةَ وَاتَّبَعُوا الشَّهَوٰتِ فَسَوۡفَ یَلۡقَوۡنَ غَیًّا ۝٥٩

60. But those who repented and believed and did good deeds, then these people will enter the Garden and they will not be wronged in the least–

اِلَّا مَنۡ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا فَاُولٰٓئِكَ یَدۡخُلُوۡنَ الۡجَنَّةَ وَلَا یُظۡلَمُوۡنَ شَیۡئًا ۝٦٠

61. Everlasting Gardens, (for dwelling) which the Most-Kind Lord has promised to His (true) servants in the Unseen. Surely His Promise is bound to be fulfilled.

جَنّٰتِ عَدۡنِ ِالَّتِیۡ وَعَدَ الرَّحۡمٰنُ عِبَادَهٗ بِالۡغَیۡبِ ؕ اِنَّهٗ كَانَ وَعۡدُهٗ مَاۡتِیًّا ۝٦١

62. They will hear in the Paradise no vain discourse, but only the (prayerful) greetings: of peace. And they shall have their provision therein, morning and evening.

لَا یَسۡمَعُوۡنَ فِیۡهَا لَغۡوًا اِلَّا سَلٰمًا ؕ وَلَهُمۡ رِزۡقُهُمۡ فِیۡهَا بُكۡرَةً وَّعَشِیًّا ۝٦٢

63. Such is the Garden which We shall cause (only) those of Our servants to inherit who are righteous and God-fearing.

تِلۡكَ الۡجَنَّةُ الَّتِیۡ نُوۡرِثُ مِنۡ عِبَادِنَا مَنۡ كَانَ تَقِیًّا ۝٦٣

64. And (O Gabriel! say to My Prophet): "We descend not except by the Command of your Lord; His is whatever is before us, and whatever is behind us, and whatever is in-between and your Lord is never forgetful.

وَمَا نَتَنَزَّلُ اِلَّا بِاَمۡرِ رَبِّكَ ۚ لَهٗ مَا بَیۡنَ اَیۡدِیۡنَا وَمَا خَلۡفَنَا وَمَا بَیۡنَ ذٰلِكَ ۚ وَمَا كَانَ رَبُّكَ نَسِیًّا ۝٦٤

65. "He is Lord of the heavens and the earth, and whatever is in-between, so worship Him and be steadfast in His worship. Do you know of any other worthy of His Name?"

رَبُّ السَّمٰوٰتِ وَالۡاَرۡضِ وَمَا بَیۡنَهُمَا فَاعۡبُدۡهُ وَاصۡطَبِرۡ لِعِبَادَتِهٖ ؕ هَلۡ تَعۡلَمُ لَهٗ سَمِیًّا ۝٦٥ ع ۵ ۲

Section 5

66. And man says (by way of denial): "What! when I die, shall I then necessarily soon be brought forth alive?"

وَیَقُوۡلُ الۡاِنۡسَانُ ءَاِذَا مَا مِتُّ لَسَوۡفَ اُخۡرَجُ حَیًّا ۝٦٦

67. But does not man remember that We created him before whereas he was practically nothing?

اَوَلَا یَذۡكُرُ الۡاِنۡسَانُ اَنَّا خَلَقۡنٰهُ مِنۡ قَبۡلُ وَلَمۡ یَكُ شَیۡئًا ۝٦٧

68. So (O My Apostle)! by your Lord! We shall surely gather them and the devils together, then We shall surely bring them around the Hell falling on their knees.

فَوَرَبِّكَ لَنَحۡشُرَنَّهُمۡ وَالشَّیٰطِیۡنَ ثُمَّ لَنُحۡضِرَنَّهُمۡ حَوۡلَ جَهَنَّمَ جِثِیًّا ۝٦٨

69. Then We will surely drag out (one by one) from every group those who had been most fearlessly disobedient to the Lord Most-Kind.

ثُمَّ لَنَنۡزِعَنَّ مِنۡ كُلِّ شِیۡعَةٍ اَیُّهُمۡ اَشَدُّ عَلَی الرَّحۡمٰنِ عِتِیًّا ۝٦٩

70. Then certainly We know best those who are most deserving of being roasted in the Fire.

ثُمَّ لَنَحۡنُ اَعۡلَمُ بِالَّذِیۡنَ هُمۡ اَوۡلٰی بِهَا صِلِیًّا ۝٧٠

71. And there is not one of you but will pass over the Hell. This is finally decided by your Lord and is a thing decreed.

وَاِنۡ مِّنۡكُمۡ اِلَّا وَارِدُهَا ۚ كَانَ عَلٰی رَبِّكَ حَتۡمًا مَّقۡضِیًّا ۝٧١

72. Then We shall save those who guarded against evil, for Fear of Allah and leave the wrongdoers in Hell fallen on their knees.

ثُمَّ نُنَجِّی الَّذِیۡنَ اتَّقَوۡا وَّنَذَرُ الظّٰلِمِیۡنَ فِیۡهَا جِثِیًّا ۝٧٢

73. And when Our Revelations are recited to them in detail the infidels say to the Believers: "(Tell us only this) of our two parties who has a more comfortable house and whose drawing room is better?"

وَاِذَا تُتۡلٰی عَلَیۡهِمۡ اٰیٰتُنَا بَیِّنٰتٍ قَالَ الَّذِیۡنَ كَفَرُوۡا لِلَّذِیۡنَ اٰمَنُوۡۤا ۙ اَیُّ الۡفَرِیۡقَیۡنِ خَیۡرٌ مَّقَامًا وَّاَحۡسَنُ نَدِیًّا ۝٧٣

74. And (these fools have never pondered) how many generations have We destroyed before them, who were better in worldly goods and outward adornment (than they)?

وَكَمۡ اَهۡلَكۡنَا قَبۡلَهُمۡ مِّنۡ قَرۡنٍ هُمۡ اَحۡسَنُ اَثَاثًا وَّرِءۡیًا ۝٧٤

75. Say you: "Whosoever is (lost) in error, Lord the Most-Kind prolongs his length of days until when they see that which has been promised, namely either the torment or the approach of the Hour they shall come to realize as to who is worse in respect of dwelling and weaker in respect of forces."

قُلۡ مَنۡ كَانَ فِی الضَّلٰلَةِ فَلۡیَمۡدُدۡ لَهُ الرَّحۡمٰنُ مَدًّا ۚ حَتّٰۤی اِذَا رَاَوۡا مَا یُوۡعَدُوۡنَ اِمَّا الۡعَذَابَ وَاِمَّا السَّاعَةَ ؕ فَسَیَعۡلَمُوۡنَ مَنۡ هُوَ شَرٌّ مَّكَانًا وَّاَضۡعَفُ جُنۡدًا ۝٧٥

76. And Allah keeps increasing in guidance those who let themselves be guided. And the deeds that live, the good deeds, are with your Lord better in respect of reward and better in respect of return.

وَيَزِيْدُ اللّٰهُ الَّذِيْنَ اهْتَدَوْا هُدًى ۭ وَ
الْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا
وَّخَيْرٌ مَّرَدًّا ﴿٧٦﴾

77. Did you see him who denied Our Revelations and said: "I shall most certainly be given wealth and children?"

اَفَرَءَيْتَ الَّذِيْ كَفَرَ بِاٰيٰتِنَا وَ قَالَ لَاُوْتَيَنَّ
مَالًا وَّوَلَدًا ﴿٧٧﴾

78. (Why such boasting!) Has he come to know of the unseen or has he taken any promise from the Lord Most-Kind?

اَطَّلَعَ الْغَيْبَ اَمِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ
عَهْدًا ﴿٧٨﴾

79. No, never! We write down what he says, and We shall prolong for him the torment to any length–

كَلَّا سَنَكْتُبُ مَا يَقُوْلُ وَنَمُدُّ لَهٗ مِنَ الْعَذَابِ
مَدًّا ﴿٧٩﴾

80. And it is We Who will be the Inheritor of what he proclaims to be his (namely his wealth and children), and he will come to Us all alone.

وَّنَرِثُهٗ مَا يَقُوْلُ وَ يَاْتِيْنَا فَرْدًا ﴿٨٠﴾

81. And they have taken (for worship) other gods beside Allah, that they should be their supporters–

وَاتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اٰلِهَةً لِّيَكُوْنُوْا لَهُمْ
عِزًّا ﴿٨١﴾

82. No, never! soon those false gods will deny their worship, and will(instead) become their opponents.

كَلَّا سَيَكْفُرُوْنَ بِعِبَادَتِهِمْ وَ يَكُوْنُوْنَ عَلَيْهِمْ
ضِدًّا ﴿٨٢﴾

ع ۵ ۸

Section 6

83. Did you not see that We have set the devils upon the infidels, and they keep inciting them (against Islam) all the time?

اَلَمْ تَرَ اَنَّآ اَرْسَلْنَا الشَّيٰطِيْنَ عَلَى الْكٰفِرِيْنَ
تَؤُزُّهُمْ اَزًّا ﴿٨٣﴾

84. So hasten not against them (for overtaking of the torment). We are keeping count of their days (of life only too well).

فَلَا تَعْجَلْ عَلَيْهِمْ اِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾

85. The Day when We gather the righteous to the Presence of the Lord Most-Kind as honoured guests–

يَوْمَ نَحْشُرُ الْمُتَّقِيْنَ اِلَى الرَّحْمٰنِ وَفْدًا ﴿٨٥﴾

86. And (on that Day) drive the guilty to Hell like thirsty beasts.

وَّنَسُوْقُ الْمُجْرِمِيْنَ اِلٰى جَهَنَّمَ وِرْدًا ﴿٨٦﴾

وقف لازم

87. They will have no power of intercession except those who have taken a covenant with the Most-Kind Lord.

لَا يَمْلِكُوْنَ الشَّفَاعَةَ اِلَّا مَنِ اتَّخَذَ عِنْدَ
الرَّحْمٰنِ عَهْدًا ﴿٨٧﴾

88. And the infidels say: "The Lord Most-Kind has taken (so-and-so as) a son."

وَقَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا ﴿٨٨﴾

89. (O infidels!) certainly you have uttered a thing most monstrous!

لَقَدْ جِئْتُمْ شَيْـًٔا اِدًّا ﴿٨٩﴾

90. The heavens may well-nigh burst at this (profanity) and the earth may split asunder and the mountains well-nigh fell down in pieces–

تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْاَرْضُ
وَتَخِرُّ الْجِبَالُ هَدًّا ﴿٩٠﴾

91. Because they say that the Lord Most-Kind has taken a son.

اَنْ دَعَوْا لِلرَّحْمٰنِ وَلَدًا ﴿٩١﴾

92. And it becomes not the Lord Most-Kind that He should take (to Himself) a son.

وَمَا يَنْۢبَغِيْ لِلرَّحْمٰنِ اَنْ يَّتَّخِذَ وَلَدًا ﴿٩٢﴾

93. There is not a thing in the heavens and the earth but will appear before the Most-Kind (in submission) as a servant.

اِنْ كُلُّ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ اِلَّآ اٰتِي
الرَّحْمٰنِ عَبْدًا ﴿٩٣﴾

94. Allah has kept count of them and has numbered them all.

لَقَدْ اَحْصٰىهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾

95. And every one of them will appear before Him singly (one by one) on the Day of Resurrection.

وَكُلُّهُمْ اٰتِيْهِ يَوْمَ الْقِيٰمَةِ فَرْدًا ﴿٩٥﴾

96. Surely those who believed and did good deeds, for them the Most-Kind Lord will create love (in their hearts).

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَيَجْعَلُ
لَهُمُ الرَّحْمٰنُ وُدًّا ﴿٩٦﴾

97. So We have made the Qur'an easy by revealing it in your tongue that you may thereby proclaim glad-tidings to the righteous and (at the same time) warn thereby a people who are most contentious.

فَاِنَّمَا يَسَّرْنٰهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِيْنَ وَ
تُنْذِرَ بِهٖ قَوْمًا لُّدًّا ﴿٩٧﴾

98. And how many generations there were whom (now) We destroyed before them! Do you see any one of them, or hear of them as much as a whisper?

وَكَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ تُحِسُّ
مِنْهُمْ مِّنْ اَحَدٍ اَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٩٨﴾

ع

Introduction to Sûrah Ta-Ha

Sûrah Ta-Ha is a Makkan Sûrah, and consists of one hundred and thirty-five verses arranged in eight sections. It was revealed before Hadhrat Umar's conversion to Islam, some seven years before Hijra, because he accepted Islam when he heard his sister reciting some verses of this Sûrah.

Sûrah Ta-Ha was revealed at the time when the Makkan disbelievers' opposition to Islam was at its height as can be judged from the fact that on the day of his conversion to Islam, Umar had left his house with the purpose of killing the Prophet. This was the period of great trial and distress for the Prophet and the small number of his followers. It is only natural that they were very anxious about the future of the Islamic movement.

The opening verses of Sûrah Ta-Ha console the Prophet in his distress, and assure him that Allah has not sent down the Qur'an to make him unhappy, for He has power and domination over everything, and that He will certainly bring him success and triumph. After these comforting and encouraging words comes a detailed account of Prophet Moses' hard and long struggle.

The mission entrusted to Moses was to tell the Pharaoh in his court in the presence of all his officials and courtiers that he was not God, for God is the Creator and Lord of the entire universe and whatever it contains. And Moses did so without fear, without caring for the consequences; and the mighty Pharaoh could not harm him. Then the Pharaoh asked his magicians to frighten Moses with their tricks but their magic proved no match for the miracles given to Moses by his Lord. The magicians admitted their defeat and, recognising Moses as the true prophet of Allah, accepted the religion preached by him.

In addition to challenging the Pharaoh's pretension openly, Moses was given the task of rescuing the Children of Israel from the bondage of Pharaoh and lead them to their land which he did accomplish with the grace of Allah. This account of the fortitude and perseverance of Moses is source of consolation and encouragement for all preachers of truth.

The Sûrah also reviews the foolish and reckless behaviour of the Israelites after their escape from Egypt: instead of giving gratitude to Allah they began to worship the calf fashioned by Samiri.

The concluding verses turn to the refusal of Satan to prostrate before Adam, declare that obstinate refusal to acknowledge and regret errors is the characteristic of Satan, and advise human beings that they should, like their forefather Adam, repent their mistakes and ask forgiveness from Allah Who is merciful and compassionate.

Sûrah 20. Ta-Ha

اٰيَاتُهَا ۱۳۵ ۲۰ سُوْرَةُ طٰهٰ مَكِّيَّةٌ ۴۵ رُكُوْعَاتُهَا

Revealed at Makkah, 8 Sections, 135 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Ta-Ha.

طٰهٰ ۚ ﴿۱﴾

2. We have not sent down the Qur'an to you (O My Apostle!) that you maybe put to toil–

مَآ اَنْزَلْنَا عَلَيْكَ الْقُرْاٰنَ لِتَشْقٰٓى ﴿۲﴾

3. Nay! it is an admonition to him who fears (his Lord)–

اِلَّا تَذْكِرَةً لِّمَنْ يَّخْشٰى ﴿۳﴾

4. (This has been) sent down by Him Who created the earth and the high heavens.

تَنْزِيْلًا مِّمَّنْ خَلَقَ الْاَرْضَ وَ السَّمٰوٰتِ الْعُلٰى ﴿۴﴾

5. The Lord Most-Kind is established on the Throne of Power (of Sovereignty of the Universe befitting His Dignity).

اَلرَّحْمٰنُ عَلَى الْعَرْشِ اسْتَوٰى ﴿۵﴾

6. To Him belongs whatever is in the heavens and whatever is in the earth, and whatever is in-between, and whatever is beneath the wet soil.

لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرٰى ﴿۶﴾

7. And if you speak the word loudly (it is your own will), verily He knows even the hidden mysteries as well as the secrets of the heart.

وَاِنْ تَجْهَرْ بِالْقَوْلِ فَاِنَّهٗ يَعْلَمُ السِّرَّ وَاَخْفٰى ﴿۷﴾

8. Allah it is–there is none worthy of worship but He. His are all Most Beautiful Names.

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ؕ لَهُ الْاَسْمَآءُ الْحُسْنٰى ﴿۸﴾

9. And (O My Apostle!) has there come to you the story of Moses?

وَهَلْ اَتٰىكَ حَدِيْثُ مُوْسٰى ﴿۹﴾

وقف لازم

10. When (on return from Midian one dark night) he saw a fire; he said to his family: "Stay here (awhile); I see a fire, perhaps I may bring for you a brand therefrom or I may find some guide at the fire."

اِذْ رَاٰ نَارًا فَقَالَ لِاَهْلِهِ امْكُثُوْٓا اِنِّىْٓ اٰنَسْتُ نَارًا لَّعَلِّىْٓ اٰتِيْكُمْ مِّنْهَا بِقَبَسٍ اَوْ اَجِدُ عَلَى النَّارِ هُدًى ﴿۱۰﴾

11. So when he reached the spot, a call was made: "O Moses!

فَلَمَّآ اَتٰىهَا نُوْدِيَ يٰمُوْسٰى ﴿١١﴾

12. "Surely, I am your Lord, so take off your shoes; surely you are in the sacred valley Tuwa.

اِنِّيْٓ اَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ ۚ اِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٢﴾

13. "And I have chosen you (for Prophethood); so listen carefully to what is Revealed to you.

وَاَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوْحٰى ﴿١٣﴾

14. "Surely I am Allah, there is no God but I; so worship Me and establish prayer for My Remembrance.

اِنَّنِيْٓ اَنَا اللّٰهُ لَآ اِلٰهَ اِلَّآ اَنَا فَاعْبُدْنِيْ ۙ وَاَقِمِ الصَّلٰوةَ لِذِكْرِيْ ﴿١٤﴾

15. "Surely the Hour (of Resurrection) is to come, I like to keep it concealed so that every one maybe rewarded for what he strives for.

اِنَّ السَّاعَةَ اٰتِيَةٌ اَكَادُ اُخْفِيْهَا لِتُجْزٰى كُلُّ نَفْسٍۢ بِمَا تَسْعٰى ﴿١٥﴾

16. "So let not him, who does not believe in it and follows his own vain desire, prevent you from (believing in) it or you, too, will perish."

فَلَا يَصُدَّنَّكَ عَنْهَا مَنْ لَّا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوٰىهُ فَتَرْدٰى ﴿١٦﴾

17. And (the Voice said): "What is this in your right hand, O Moses?"

وَمَا تِلْكَ بِيَمِيْنِكَ يٰمُوْسٰى ﴿١٧﴾

18. He submitted: "(O my Lord!) this is my staff; I lean on it and with it I beat down leaves for my goats and for me there are also many other uses in it."

قَالَ هِيَ عَصَايَ ۚ اَتَوَكَّؤُا عَلَيْهَا وَاَهُشُّ بِهَا عَلٰى غَنَمِيْ وَلِيَ فِيْهَا مَاٰرِبُ اُخْرٰى ﴿١٨﴾

19. The Voice commanded: "Cast it down on the earth, O Moses!"

قَالَ اَلْقِهَا يٰمُوْسٰى ﴿١٩﴾

20. So he cast it down on the earth, and lo! on the instant it became a serpent, running.

فَاَلْقٰىهَا فَاِذَا هِيَ حَيَّةٌ تَسْعٰى ﴿٢٠﴾

21. It was commanded: "Seize it and fear not. We shall return it to its former state."

قَالَ خُذْهَا وَلَا تَخَفْ ٚ سَنُعِيْدُهَا سِيْرَتَهَا الْاُوْلٰى ﴿٢١﴾

22. And (the Command said): "Press your hand close under your arm; it will come out shining crystal white without any disease, this is but another Sign that (We give you)–

وَاضْمُمْ يَدَكَ اِلٰى جَنَاحِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوْٓءٍ اٰيَةً اُخْرٰى ﴿٢٢﴾

23. "That We may show you of Our greater Signs.

لِنُرِيَكَ مِنْ اٰيٰتِنَا الْكُبْرٰى ﴿٢٣﴾

24. "Go (now) to Pharaoh; surely he has become rebellious–"

اِذْهَبْ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى ﴿٢٤﴾

Section 2

25. Moses prayed: "O my Lord! open my breast for me–

قَالَ رَبِّ اشْرَحْ لِيْ صَدْرِيْ ﴿٢٥﴾

26. "And make my (hard) task easy for me–

وَيَسِّرْ لِيْٓ اَمْرِيْ ﴿٢٦﴾

27. "And loosen the knot of my tongue–

وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِيْ ﴿٢٧﴾

28. "That they may understand well my speech.

يَفْقَهُوْا قَوْلِيْ ﴿٢٨﴾

29. "And appoint for me a minister from my family–

وَاجْعَلْ لِّيْ وَزِيْرًا مِّنْ اَهْلِيْ ﴿٢٩﴾

30. "That is, Aaron, my brother–

هٰرُوْنَ اَخِي ﴿٣٠﴾

31. "Strengthen my back by him–

اشْدُدْ بِهٖٓ اَزْرِيْ ﴿٣١﴾

32. "And associate him in my exploit–

وَاَشْرِكْهُ فِيْٓ اَمْرِيْ ﴿٣٢﴾

33. "So that we two may glorify You much–

كَيْ نُسَبِّحَكَ كَثِيْرًا ﴿٣٣﴾

34. "And may remember You much.

وَّنَذْكُرَكَ كَثِيْرًا ﴿٣٤﴾

35. "Surely (O Lord!) You are Ever-seeing us (both inside and outside)."

اِنَّكَ كُنْتَ بِنَا بَصِيْرًا ﴿٣٥﴾

36. Allah said: "Surely you are granted your request O Moses!

قَالَ قَدْ اُوْتِيْتَ سُؤْلَكَ يٰمُوْسٰى ﴿٣٦﴾

37. "And surely We bestowed on you a favour at another time before this as well–

وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً اُخْرٰٓى ﴿٣٧﴾

38. "When We revealed to your mother (by inspiration) that which was to be revealed–

اِذْ اَوْحَيْنَآ اِلٰٓى اُمِّكَ مَا يُوْحٰٓى ﴿٣٨﴾

39. "That put the baby into a box, then cast the box into the river; the river will cast it upon the shore–then it will be picked up by one who is an enemy to Me and an enemy to him. And (O Moses!) I cast on you a reflection of love from Myself so that whoever saw you might love you and you maybe brought up under My sight.

اَنِ اقْذِفِيْهِ فِي التَّابُوْتِ فَاقْذِفِيْهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَاْخُذْهُ عَدُوٌّ لِّيْ وَعَدُوٌّ لَّهٗ ۭ وَاَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّيْ ڬ وَلِتُصْنَعَ عَلٰي عَيْنِيْ ﴿٣٩﴾

40. Recall, when your sister came walking along and said (to Pharaoh's household): 'May I tell you of one who may nurse him.' So (thus) did We bring you back to your mother that she might cool her eyes at your sight and she should not grieve. And (remember) when you killed a man, then We delivered you from distress and grief and tested you well. Then you stayed for many years among the people of Midian, then you came here according to an appointment decreed, O Moses!

اِذْ تَمْشِیْٓ اُخْتُكَ فَتَقُوْلُ هَلْ اَدُلُّكُمْ عَلٰی مَنْ یَّكْفُلُهٗ ؕ فَرَجَعْنٰكَ اِلٰۤی اُمِّكَ كَیْ تَقَرَّ عَیْنُهَا وَلَا تَحْزَنَ ؕ۬ وَقَتَلْتَ نَفْسًا فَنَجَّیْنٰكَ مِنَ الْغَمِّ وَفَتَنّٰكَ فُتُوْنًا ۬ؕ فَلَبِثْتَ سِنِیْنَ فِیْۤ اَهْلِ مَدْیَنَ ۬ۙ ثُمَّ جِئْتَ عَلٰی قَدَرٍ یّٰمُوْسٰی ﴿٤٠﴾

41. "And I have chosen you particularly for Myself.

وَاصْطَنَعْتُكَ لِنَفْسِیْ ۚ﴿٤١﴾

42. "Go now, you and your brother, with My Signs and be not slack in My Remembrance.

اِذْهَبْ اَنْتَ وَاَخُوْكَ بِاٰیٰتِیْ وَلَا تَنِیَا فِیْ ذِكْرِیْ ۚ﴿٤٢﴾

43. "Go both of you to Pharaoh, for surely he has become rebellious.

اِذْهَبَاۤ اِلٰی فِرْعَوْنَ اِنَّهٗ طَغٰی ۚ ۖ﴿٤٣﴾

44. "And speak to him in gentle words; haply he maybe mindful or he may fear (My Wrath)."

فَقُوْلَا لَهٗ قَوْلًا لَّیِّنًا لَّعَلَّهٗ یَتَذَكَّرُ اَوْ یَخْشٰی ﴿٤٤﴾

45. They both submitted: "Our Lord! we fear lest he may commit excess against us, or treat us with a heavy hand."

قَالَا رَبَّنَاۤ اِنَّنَا نَخَافُ اَنْ یَّفْرُطَ عَلَیْنَاۤ اَوْ اَنْ یَّطْغٰی ﴿٤٥﴾

46. (Allah) said: "Fear not: surely I am with you, Hearing (all) and Seeing (all).

قَالَ لَا تَخَافَاۤ اِنَّنِیْ مَعَكُمَاۤ اَسْمَعُ وَاَرٰی ﴿٤٦﴾

47. "So go forth to him (fearlessly), and say to him: 'Surely, we two are the sent-ones of your Lord, so let the Children of Israel go with us and torment them not (any more). Surely we have brought to you a Sign from your Lord. And peace be to him who follows guidance.

فَاْتِیٰهُ فَقُوْلَاۤ اِنَّا رَسُوْلَا رَبِّكَ فَاَرْسِلْ مَعَنَا بَنِیْۤ اِسْرَآءِیْلَ ۙ۬ وَلَا تُعَذِّبْهُمْ ؕ قَدْ جِئْنٰكَ بِاٰیَةٍ مِّنْ رَّبِّكَ ؕ وَالسَّلٰمُ عَلٰی مَنِ اتَّبَعَ الْهُدٰی ﴿٤٧﴾

48. 'Verily it has been revealed to us that the torment overtakes him who denies (the Word of Allah) and turns away his face.' "

اِنَّا قَدْ اُوْحِیَ اِلَیْنَاۤ اَنَّ الْعَذَابَ عَلٰی مَنْ كَذَّبَ وَتَوَلّٰی ﴿٤٨﴾

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49. Pharaoh said: "Who then is the Lord of you two, O Moses?"

قَالَ فَمَنْ رَّبُّكُمَا یٰمُوْسٰی ﴿٤٩﴾

50. He said: "Our Lord is He Who gave to everything its (proper) form, then guided everything (to the purpose of creation)."

قَالَ رَبُّنَا الَّذِیْۤ اَعْطٰی كُلَّ شَیْءٍ خَلْقَهٗ ثُمَّ هَدٰی ﴿٥٠﴾

51. He said: "(Well, tell me) what is the state of the former generations?"

قَالَ فَمَا بَالُ الْقُرُوْنِ الْاُوْلٰی ﴿٥١﴾

52. He replied: "The knowledge thereof is with my Lord, (inscribed) in a Book. My Lord neither errs nor forgets (anything)–

قَالَ عِلْمُهَا عِنْدَ رَبِّیْ فِیْ كِتٰبٍ ۚ لَا یَضِلُّ رَبِّیْ وَلَا یَنْسَی ۫﴿٥٢﴾

53. "He Who has made the earth for you a bed, and made therein paths for your benefit and sent down water from the sky," then by means of that water We brought forth (from the womb of) the earth separate pairs of various herbs.

الَّذِیْ جَعَلَ لَكُمُ الْاَرْضَ مَهْدًا وَّسَلَكَ لَكُمْ فِیْهَا سُبُلًا وَّاَنْزَلَ مِنَ السَّمَآءِ مَآءً ؕ فَاَخْرَجْنَا بِهٖۤ اَزْوَاجًا مِّنْ نَّبَاتٍ شَتّٰی ﴿٥٣﴾

54. Eat for yourselves and pasture your cattle as well. Surely in it there are Signs (of Our Might and Wisdom) for men of understanding.

كُلُوْا وَارْعَوْا اَنْعَامَكُمْ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّاُولِی النُّهٰی ۠﴿٥٤﴾

Section 3

55. From this very earth We created you, and into it We shall return you, and (on the Day of Gathering) from it We shall bring you forth (alive) once again.

مِنْهَا خَلَقْنٰكُمْ وَفِیْهَا نُعِیْدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً اُخْرٰی ﴿٥٥﴾

56. And surely We showed Pharaoh all Our Signs, even then he denied and refused to believe.

وَلَقَدْ اَرَیْنٰهُ اٰیٰتِنَا كُلَّهَا فَكَذَّبَ وَاَبٰی ﴿٥٦﴾

57. He said: "Have you come to us that you may turn us out of our land by force of your magic, O Moses?

قَالَ اَجِئْتَنَا لِتُخْرِجَنَا مِنْ اَرْضِنَا بِسِحْرِكَ یٰمُوْسٰی ﴿٥٧﴾

58. "Then we too shall bring against you magic like it. So (now) appoint a day of contest between us and yourself which neither we break nor you, and the place of meeting is to be plain and open."

فَلَنَاْتِیَنَّكَ بِسِحْرٍ مِّثْلِهٖ فَاجْعَلْ بَیْنَنَا وَبَیْنَكَ مَوْعِدًا لَّا نُخْلِفُهٗ نَحْنُ وَلَاۤ اَنْتَ مَكَانًا سُوًی ﴿٥٨﴾

59. Moses said: "(Your challenge is accepted). I appoint for you the day of the Festival, and bear in mind that all the people be assembled there early in the forenoon."

قَالَ مَوْعِدُكُمْ يَوْمُ الزِّيْنَةِ وَاَنْ يُّحْشَرَ النَّاسُ
ضُحًى ﴿٥٩﴾

60. Then Pharaoh went back and collected all his plans, and then he came back.

فَتَوَلّٰى فِرْعَوْنُ فَجَمَعَ كَيْدَهٗ ثُمَّ اَتٰى ﴿٦٠﴾

61. Moses said to them: "O wretches, (woe to you!) fabricate not lies against Allah lest He may wipe you out by torment. And (it is His inexorable law that) he who fabricates lies remains ever unsuccessful."

قَالَ لَهُمْ مُّوْسٰى وَيْلَكُمْ لَا تَفْتَرُوْا عَلَى اللّٰهِ
كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ ۚ وَقَدْ خَابَ مَنِ
افْتَرٰى ﴿٦١﴾

62. So they started disputing between themselves about this affair and consult one another secretly.

فَتَنَازَعُوْۤا اَمْرَهُمْ بَيْنَهُمْ وَاَسَرُّوا النَّجْوٰى ﴿٦٢﴾

63. They said: "Verily these two are magicians; they intend to drive you out of your land by force of their magic, and to wipe out the ideal ways (of your culture and civilisation).

قَالُوْۤا اِنْ هٰذٰىنِ لَسٰحِرٰنِ يُرِيْدٰنِ اَنْ يُّخْرِجٰكُمْ
مِّنْ اَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيْقَتِكُمُ
الْمُثْلٰى ﴿٦٣﴾

64. "So collect all your devices, then come in ranks; and the party which wins (the contest) today will achieve its goal."

فَاَجْمِعُوْا كَيْدَكُمْ ثُمَّ ائْتُوْا صَفًّا ۚ وَقَدْ اَفْلَحَ الْيَوْمَ
مَنِ اسْتَعْلٰى ﴿٦٤﴾

65. The magicians said: "O Moses! will you cast down first or shall we be the first to cast down?"

قَالُوْا يٰمُوْسٰۤى اِمَّاۤ اَنْ تُلْقِيَ وَاِمَّاۤ اَنْ نَّكُوْنَ
اَوَّلَ مَنْ اَلْقٰى ﴿٦٥﴾

66. He said: "Nay! you cast down (first)." Then all at once their ropes and their rods, by the effect of their magic seemed to him as if they were running.

قَالَ بَلْ اَلْقُوْا ۚ فَاِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ
اِلَيْهِ مِنْ سِحْرِهِمْ اَنَّهَا تَسْعٰى ﴿٦٦﴾

67. Then Moses felt (a sort of) fear within himself.

فَاَوْجَسَ فِيْ نَفْسِهٖ خِيْفَةً مُّوْسٰى ﴿٦٧﴾

68. We said:"(O Moses!)fear not, certainly you will have the upper hand.

قُلْنَا لَا تَخَفْ اِنَّكَ اَنْتَ الْاَعْلٰى ﴿٦٨﴾

69. "And cast down on the earth that (staff) in your right hand, it shall swallow up what they have wrought. What they have made is just a magician's trick. And the magician prospers not wherever he goes."

وَاَلْقِ مَا فِيْ يَمِيْنِكَ تَلْقَفْ مَا صَنَعُوْا ۗ اِنَّمَا
صَنَعُوْا كَيْدُ سٰحِرٍ ۗ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ
اَتٰى ﴿٦٩﴾

70. So the magicians were made to fall down prostrating. They (openly) declared: "(O people, listen,) we have believed in the Lord of Aaron and Moses."

فَاُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوْۤا اٰمَنَّا بِرَبِّ
هٰرُوْنَ وَمُوْسٰى ﴿٧٠﴾

71. Pharaoh (could not contain himself any more and) said: "You had but believed in Him even before I gave you leave (to the contest). Surely he is but your chief who has taught you (the art of) magic! So I swear that I shall cut off your hands and feet on the opposite sides, and will surely crucify you upon the trunks of palm trees; and you will come to know whose torment is more severe and more lasting."

قَالَ اٰمَنْتُمْ لَهٗ قَبْلَ اَنْ اٰذَنَ لَكُمْ ۗ اِنَّهٗ
لَكَبِيْرُكُمُ الَّذِيْ عَلَّمَكُمُ السِّحْرَ ۚ فَلَاُقَطِّعَنَّ
اَيْدِيَكُمْ وَاَرْجُلَكُمْ مِّنْ خِلَافٍ وَّلَاُصَلِّبَنَّكُمْ
فِيْ جُذُوْعِ النَّخْلِ ۫ وَلَتَعْلَمُنَّ اَيُّنَاۤ اَشَدُّ
عَذَابًا وَّاَبْقٰى ﴿٧١﴾

72. They said: "(O Pharaoh) by Him Who created us, we shall by no means prefer you over those Clear Signs by our Creator which have come to us; so decide whatever you will to decide (about us, we do not care for it). You can decide only about the (mortal) life of this world.

قَالُوْا لَنْ نُّؤْثِرَكَ عَلٰى مَا جَآءَنَا مِنَ الْبَيِّنٰتِ
وَالَّذِيْ فَطَرَنَا فَاقْضِ مَاۤ اَنْتَ قَاضٍ ۗ اِنَّمَا تَقْضِيْ
هٰذِهِ الْحَيٰوةَ الدُّنْيَا ﴿٧٢﴾

73. "Surely we have believed in our Lord that He may forgive our faults, and also the sin to which you have forced us in the way of magic. And Allah is the Best and the Ever-Abiding.

اِنَّاۤ اٰمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطٰيٰنَا وَمَاۤ اَكْرَهْتَنَا
عَلَيْهِ مِنَ السِّحْرِ ۗ وَاللّٰهُ خَيْرٌ وَّاَبْقٰى ﴿٧٣﴾

الثلثة

74. "Surely he who comes in the Presence of his Lord as a culprit, for him is (the Blazing) Hell. He will neither die therein nor live.

اِنَّهٗ مَنْ يَّاْتِ رَبَّهٗ مُجْرِمًا فَاِنَّ لَهٗ جَهَنَّمَ ۗ لَا
يَمُوْتُ فِيْهَا وَلَا يَحْيٰى ﴿٧٤﴾

75. "And he who appears in the Presence of his Lord as a Believer, while he has done good deeds–then these are the (blessed) ones for whom are high ranks–

وَمَنْ يَّاْتِهٖ مُؤْمِنًا قَدْ عَمِلَ الصّٰلِحٰتِ فَاُولٰٓئِكَ لَهُمُ الدَّرَجٰتُ الْعُلٰى ﴿۷۵﴾

76. "(Namely), Gardens Everlasting, with running streams beneath; they will dwell therein for ever. And this is the reward of those who have purified themselves of all evil."

جَنّٰتُ عَدْنٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ وَذٰلِكَ جَزٰٓؤُا مَنْ تَزَكّٰى ﴿۷۶﴾

Section 4

77. And surely We revealed to Moses (on him be peace) saying: "Depart with My servants in the night (from Egypt); (and if the sea blocks the way) strike a dry path for them through the sea with your Staff; you will fear neither overtaking from the rear nor any other danger."

وَلَقَدْ اَوْحَيْنَآ اِلٰى مُوْسٰٓى ۙ اَنْ اَسْرِ بِعِبَادِيْ فَاضْرِبْ لَهُمْ طَرِيْقًا فِي الْبَحْرِ يَبَسًا ۙ لَّا تَخٰفُ دَرَكًا وَّلَا تَخْشٰى ﴿۷۷﴾

78. Then Pharaoh followed them with his armies, and the (fierce waves of the) sea swept over his people and completely covered them up.

فَاَتْبَعَهُمْ فِرْعَوْنُ بِجُنُوْدِهٖ فَغَشِيَهُمْ مِّنَ الْيَمِّ مَا غَشِيَهُمْ ؕ ﴿۷۸﴾

79. And Pharaoh led his people astray, and showed them not the right path of guidance.

وَاَضَلَّ فِرْعَوْنُ قَوْمَهٗ وَمَا هَدٰى ﴿۷۹﴾

80. O Children of Israel (look!) We delivered you from your enemy, and We gave you the promise on the right side of the (Mount) Tur and We sent down on you the Manna and the Salwa (quails).

يٰبَنِيْٓ اِسْرَآءِيْلَ قَدْ اَنْجَيْنٰكُمْ مِّنْ عَدُوِّكُمْ وَوٰعَدْنٰكُمْ جَانِبَ الطُّوْرِ الْاَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوٰى ﴿۸۰﴾

81. Eat of the pure things that We have provided for you, and exceed not the limit therein, or My Wrath will descend on you, and the (ill-fated) one on whom My Wrath descends is bound to perish.

كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ وَلَا تَطْغَوْا فِيْهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِيْ ۚ وَمَنْ يَّحْلِلْ عَلَيْهِ غَضَبِيْ فَقَدْ هَوٰى ﴿۸۱﴾

82. And verily I am the Most-Forgiving to him who repents and believes and does good deeds and then remains firm in (the path of) guidance.

وَاِنِّيْ لَغَفَّارٌ لِّمَنْ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدٰى ﴿۸۲﴾

83. "And for what reason did you hasten from your people, O Moses?"

وَمَآ اَعْجَلَكَ عَنْ قَوْمِكَ يٰمُوْسٰى ﴿۸۳﴾

84. He submitted: "They are close behind me, and I have hastened to You, my Lord, that You maybe pleased."

قَالَ هُمْ اُولَآءِ عَلٰٓى اَثَرِيْ وَعَجِلْتُ اِلَيْكَ رَبِّ لِتَرْضٰى ﴿۸۴﴾

85. (Allah) said: "We have put your people in trial after your coming away, and the Samiri has led them astray."

قَالَ فَاِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْۢ بَعْدِكَ وَاَضَلَّهُمُ السَّامِرِيُّ ﴿۸۵﴾

86. (On hearing this) Moses returned to his people angry and sorrowful. He said: "O my people! did not your Lord promise you a fair promise? Has then a long time passed on the promise (and you lost all hope of its fulfilment), or did you wish that Wrath of your Lord should come upon you so that you broke your promise to me?"

فَرَجَعَ مُوْسٰٓى اِلٰى قَوْمِهٖ غَضْبَانَ اَسِفًا ۚ قَالَ يٰقَوْمِ اَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ۚ اَفَطَالَ عَلَيْكُمُ الْعَهْدُ اَمْ اَرَدْتُّمْ اَنْ يَّحِلَّ عَلَيْكُمْ غَضَبٌ مِّنْ رَّبِّكُمْ فَاَخْلَفْتُمْ مَّوْعِدِيْ ﴿۸۶﴾

87. They said: "We broke not the promise to you of our own accord, but the fact is that we were heavily loaded with the weight of the ornaments of the people (of Pharaoh), and so at the bidding of the Samiri we cast them away as also did the Samiri (his share of ornaments)–"

قَالُوْا مَآ اَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَلٰكِنَّا حُمِّلْنَآ اَوْزَارًا مِّنْ زِيْنَةِ الْقَوْمِ فَقَذَفْنٰهَا فَكَذٰلِكَ اَلْقَى السَّامِرِيُّ ﴿۸۷﴾

88. Then did the Samiri bring forth for them the body of a Calf, which lowed like a cow. Then the Samiri and his disciples said: "(O Children of Jacob!) this is your God and the God of Moses, but Moses forgot."

فَاَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهٗ خُوَارٌ فَقَالُوْا هٰذَآ اِلٰهُكُمْ وَاِلٰهُ مُوْسٰى فَنَسِيَ ؕ ﴿۸۸﴾

89. Did not those fools see that the Calf could not answer any word of theirs, nor had it the power to harm or profit them.

اَفَلَا يَرَوْنَ اَلَّا يَرْجِعُ اِلَيْهِمْ قَوْلًا ۬ وَّلَا يَمْلِكُ لَهُمْ ضَرًّا وَّلَا نَفْعًا ﴿۸۹﴾

Section 5

90. And Aaron indeed had already said to them before (Moses's return from the Mount) "O my people! you have but fallen in temptation on account of

وَلَقَدْ قَالَ لَهُمْ هٰرُوْنُ مِنْ قَبْلُ يٰقَوْمِ اِنَّمَا فُتِنْتُمْ بِهٖ ۚ وَاِنَّ رَبَّكُمُ الرَّحْمٰنُ فَاتَّبِعُوْنِيْ وَاَطِيْعُوْٓا اَمْرِيْ ﴿۹۰﴾

it; and surely your Lord is the Most-Kind, so follow me and obey my command.”

91. The people said: “We shall stick to its worship until Moses comes back to us.”

قَالُوْا لَنْ نَّبْرَحَ عَلَيْهِ عٰكِفِيْنَ حَتّٰى يَرْجِعَ
اِلَيْنَا مُوْسٰى ﴿۹۱﴾

92. Moses said (angrily on return): “O Aaron! what prevented you when you saw them going astray–

قَالَ يٰهٰرُوْنُ مَا مَنَعَكَ اِذْ رَاَيْتَهُمْ
ضَلُّوْٓا ﴿۹۲﴾

93. “From (forsaking them and) following me? Did you, too, disobey my command?”

اَلَّا تَتَّبِعَنِ ؕ اَفَعَصَيْتَ اَمْرِىْ ﴿۹۳﴾

94. Aaron said: “O born of my mother! Seize me not by my beard, nor by my forelock, I did not deal with them sternly for I was afraid lest you might say: ‘You have caused a rift among the Children of Israel and have not waited for my word.’ ”

قَالَ يَبْنَؤُمَّ لَا تَاْخُذْ بِلِحْيَتِىْ وَلَا بِرَاْسِىْ
اِنِّىْ خَشِيْتُ اَنْ تَقُوْلَ فَرَّقْتَ بَيْنَ بَنِىْٓ
اِسْرَآءِيْلَ وَلَمْ تَرْقُبْ قَوْلِىْ ﴿۹۴﴾

95. Moses said: “What was your object (in creating this mischief) O Samiri?”

قَالَ فَمَا خَطْبُكَ يٰسَامِرِىُّ ﴿۹۵﴾

96. He said: “I saw something which the (other) people did not see. So I took a handful of dust from the footstep of the Angel and cast it (into the Calf) and thus did my soul make this thing fair-seeming to me.”

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوْا بِهٖ فَقَبَضْتُ
قَبْضَةً مِّنْ اَثَرِ الرَّسُوْلِ فَنَبَذْتُهَا وَكَذٰلِكَ سَوَّلَتْ
لِىْ نَفْسِىْ ﴿۹۶﴾

97. Moses said (in anger): “Begone then, for you (the punishment) is that you will go about saying: ‘Touch me not;’ and surely there is another promise (i.e. torment) for you that will not be averted. And (just) look at this god of yours to which you held fast in worship. We shall surely burn it, and then scatter its dust in the river.

قَالَ فَاذْهَبْ فَاِنَّ لَكَ فِى الْحَيٰوةِ اَنْ تَقُوْلَ
لَا مِسَاسَ وَاِنَّ لَكَ مَوْعِدًا لَّنْ تُخْلَفَهٗ ۚ وَانْظُرْ
اِلٰٓى اِلٰهِكَ الَّذِىْ ظَلْتَ عَلَيْهِ عَاكِفًا ؕ لَنُحَرِّقَنَّهٗ
ثُمَّ لَنَنْسِفَنَّهٗ فِى الْيَمِّ نَسْفًا ﴿۹۷﴾

98. “Your (true) God is only Allah: there is no God but He. He encompasses everything in His Knowledge.”

اِنَّمَآ اِلٰهُكُمُ اللّٰهُ الَّذِىْ لَآ اِلٰهَ اِلَّا هُوَ ؕ وَسِعَ كُلَّ
شَىْءٍ عِلْمًا ﴿۹۸﴾

99. Thus We recount to you tidings of those who have passed away before you, and indeed We have given you a Reminder full of admonition from Our Presence–

كَذٰلِكَ نَقُصُّ عَلَيْكَ مِنْ اَنْۢبَآءِ مَا قَدْ سَبَقَ ۚ
وَقَدْ اٰتَيْنٰكَ مِنْ لَّدُنَّا ذِكْرًا ﴿۹۹﴾

100. Whoever turns away from it–verily he will bear a burden on the Day of Resurrection.

مَنْ اَعْرَضَ عَنْهُ فَاِنَّهٗ يَحْمِلُ يَوْمَ الْقِيٰمَةِ
وِزْرًا ﴿۱۰۰﴾

101. Such people shall abide therein. And most evil is their burden on the Day of Resurrection–

خٰلِدِيْنَ فِيْهِ ؕ وَسَآءَ لَهُمْ يَوْمَ الْقِيٰمَةِ حِمْلًا ﴿۱۰۱﴾

102. The Day when the trumpet is blown, We shall gather the culprits on that Day, blue-eyed.

يَّوْمَ يُنْفَخُ فِى الصُّوْرِ وَنَحْشُرُ الْمُجْرِمِيْنَ
يَوْمَئِذٍ زُرْقًا ﴿۱۰۲﴾

103. Whispering to one another: “You did not stay in the world but ten days!”

يَّتَخَافَتُوْنَ بَيْنَهُمْ اِنْ لَّبِثْتُمْ اِلَّا عَشْرًا ﴿۱۰۳﴾

104. We know best what they will say, while the most perceptive of them will say: “You did stay but for a single day.

نَحْنُ اَعْلَمُ بِمَا يَقُوْلُوْنَ اِذْ يَقُوْلُ اَمْثَلُهُمْ
طَرِيْقَةً اِنْ لَّبِثْتُمْ اِلَّا يَوْمًا ﴿۱۰۴﴾

Section 6

105. And they ask you about (the fate of) the mountains, say you: “My Lord will uproot them and scatter them as dust–

وَيَسْـَٔلُوْنَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّىْ
نَسْفًا ﴿۱۰۵﴾

106. “Then leave the hilly area an open level plain–

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿۱۰۶﴾

107. “You will not find therein any curve (elevation) nor any slope anywhere.

لَّا تَرٰى فِيْهَا عِوَجًا وَّلَآ اَمْتًا ﴿۱۰۷﴾

108. “On that Day all people will follow the Caller, no one will be able to turn away therefrom; and all voices will be hushed in awe of the Lord Most-Kind. So that you will not hear (on that Day) but a low murmur.

يَوْمَئِذٍ يَّتَّبِعُوْنَ الدَّاعِىَ لَا عِوَجَ لَهٗ ۚ وَخَشَعَتِ
الْاَصْوَاتُ لِلرَّحْمٰنِ فَلَا تَسْمَعُ اِلَّا هَمْسًا ﴿۱۰۸﴾

109. “On that Day no intercession will avail except the intercession of one whom the Most-Kind gives leave and whose word He approves.”

يَوْمَئِذٍ لَّا تَنْفَعُ الشَّفَاعَةُ اِلَّا مَنْ اَذِنَ لَهُ
الرَّحْمٰنُ وَرَضِىَ لَهٗ قَوْلًا ﴿۱۰۹﴾

110. He alone knows what is before them and what is behind them, and they cannot comprehend it in their knowledge

يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيْطُوْنَ بِهٖ عِلْمًا ﴿١١٠﴾

111. And all faces will be cast down in humility before the Ever-Living, the Self-Subsisting, (Lord) and he who bears the (heavy burden of) wrong will fail miserably

وَعَنَتِ الْوُجُوْهُ لِلْحَيِّ الْقَيُّوْمِ ؕ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾

112. And he who does good deeds and is a Believer as well–he will not fear any injustice or denial of his right.

وَمَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ وَهُوَ مُؤْمِنٌ فَلَا يَخٰفُ ظُلْمًا وَّلَا هَضْمًا ﴿١١٢﴾

113. And thus have We sent down, this Arabic Qur'an, and have clearly set forth therein the many punishments for sins, that they may become righteous, or that the Qur'an may create in their minds a sense of understanding.

وَكَذٰلِكَ اَنْزَلْنٰهُ قُرْاٰنًا عَرَبِيًّا وَّصَرَّفْنَا فِيْهِ مِنَ الْوَعِيْدِ لَعَلَّهُمْ يَتَّقُوْنَ اَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾

114. Most High and Exalted is Allah, the True Sovereign. And hasten not with the Qur'an before its revelation is made complete to you, and pray: "My Lord! increase me in knowledge."

فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُّ ۚ وَلَا تَعْجَلْ بِالْقُرْاٰنِ مِنْ قَبْلِ اَنْ يُّقْضٰۤى اِلَيْكَ وَحْيُهٗ ۫ وَقُلْ رَّبِّ زِدْنِيْ عِلْمًا ﴿١١٤﴾

115. And surely We had already taken the covenant of Adam before (not to go near the Forbidden Tree), then he forgot, and We did not find (in this slip) any wilful intention on his part.

وَلَقَدْ عَهِدْنَاۤ اِلٰۤى اٰدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهٗ عَزْمًا ﴿١١٥﴾

Section 7

116. And when We commanded the angels to prostrate before Adam, they all prostrated except Iblis (Satan). He refused (to obey the Command).

وَاِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْۤا اِلَّاۤ اِبْلِيْسَ ؕ اَبٰى ﴿١١٦﴾

117. And We said: "O Adam! Verily he is an enemy to you and an enemy to your wife. So (beware) lest he should turn you both out of the Garden and you are put in trouble.

فَقُلْنَا يٰۤاٰدَمُ اِنَّ هٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقٰى ﴿١١٧﴾

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118. "Surely for you it is granted that you will not feel hungry nor go naked herein–

اِنَّ لَكَ اَلَّا تَجُوْعَ فِيْهَا وَلَا تَعْرٰى ﴿١١٨﴾

119. "And that you will neither feel thirsty nor suffer the heat of the sun."

وَاَنَّكَ لَا تَظْمَؤُا فِيْهَا وَلَا تَضْحٰى ﴿١١٩﴾

120. Then did Satan drop an evil suggestion in his mind, he said: "O Adam! shall I inform you of the Tree of Eternity and a kingdom that never decays?"

فَوَسْوَسَ اِلَيْهِ الشَّيْطٰنُ قَالَ يٰۤاٰدَمُ هَلْ اَدُلُّكَ عَلٰى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلٰى ﴿١٢٠﴾

121. So (at his inducement) the two ate of that Tree, then (all at once) their private parts became naked to them and they began to stick the leaves of the Garden (to cover their bodies). And (thus) did Adam disobey the Command of his Lord, and so he was not successful as to what he had desired.

فَاَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْاٰتُهُمَا وَطَفِقَا يَخْصِفٰنِ عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ ۫ وَعَصٰۤى اٰدَمُ رَبَّهٗ فَغَوٰى ﴿١٢١﴾

122. Then did his Lord choose him (for nearness to Himself) and turned to him (in His Mercy) and gave him guidance.

ثُمَّ اجْتَبٰهُ رَبُّهٗ فَتَابَ عَلَيْهِ وَهَدٰى ﴿١٢٢﴾

123. Allah said: "Get you down from here both of you together–you shall be enemy to one another. Then if there comes to you Guidance from Me, whoso follows My guidance, he will not go astray nor will he be unfortunate.

قَالَ اهْبِطَا مِنْهَا جَمِيْعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ فَاِمَّا يَاْتِيَنَّكُمْ مِّنِّيْ هُدًى ۙ فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقٰى ﴿١٢٣﴾

124. "And whoever turns away from My Remembrance, then for him will be a straitened life, and We shall raise him up blind on the Day of Resurrection."

وَمَنْ اَعْرَضَ عَنْ ذِكْرِيْ فَاِنَّ لَهٗ مَعِيْشَةً ضَنْكًا وَّنَحْشُرُهٗ يَوْمَ الْقِيٰمَةِ اَعْمٰى ﴿١٢٤﴾

125. He will say: "O my Lord! why have You raised me up blind, whereas I was gifted with sight before?"

قَالَ رَبِّ لِمَ حَشَرْتَنِيْۤ اَعْمٰى وَقَدْ كُنْتُ بَصِيْرًا ﴿١٢٥﴾

126. Allah will say: "Thus had Our Signs come to you, but you ignored them; so you too will be ignored this Day."

قَالَ كَذٰلِكَ اَتَتْكَ اٰيٰتُنَا فَنَسِيْتَهَا ۚ وَكَذٰلِكَ الْيَوْمَ تُنْسٰى ﴿١٢٦﴾

127.And thus shall We requite every one who exceeds the limit and believes not in the Revelations of his Lord. And (listen!) the torment of the Hereafter is severest and most lasting.

وَكَذٰلِكَ نَجْزِىْ مَنْ اَسْرَفَ وَلَمْ يُؤْمِنْ بِاٰيٰتِ رَبِّهٖ ؕ وَلَعَذَابُ الْاٰخِرَةِ اَشَدُّ وَاَبْقٰى ﴿١٢٧﴾

128.Has this (fact) not served to guide them to the right path that many generations there were whom We destroyed before them (because of their misdoings) in whose ruined dwellings they (now) move about? Surely therein are Signs (of Our Might) for men of understanding.

اَفَلَمْ يَهْدِ لَهُمْ كَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُوْنِ يَمْشُوْنَ فِىْ مَسٰكِنِهِمْ ؕ اِنَّ فِىْ ذٰلِكَ لَاٰيٰتٍ لِّاُولِى النُّهٰى ﴿١٢٨﴾

Section 8

129.And had not a Word from your Lord already gone forth (with regard to their end) and a term fixed (for respite), the torment would have surely overtaken them right now.

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَكَانَ لِزَامًا وَّاَجَلٌ مُّسَمًّى ؕ ﴿١٢٩﴾

130.So (O My Apostle!) bear patiently their (hurtful) talk and proclaim the praise of your Lord before the rising of the sun and before its setting; glorify Him in the hours of the night and both ends of the day, haply you maybe well-pleased.

فَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ غُرُوْبِهَا ۚ وَمِنْ اٰنَآئِ الَّيْلِ فَسَبِّحْ وَاَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضٰى ﴿١٣٠﴾

131.And do not eye with eager looks what We have given to some of the infidels to enjoy, that is merely the adornment of worldly life (given in order) to test them. And the provision with your Lord is better and everlasting.

وَلَا تَمُدَّنَّ عَيْنَيْكَ اِلٰى مَا مَتَّعْنَا بِهٖۤ اَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيٰوةِ الدُّنْيَا ۙ لِنَفْتِنَهُمْ فِيْهِ ؕ وَرِزْقُ رَبِّكَ خَيْرٌ وَّاَبْقٰى ﴿١٣١﴾

132.And enjoin prayer on your family and you, too, be steadfast over it. We ask not of you any provision. (Rather) it is We Who provide for you. And surely the good end is for piety alone

وَاْمُرْ اَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا ؕ لَا نَسْـَٔلُكَ رِزْقًا ؕ نَحْنُ نَرْزُقُكَ ؕ وَالْعَاقِبَةُ لِلتَّقْوٰى ﴿١٣٢﴾

133.And the infidels say: "Why does not this Prophet bring us any Sign from his Lord?" (Ask them) has not there

وَقَالُوْا لَوْلَا يَاْتِيْنَا بِاٰيَةٍ مِّنْ رَّبِّهٖ ؕ اَوَلَمْ تَاْتِهِمْ بَيِّنَةُ مَا فِى الصُّحُفِ الْاُوْلٰى ﴿١٣٣﴾

come to them a clear account of what is in the former Books?

134.And had We destroyed them with a torment before the coming of the Messenger they would have said: "O our Lord! why did You not send to us an Apostle, so that we might have followed Your Revelations before we were abased and disgraced?"

وَلَوْ اَنَّاۤ اَهْلَكْنٰهُمْ بِعَذَابٍ مِّنْ قَبْلِهٖ لَقَالُوْا رَبَّنَا لَوْلَاۤ اَرْسَلْتَ اِلَيْنَا رَسُوْلًا فَنَتَّبِعَ اٰيٰتِكَ مِنْ قَبْلِ اَنْ نَّذِلَّ وَنَخْزٰى ﴿١٣٤﴾

135.(O My Apostle!) say to them: "Every one is waiting (for the end), so you wait too; and soon you will come to know who are (the followers) of the right path and who are the guided ones."

قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوْا ۚ فَسَتَعْلَمُوْنَ مَنْ اَصْحٰبُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدٰى ﴿١٣٥﴾

Introduction to Sûrah Al-Anbiya

Sûrah Al-Anbiya, The Prophets, is a Makkan Sûrah. It consists of one hundred and twelve verses arranged in seven sections.

The central theme of Sûrah Al-Anbiya is the evil of disbelief in Allah and the Final Reckoning which atrophy man's intellectual faculties to such an extent that he becomes incapable of seeing beyond the world of senses and recognising the realities of spiritual sphere of life. The people who accept this worldly life as the only reality are, naturally, interested only in the fruits of the earth and the lusts of the body, and they would go to any length in pursuit of their desires without giving a thought to what is right and what is wrong, and without caring for how much misery they cause to others and how many lives they wreck. The disbelievers of Makkah belonged to this class of people.

The first part of the Sûrah invites the attention of Makkan disbelievers to the terrible fate of earlier nations who, ignoring the reality of the Hereafter, lived for the pleasures of this world; and exhorts them to take a look at the ruined cities and settlements of those errant peoples scattered along the trade routes they travel.

The Sûrah goes on to demonstrate the truth of the unity of Allah by advancing rational and phenomenological proofs and once again answers the doubts of the disbelievers and associators regarding prophethood and the Hereafter. It explains the reality and position of angels and refutes the associators' unfounded notions about them as the offspring or partners of Allah.

Then the Sûrah narrates some incidents from the lives of certain earlier prophets who faced all trials with courage and patience. The purpose of repeated reference to earlier prophets is to warn the disbelievers and encourage the seekers of truth.

The Sûrah declares that no deed or effort of those who follow the straight path of true belief will go waste, and that they will have no fear and no anxiety on the Day of Judgement whereas those who did not come to the path of truth in spite of all admonitions will become the fuel of Hell.

The last verses of the Sûrah maintain that the Qur'an has all the guidance for success in this world and the Hereafter, that those who follow it need no guidance from any other source, and that its recipient is the Mercy to the Worlds.

Sûrah 21. Al-Anbiya
(The Prophets)

ایاتها ۱۱۲ ۲۱ سُوْرَةُ الْاَنْبِیَآءِ مَکِّیَّةٌ ۷۳ رکوعاتها ۷

Revealed at Makkah, 7 Sections, 112 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. The hour of the Reckoning (of their deeds) for people has drawn near while they are turning away unheeding.	اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِیْ غَفْلَةٍ مُّعْرِضُوْنَ ①
2. There never comes to them any fresh advice from their Lord but they listen to it while they are (lost) in sport–	مَا یَاْتِیْهِمْ مِّنْ ذِکْرٍ مِّنْ رَّبِّهِمْ مُّحْدَثٍ اِلَّا اسْتَمَعُوْهُ وَهُمْ یَلْعَبُوْنَ ②
3. Their hearts are heedless. And the wrongdoers counsel among themselves(against you)in secret, saying: "What is he but a human being like yourselves! Are you then going to follow magic while you see with open eyes (that he is only a man like you)."	لَاهِیَةً قُلُوْبُهُمْ وَاَسَرُّوا النَّجْوَی الَّذِیْنَ ظَلَمُوْا هَلْ هٰذَآ اِلَّا بَشَرٌ مِّثْلُکُمْ اَفَتَاْتُوْنَ السِّحْرَ وَاَنْتُمْ تُبْصِرُوْنَ ③
4. (The Holy Prophet) said: "My Lord knows every word that is uttered in the heaven and the earth, and He is the All-Hearing, the All-Knowing."	قٰلَ رَبِّیْ یَعْلَمُ الْقَوْلَ فِی السَّمَآءِ وَالْاَرْضِ وَهُوَ السَّمِیْعُ الْعَلِیْمُ ④
5. They say: "Nay! these are confused dreams; nay! he has fabricated it himself; nay! He is but a poet! (If he is a true Prophet) let him bring to us a Sign, such as the former Prophets were sent with."	بَلْ قَالُوْٓا اَضْغَاثُ اَحْلَامٍ بَلِ افْتَرٰىهُ بَلْ هُوَ شَاعِرٌ فَلْیَاْتِنَا بِاٰیَةٍ کَمَآ اُرْسِلَ الْاَوَّلُوْنَ ⑤
6. Not a single town which We destroyed believed before them; so will these people now believe?	مَآ اٰمَنَتْ قَبْلَهُمْ مِّنْ قَرْیَةٍ اَهْلَکْنٰهَا اَفَهُمْ یُؤْمِنُوْنَ ⑥
7. And (O My Apostle!) We did not send before you any as Apostles but men to whom We sent revelation. So (O disbelievers!) ask the men of knowledge if you have no knowledge (of the truth) yourselves.	وَمَآ اَرْسَلْنَا قَبْلَکَ اِلَّا رِجَالًا نُّوْحِیْٓ اِلَیْهِمْ فَسْئَلُوْٓا اَهْلَ الذِّکْرِ اِنْ کُنْتُمْ لَا تَعْلَمُوْنَ ⑦

8. And We did not make the bodies of these Prophets such as eat no food, nor were they to live (in this world) for ever.

وَمَا جَعَلْنٰهُمْ جَسَدًا لَّا يَاْكُلُوْنَ الطَّعَامَ وَمَا كَانُوْا خٰلِدِيْنَ ﴿٨﴾

9. Then We made good to them the promise (We had made to them), so We delivered them and those whom We willed (to save) and We destroyed those who exceeded the limit.

ثُمَّ صَدَقْنٰهُمُ الْوَعْدَ فَاَنْجَيْنٰهُمْ وَمَنْ نَّشَآءُ وَاَهْلَكْنَا الْمُسْرِفِيْنَ ﴿٩﴾

10. No doubt, We have sent down to you a Book wherein is admonition for you. Do you not then understand (even that)?

لَقَدْ اَنْزَلْنَآ اِلَيْكُمْ كِتٰبًا فِيْهِ ذِكْرُكُمْ ؕ اَفَلَا تَعْقِلُوْنَ ﴿١٠﴾

Section 2

11. And how many a town did We destroy because they were wrongdoers, and We raised up another nation after (destroying) them.

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَّاَنْشَاْنَا بَعْدَهَا قَوْمًا اٰخَرِيْنَ ﴿١١﴾

12. So when they felt Our Torment coming they tried to flee from it.

فَلَمَّآ اَحَسُّوْا بَاْسَنَآ اِذَا هُمْ مِّنْهَا يَرْكُضُوْنَ ﴿١٢﴾

13. (Nay!) flee not now, and return to the luxuries which were given to you and (return) to your dwellings so that you may be called to account.

لَا تَرْكُضُوْا وَارْجِعُوْٓا اِلٰى مَآ اُتْرِفْتُمْ فِيْهِ وَمَسٰكِنِكُمْ لَعَلَّكُمْ تُسْـَٔلُوْنَ ﴿١٣﴾

14. They said: "Woe to us! surely we were wrongdoers."

قَالُوْا يٰوَيْلَنَآ اِنَّا كُنَّا ظٰلِمِيْنَ ﴿١٤﴾

15. So they kept weeping and wailing till We made them like mown field, (and) extinct (embers).

فَمَا زَالَتْ تِّلْكَ دَعْوٰىهُمْ حَتّٰى جَعَلْنٰهُمْ حَصِيْدًا خٰمِدِيْنَ ﴿١٥﴾

16. And We did not create the heaven and the earth and whatever is in-between for amusement.

وَمَا خَلَقْنَا السَّمَآءَ وَالْاَرْضَ وَمَا بَيْنَهُمَا لٰعِبِيْنَ ﴿١٦﴾

17. Had We wished to make (this universe) a sport, We would have made it so Ourselves (with none to prevent Us); but by no means were We to do so.

لَوْ اَرَدْنَآ اَنْ نَّتَّخِذَ لَهْوًا لَّاتَّخَذْنٰهُ مِنْ لَّدُنَّآ ۖ اِنْ كُنَّا فٰعِلِيْنَ ﴿١٧﴾

18. Nay! We but strike at falsehood with the truth so that it knocks out its brain and lo! it vanishes in no time. And woe to you (O disbelievers) for the (unseemly) things you fabricate.

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهٗ فَاِذَا هُوَ زَاهِقٌ ؕ وَلَكُمُ الْوَيْلُ

مِمَّا تَصِفُوْنَ ﴿١٨﴾

19. And to Him belongs whatever is in the heavens and the earth, and those (angels) who are near Him are not too proud to worship Him, nor are they weary of their service.

وَلَهٗ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ وَمَنْ عِنْدَهٗ لَا يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِهٖ وَلَا يَسْتَحْسِرُوْنَ ﴿١٩﴾

20. They keep glorifying (their Lord) night and day, and they never flag (in their service).

يُسَبِّحُوْنَ الَّيْلَ وَالنَّهَارَ لَا يَفْتُرُوْنَ ﴿٢٠﴾

21. Have they taken some such gods from the (people of the) earth who can give life to the dead (and create something)?

اَمِ اتَّخَذُوْٓا اٰلِهَةً مِّنَ الْاَرْضِ هُمْ يُنْشِرُوْنَ ﴿٢١﴾

22. Had there been in the earth and the heaven other gods beside Allah, then both these (worlds) would have gone to ruins. So Glory be to Allah, the Lord of the Mighty Throne, from the unseemly things they attribute to Him.

لَوْ كَانَ فِيْهِمَآ اٰلِهَةٌ اِلَّا اللّٰهُ لَفَسَدَتَا ۚ فَسُبْحٰنَ اللّٰهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُوْنَ ﴿٢٢﴾

23. He cannot be questioned for what He does, whereas they will all be called to account (for what they do).

لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُوْنَ ﴿٢٣﴾

24. Have they then taken other gods for worship beside Allah? (Say to them O My Apostle): "Bring forth your proof– this Qur'an which is an admonition for those (who are) with me, and the other Books which are an admonition for those before me." Nay! the fact is that most of them know not the Truth, and so turn away from it.

اَمِ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً ؕ قُلْ هَاتُوْا بُرْهَانَكُمْ ۚ هٰذَا ذِكْرُ مَنْ مَّعِيَ وَذِكْرُ مَنْ قَبْلِيْ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ۙ الْحَقَّ فَهُمْ مُّعْرِضُوْنَ ﴿٢٤﴾

25. And We sent not any Apostle before you but We revealed to him: "Verily there is no God but I, therefore worship Me alone."

وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ اِلَّا نُوْحِيْٓ اِلَيْهِ اَنَّهٗ لَآ اِلٰهَ اِلَّآ اَنَا فَاعْبُدُوْنِ ﴿٢٥﴾

26. And they say: "The (Lord) Most-Kind has taken for Himself a son." Glory be to Allah! (How can it be?) Nay! they are but our honoured servants!

وَقَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا سُبْحٰنَهٗ ؕ بَلْ عِبَادٌ مُّكْرَمُوْنَ ﴿٢٦﴾

27. They precede Him not in speech, and they abide by His Command alone.

لَا يَسْبِقُوْنَهٗ بِالْقَوْلِ وَهُمْ بِاَمْرِهٖ
يَعْمَلُوْنَ ﴿٢٧﴾

28. Allah knows whatever is before them and whatever is behind them, and they will only intercede for him whom He approves, and they are awed and fearful of Him (on account of His Independence).

يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ وَلَا
يَشْفَعُوْنَ ۙ اِلَّا لِمَنِ ارْتَضٰى وَهُمْ مِّنْ
خَشْيَتِهٖ مُشْفِقُوْنَ ﴿٢٨﴾

29. And whoever of them should say: "I am a god beside Allah," him We shall recompense with Hell; thus do We reward the wrongdoers.

وَمَنْ يَّقُلْ مِنْهُمْ اِنِّيْٓ اِلٰهٌ مِّنْ دُوْنِهٖ
فَذٰلِكَ نَجْزِيْهِ جَهَنَّمَ ۭ كَذٰلِكَ نَجْزِي
الظّٰلِمِيْنَ ﴿٢٩﴾

Section 3

30. Did not those who disbelieve and deny, ever consider that the heavens and the earth were joined together in the first instance, then We split them asunder? And We made every living thing from water. Will they not then believe?

اَوَلَمْ يَرَ الَّذِيْنَ كَفَرُوْٓا اَنَّ السَّمٰوٰتِ
وَالْاَرْضَ كَانَتَا رَتْقًا فَفَتَقْنٰهُمَا ۭ وَجَعَلْنَا
مِنَ الْمَاۗءِ كُلَّ شَيْءٍ حَيٍّ ۭ اَفَلَا
يُؤْمِنُوْنَ ﴿٣٠﴾

31. And We set up in the earth high mountains (as anchors) so that the earth may not shake with them and We made in these mountains broad path ways that haply they might be guided to the way (to their destination).

وَجَعَلْنَا فِي الْاَرْضِ رَوَاسِيَ اَنْ تَمِيْدَ بِهِمْ ۠
وَجَعَلْنَا فِيْهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ
يَهْتَدُوْنَ ﴿٣١﴾

32. And We made the heaven a roof secure (from wear and tear); and (yet) they turn away from His Signs.

وَجَعَلْنَا السَّمَاۗءَ سَقْفًا مَّحْفُوْظًا ښ وَّهُمْ
عَنْ اٰيٰتِهَا مُعْرِضُوْنَ ﴿٣٢﴾

33. And it is He Who has created the night and the day, and the sun and the moon, all floating in their respective orbits, in a circumference.

وَهُوَ الَّذِيْ خَلَقَ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ
وَالْقَمَرَ ۭ كُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ ﴿٣٣﴾

34. And We have not ordained for any human being before you to abide (in this world) for ever. So if you die, are they going to live for ever?

وَمَا جَعَلْنَا لِبَشَرٍ مِّنْ قَبْلِكَ الْخُلْدَ ۭ اَفَا۟ىِٕنْ
مِّتَّ فَهُمُ الْخٰلِدُوْنَ ﴿٣٤﴾

35. Every soul is to taste of death (sooner or later). And We test you well by confronting you with evil and good (circumstances). And (in the end) to Us is the final return of you all.

كُلُّ نَفْسٍ ذَاۗىِٕقَةُ الْمَوْتِ ۭ وَنَبْلُوْكُمْ
بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۭ وَاِلَيْنَا تُرْجَعُوْنَ ﴿٣٥﴾

36. And when those who disbelieve see you, they take you not but in mockery (saying): "Is this he who speaks ill of your gods?" Whereas they themselves reject the very mention of the Lord Most-Kind.

وَاِذَا رَاٰكَ الَّذِيْنَ كَفَرُوْٓا اِنْ يَّتَّخِذُوْنَكَ
اِلَّا هُزُوًا ۭ اَهٰذَا الَّذِيْ يَذْكُرُ اٰلِهَتَكُمْ ۚ وَهُمْ
بِذِكْرِ الرَّحْمٰنِ هُمْ كٰفِرُوْنَ ﴿٣٦﴾

37. Man is born hasty by nature. Soon I shall show you My Signs, so ask Me not to hasten them.

خُلِقَ الْاِنْسَانُ مِنْ عَجَلٍ ۭ سَاُورِيْكُمْ
اٰيٰتِيْ فَلَا تَسْتَعْجِلُوْنِ ﴿٣٧﴾

38. And they say: "When will this promise (of Resurrection) come to pass if you are truthful?"

وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ
صٰدِقِيْنَ ﴿٣٨﴾

39. Would the unbelievers knew (the time) when they will not be able to ward off the flames of fire from their faces nor from their backs, nor will they be helped.

لَوْ يَعْلَمُ الَّذِيْنَ كَفَرُوْا حِيْنَ لَا يَكُفُّوْنَ عَنْ
وُّجُوْهِهِمُ النَّارَ وَلَا عَنْ ظُهُوْرِهِمْ وَلَا هُمْ
يُنْصَرُوْنَ ﴿٣٩﴾

40. Nay! it will overtake them all of a sudden; so that it will confound them, then they will not be able to avert it, nor will they have any more respite.

بَلْ تَاْتِيْهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا
يَسْتَطِيْعُوْنَ رَدَّهَا وَلَا هُمْ يُنْظَرُوْنَ ﴿٤٠﴾

41. And surely mocked were the Apostles who came before you. So there came upon those who scoffed the torment, that which they used to scoff at.

وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ فَحَاقَ
بِالَّذِيْنَ سَخِرُوْا مِنْهُمْ مَّا كَانُوْا بِهٖ
يَسْتَهْزِءُوْنَ ﴿٤١﴾

Section 4

42. And say: "(O infidels!) who can keep watch on you by night and by day from the Lord Most-Kind (if He were to torment you)?" Nay! they are but averse to the very Remembrance of their Lord.

قُلْ مَنْ يَّكْلَؤُكُمْ بِالَّيْلِ وَالنَّهَارِ مِنَ
الرَّحْمٰنِ ۭ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ
مُّعْرِضُوْنَ ﴿٤٢﴾

43. Have they some other gods who can protect them (from the torment) against Us? Those false gods are unable to help even themselves, nor will they have any support from Us.

اَمْ لَهُمْ اٰلِهَةٌ تَمْنَعُهُمْ مِّنْ دُوْنِنَا ۭ لَا يَسْتَطِيْعُوْنَ
نَصْرَ اَنْفُسِهِمْ وَلَا هُمْ مِّنَّا يُصْحَبُوْنَ ﴿٤٣﴾

44. Nay! We gave them and their forefathers the provision, luxury and comfort until life was prolonged to them (and they were rebellious). Do they not see that We are gradually reducing (the vastness of) the land from its outlying borders? Can they then prevail (against Our decree)?

بَلْ مَتَّعْنَا هٰٓؤُلَآءِ وَاٰبَآءَهُمْ حَتّٰى طَالَ عَلَيْهِمُ الْعُمُرُ اَفَلَا يَرَوْنَ اَنَّا نَاْتِي الْاَرْضَ نَنْقُصُهَا مِنْ اَطْرَافِهَا اَفَهُمُ الْغٰلِبُوْنَ ﴿۴۴﴾

45. Say you: "I only warn you through Revelation and the deaf hear not the call when they are warned (against the Divine torment)."

قُلْ اِنَّمَآ اُنْذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ الدُّعَآءَ اِذَا مَا يُنْذَرُوْنَ ﴿۴۵﴾

46. And if (only) a breath of the torment of your Lord were to touch them they (would come to their senses and) will say: "Woe to us! Verily we were wrongdoers."

وَلَئِنْ مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُوْلُنَّ يٰوَيْلَنَآ اِنَّا كُنَّا ظٰلِمِيْنَ ﴿۴۶﴾

47. And We will set up just balances on the Day of Resurrection, so no one will be wronged a bit. And if there be a deed worth the weight of a grain of mustard-seed, We shall bring it forth. And surely We are Sufficient to take account.

وَنَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا وَاِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ اَتَيْنَا بِهَا وَكَفٰى بِنَا حٰسِبِيْنَ ﴿۴۷﴾

48. And surely We gave Moses and Aaron (on them be peace) the Distinction and the Light and an Admonition for those who keep away from evil–

وَلَقَدْ اٰتَيْنَا مُوْسٰى وَهٰرُوْنَ الْفُرْقَانَ وَضِيَآءً وَّذِكْرًا لِّلْمُتَّقِيْنَ ﴿۴۸﴾

49. Those who keep fearing their Lord, unseen, and are fearful of the Hour of Judgement.

الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُوْنَ ﴿۴۹﴾

50. And this Qur'an is an admonition most blessed, (it is) We Who have sent it down. Do you deny it then?

وَهٰذَا ذِكْرٌ مُّبٰرَكٌ اَنْزَلْنٰهُ اَفَاَنْتُمْ لَهٗ مُنْكِرُوْنَ ﴿۵۰﴾

Section 5

51. And surely We bestowed on Abraham his righteous path from before and We knew him full well.

وَلَقَدْ اٰتَيْنَآ اِبْرٰهِيْمَ رُشْدَهٗ مِنْ قَبْلُ وَكُنَّا بِهٖ عٰلِمِيْنَ ﴿۵۱﴾

52. Recall, when he said to his father and his people: "What are these images before which you keep sitting firmly in worship."

اِذْ قَالَ لِاَبِيْهِ وَقَوْمِهٖ مَا هٰذِهِ التَّمَاثِيْلُ الَّتِيْٓ اَنْتُمْ لَهَا عٰكِفُوْنَ ﴿۵۲﴾

53. They said: "We found our forefathers worshipping them."

قَالُوْا وَجَدْنَآ اٰبَآءَنَا لَهَا عٰبِدِيْنَ ﴿۵۳﴾

54. He said: "Surely you as well as your forefathers have been in open error."

قَالَ لَقَدْ كُنْتُمْ اَنْتُمْ وَاٰبَآؤُكُمْ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿۵۴﴾

55. They said: "Have you brought us the Truth, or are you only sporting?"

قَالُوْٓا اَجِئْتَنَا بِالْحَقِّ اَمْ اَنْتَ مِنَ اللّٰعِبِيْنَ ﴿۵۵﴾

56. He said: "Nay! (I am not sporting) your Lord is He Who is the Lord of the heavens and the earth– Who has created them all; and I am of those who bear witness to this (truth).

قَالَ بَلْ رَّبُّكُمْ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ الَّذِيْ فَطَرَهُنَّ وَاَنَا عَلٰى ذٰلِكُمْ مِّنَ الشّٰهِدِيْنَ ﴿۵۶﴾

57. "And I swear by Allah that I shall devise evil against your idols after you have turned your backs."

وَتَاللّٰهِ لَاَكِيْدَنَّ اَصْنَامَكُمْ بَعْدَ اَنْ تُوَلُّوْا مُدْبِرِيْنَ ﴿۵۷﴾

58. So he broke them into pieces, except the big one of them, that haply they might return to it asking (about the mishap).

فَجَعَلَهُمْ جُذٰذًا اِلَّا كَبِيْرًا لَّهُمْ لَعَلَّهُمْ اِلَيْهِ يَرْجِعُوْنَ ﴿۵۸﴾

59. They said: "Who has done this to our gods? Surely he is of the wrongdoers."

قَالُوْا مَنْ فَعَلَ هٰذَا بِاٰلِهَتِنَآ اِنَّهٗ لَمِنَ الظّٰلِمِيْنَ ﴿۵۹﴾

60. (Some of them) said: "We have heard a youth, called Abraham, speak of them (with evil)."

قَالُوْا سَمِعْنَا فَتًى يَّذْكُرُهُمْ يُقَالُ لَهٗٓ اِبْرٰهِيْمُ ﴿۶۰﴾

61. They said: "Then bring him before the people, so they may bear witness about him."

قَالُوْا فَاْتُوْا بِهٖ عَلٰٓى اَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُوْنَ ﴿۶۱﴾

62. (When Abraham was brought there) they said: "Have you done this to our gods, O Abraham?"

قَالُوْٓا ءَاَنْتَ فَعَلْتَ هٰذَا بِاٰلِهَتِنَا يٰٓاِبْرٰهِيْمُ ﴿۶۲﴾

63. He said: "Rather this big one of them would have done this, so ask them if they can speak."

قَالَ بَلْ فَعَلَهٗ كَبِيْرُهُمْ هٰذَا فَسْـَٔلُوْهُمْ اِنْ كَانُوْا يَنْطِقُوْنَ ﴿۶۳﴾

64. (They were speechless and began to reflect in their minds). Then they turned to themselves and said: "Surely, you yourselves are the wrongdoers."

فَرَجَعُوْٓا اِلٰٓى اَنْفُسِهِمْ فَقَالُوْٓا اِنَّكُمْ اَنْتُمُ الظّٰلِمُوْنَ ﴿۶۴﴾

65. Then they were made to hang down their heads, and reverting (to their earlier misguidance) said: "Surely you know well that they do not speak."	ثُمَّ نُكِسُوْا عَلٰى رُءُوْسِهِمْ ۚ لَقَدْ عَلِمْتَ مَا هٰٓؤُلَآءِ يَنْطِقُوْنَ (٦٥)
66. He said: "(O you fools!) do you then worship instead of Allah these (helpless idols) that can neither benefit you nor can harm you?	قَالَ اَفَتَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكُمْ شَيْـًٔا وَّلَا يَضُرُّكُمْ ؕ (٦٦)
67. "Fie on you and (fie) on these gods whom you worship beside Allah! Do you not then understand even this?"	اُفٍّ لَّكُمْ وَلِمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ ؕ اَفَلَا تَعْقِلُوْنَ (٦٧)
68. They said (with one voice): "Burn him and help your gods, if you have to do something."	قَالُوْا حَرِّقُوْهُ وَانْصُرُوْٓا اٰلِهَتَكُمْ اِنْ كُنْتُمْ فٰعِلِيْنَ (٦٨)
69. (When Abraham was cast in the blazing pyre) We gave the Word: "O Fire! be you cool, and safety for Abraham-"	قُلْنَا يٰنَارُ كُوْنِىْ بَرْدًا وَّسَلٰمًا عَلٰٓى اِبْرٰهِيْمَ ۙ (٦٩)
70. And they intended evil against Abraham, but We made them the worst losers.	وَاَرَادُوْا بِهٖ كَيْدًا فَجَعَلْنٰهُمُ الْاَخْسَرِيْنَ ۚ (٧٠)
71. And We delivered him and Lot and directed them (to shift) to the land in which We had placed the blessings for all peoples of the world.	وَنَجَّيْنٰهُ وَلُوْطًا اِلَى الْاَرْضِ الَّتِىْ بٰرَكْنَا فِيْهَا لِلْعٰلَمِيْنَ (٧١)
72. And We gave him Isaaq (as son) and Jacob (as grandson) and We made them all righteous men of each one of them.	وَوَهَبْنَا لَهٗٓ اِسْحٰقَ ؕ وَيَعْقُوْبَ نَافِلَةً ؕ وَكُلًّا جَعَلْنَا صٰلِحِيْنَ (٧٢)
73. And We made them leaders who guided (people) by Our Command and We enjoined upon by Revelation to them the doing of good deeds, and the establishing of prayer and the giving of the poor- rate (Zakat); and all of them were Our constant servants.	وَجَعَلْنٰهُمْ اَئِمَّةً يَّهْدُوْنَ بِاَمْرِنَا وَاَوْحَيْنَآ اِلَيْهِمْ فِعْلَ الْخَيْرٰتِ وَاِقَامَ الصَّلٰوةِ وَاِيْتَآءَ الزَّكٰوةِ ۚ وَكَانُوْا لَنَا عٰبِدِيْنَ ۙۚ (٧٣)
74. And as to Lot, We gave him authority and knowledge, and We delivered him from the town whose people committed foul deeds. And surely they were a people most wicked and disobedient.	وَلُوْطًا اٰتَيْنٰهُ حُكْمًا وَّعِلْمًا وَّنَجَّيْنٰهُ مِنَ الْقَرْيَةِ الَّتِىْ كَانَتْ تَّعْمَلُ الْخَبٰٓئِثَ ؕ اِنَّهُمْ كَانُوْا قَوْمَ سَوْءٍ فٰسِقِيْنَ ۙ (٧٤)

75. And We made him enter (the fold of) Our Mercy. Verily he was rightly of those worthy of Our special Favour.	وَاَدْخَلْنٰهُ فِىْ رَحْمَتِنَا ؕ اِنَّهٗ مِنَ الصّٰلِحِيْنَ ۧ (٧٥)

Section 6

76. And recall Noah (on him be peace), when he called (Us) long before this. So We granted his prayer and delivered him and his family from a severe distress.	وَنُوْحًا اِذْ نَادٰى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهٗ فَنَجَّيْنٰهُ وَاَهْلَهٗ مِنَ الْكَرْبِ الْعَظِيْمِ ۚ (٧٦)
77. And We helped him against a people who had denied Our Signs. Verily they were a wicked people, so We drowned them all.	وَنَصَرْنٰهُ مِنَ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ؕ اِنَّهُمْ كَانُوْا قَوْمَ سَوْءٍ فَاَغْرَقْنٰهُمْ اَجْمَعِيْنَ (٧٧)
78. And recall David and Solomon (on them be peace), when they were deciding the dispute about a field when the goats of a tribe had strayed therein by night, and We were Witnesses of their judgement.	وَدَاوٗدَ وَسُلَيْمٰنَ اِذْ يَحْكُمٰنِ فِى الْحَرْثِ اِذْ نَفَشَتْ فِيْهِ غَنَمُ الْقَوْمِ ۚ وَكُنَّا لِحُكْمِهِمْ شٰهِدِيْنَ ۙۗ (٧٨)
79. So We made Solomon to understand the case, and to both of them We gave authority and knowledge. And We made subservient to David the mountains and the birds, so they all celebrated Our Praise with him. And verily We were the Bestower (of this Distinction).	فَفَهَّمْنٰهَا سُلَيْمٰنَ ۚ وَكُلًّا اٰتَيْنَا حُكْمًا وَّعِلْمًا ؗ وَّسَخَّرْنَا مَعَ دَاوٗدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ ؕ وَكُنَّا فٰعِلِيْنَ (٧٩)
80. And We taught him the art of making the coats of mail for your benefit that the armour may protect you against your attack. Are you then grateful (for this favour)?	وَعَلَّمْنٰهُ صَنْعَةَ لَبُوْسٍ لَّكُمْ لِتُحْصِنَكُمْ مِّنْۢ بَاْسِكُمْ ۚ فَهَلْ اَنْتُمْ شٰكِرُوْنَ (٨٠)
81. And to Solomon, We made subservient the violent wind that it blew at his bidding to the land which We had blessed. And verily We are Knower of everything.	وَلِسُلَيْمٰنَ الرِّيْحَ عَاصِفَةً تَجْرِىْ بِاَمْرِهٖٓ اِلَى الْاَرْضِ الَّتِىْ بٰرَكْنَا فِيْهَا ؕ وَكُنَّا بِكُلِّ شَىْءٍ عٰلِمِيْنَ (٨١)
82. And We made subservient the devils who dived (in the seas) for him and did other works besides that; and We had a check over them–	وَمِنَ الشَّيٰطِيْنِ مَنْ يَّغُوْصُوْنَ لَهٗ وَيَعْمَلُوْنَ عَمَلًا دُوْنَ ذٰلِكَ ۚ وَكُنَّا لَهُمْ حٰفِظِيْنَ ۙ (٨٢)

83. And recall Job, when he called to his Lord: "Distress has touched me and You are the Most Merciful of the merciful (so have Mercy on my miserable plight)."

وَاَيُّوْبَ اِذْ نَادٰى رَبَّهٗٓ اَنِّىْ مَسَّنِىَ الضُّرُّ وَ
اَنْتَ اَرْحَمُ الرّٰحِمِيْنَ ۝۸۳

84. Then We responded to his call and We removed the distress that afflicted him, and We gave him back his family and alongwith them the like thereof as a Mercy from Us, and this is an admonition to the devotees.

فَاسْتَجَبْنَا لَهٗ فَكَشَفْنَا مَا بِهٖ مِنْ ضُرٍّ وَّ
اٰتَيْنٰهُ اَهْلَهٗ وَمِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنْ
عِنْدِنَا وَذِكْرٰى لِلْعٰبِدِيْنَ ۝۸۴

85. And remember Ishmael, Enoch and Ezekiel (on them be peace)–they were all men of patience and endurance.

وَاِسْمٰعِيْلَ وَاِدْرِيْسَ وَذَا الْكِفْلِ كُلٌّ مِّنَ
الصّٰبِرِيْنَ ۝۸۵

86. And We caused them to enter into Our Mercy. Verily they were all of the (band of) righteous ones.

وَاَدْخَلْنٰهُمْ فِىْ رَحْمَتِنَا اِنَّهُمْ مِّنَ
الصّٰلِحِيْنَ ۝۸۶

87. And remember Jonah when he went away in a rage, and he thought that We would not seize him. Then he cried out through the (layers of) darkness: "There is no deity to be worshipped but You! Glory be to You! Surely I am of the wrongdoers."

وَذَا النُّوْنِ اِذْ ذَّهَبَ مُغَاضِبًا فَظَنَّ اَنْ لَّنْ
نَّقْدِرَ عَلَيْهِ فَنَادٰى فِى الظُّلُمٰتِ اَنْ لَّآ اِلٰهَ
اِلَّآ اَنْتَ سُبْحٰنَكَ اِنِّىْ كُنْتُ مِنَ
الظّٰلِمِيْنَ ۝۸۷

88. So We responded to his call, and delivered him from grief. And likewise do We always deliver the Believers.

فَاسْتَجَبْنَا لَهٗ وَنَجَّيْنٰهُ مِنَ الْغَمِّ وَكَذٰلِكَ
نُـْۨجِى الْمُؤْمِنِيْنَ ۝۸۸

89. And remember Zacharias when he called out to his Lord: "O my Lord! leave not me alone! and surely You are the Best Inheritor of all."

وَزَكَرِيَّآ اِذْ نَادٰى رَبَّهٗ رَبِّ لَا تَذَرْنِىْ فَرْدًا
وَّاَنْتَ خَيْرُ الْوٰرِثِيْنَ ۝۸۹

90. Then We responded to his call and gave him John and We cured his wife for him. Surely they used to hasten in doing good deeds and called upon Us hoping and fearing. And they humbled themselves before Us in prayer.

فَاسْتَجَبْنَا لَهٗ وَوَهَبْنَا لَهٗ يَحْيٰى وَ اَصْلَحْنَا
لَهٗ زَوْجَهٗ اِنَّهُمْ كَانُوْا يُسٰرِعُوْنَ فِى الْخَيْرٰتِ وَ
يَدْعُوْنَنَا رَغَبًا وَّرَهَبًا وَكَانُوْا لَنَا
خٰشِعِيْنَ ۝۹۰

91. And (recall) her who guarded her chastity, then We breathed into her of

وَالَّتِىْٓ اَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيْهَا مِنْ

Our spirit, and We made her and her son a Sign (of Our Might) for all the peoples of the world.

رُّوْحِنَا وَجَعَلْنٰهَا وَابْنَهَآ اٰيَةً لِّلْعٰلَمِيْنَ ۝۹۱

92. (O you who believe in these Prophets!) surely this (belief in Unity) religion, which is all one religion, and I am your Lord, so serve Me alone.

اِنَّ هٰذِهٖٓ اُمَّتُكُمْ اُمَّةً وَّاحِدَةً وَّاَنَا رَبُّكُمْ
فَاعْبُدُوْنِ ۝۹۲

93. But people split up their affairs (into sects) among themselves well, they will all return to Us (in the end).

وَتَقَطَّعُوْٓا اَمْرَهُمْ بَيْنَهُمْ كُلٌّ اِلَيْنَا
رٰجِعُوْنَ ۝۹۳

Section 7

94. Then whoever works good deeds and is a Believer, his efforts are not disregarded. We are surely recording it in his favour.

فَمَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ وَهُوَ مُؤْمِنٌ
فَلَا كُفْرَانَ لِسَعْيِهٖ وَاِنَّا لَهٗ كٰتِبُوْنَ ۝۹۴

95. And it is impossible for a town which We have destroyed that they return.

وَحَرٰمٌ عَلٰى قَرْيَةٍ اَهْلَكْنٰهَآ اَنَّهُمْ لَا
يَرْجِعُوْنَ ۝۹۵

96. Until when Gog and Magog are let loose and they will be coming down with speed from every height.

حَتّٰٓى اِذَا فُتِحَتْ يَاْجُوْجُ وَمَاْجُوْجُ وَهُمْ مِّنْ
كُلِّ حَدَبٍ يَّنْسِلُوْنَ ۝۹۶

97. (Then will it be known that) the True Promise (of Allah) has drawn near, and then the eyes of those who had disbelieved will be staring in horror. (They will say): "Woe to us! we were but heedless of this, nay! we were but wrongdoers."

وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَاِذَا هِىَ شَاخِصَةٌ اَبْصَارُ
الَّذِيْنَ كَفَرُوْا يٰوَيْلَنَا قَدْ كُنَّا فِىْ غَفْلَةٍ
مِّنْ هٰذَا بَلْ كُنَّا ظٰلِمِيْنَ ۝۹۷

98. "(O Associaters!) you and whatever you worship beside Allah–all will be fuel for the Hell. You are going to enter therein.

اِنَّكُمْ وَمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ حَصَبُ
جَهَنَّمَ اَنْتُمْ لَهَا وٰرِدُوْنَ ۝۹۸

99. "(Just think!) had these been gods, they would not have entered Hell. And (the false gods and their worshippers) will all abide therein for ever."

لَوْ كَانَ هٰٓؤُلَآءِ اٰلِهَةً مَّا وَرَدُوْهَا وَ
كُلٌّ فِيْهَا خٰلِدُوْنَ ۝۹۹

100. They will groan in Hell (from intensity of the torment), and they will hear nothing else therein.

لَهُمْ فِيْهَا زَفِيْرٌ وَّ هُمْ فِيْهَا لَا
يَسْمَعُوْنَ ۝۱۰۰

101.No doubt those for whom (Our Promise of) good has already been decreed from Us– they will be kept far-off from the Hell–

اِنَّ الَّذِيْنَ سَبَقَتْ لَهُمْ مِّنَّا الْحُسْنٰٓى اُولٰٓئِكَ
عَنْهَا مُبْعَدُوْنَ ﴿۱۰۱﴾

102.They will not hear even the faintest sound of it; and they will abide for ever amidst (the blessings) that their souls had desired.

لَا يَسْمَعُوْنَ حَسِيْسَهَا وَهُمْ فِيْ مَا اشْتَهَتْ
اَنْفُسُهُمْ خٰلِدُوْنَ ﴿۱۰۲﴾

103.The Great Terror will bring them no grief and the angels will welcome them (saying): "This is that Day of yours which you were promised."

لَا يَحْزُنُهُمُ الْفَزَعُ الْاَكْبَرُ وَتَتَلَقّٰىهُمُ
الْمَلٰٓئِكَةُ هٰذَا يَوْمُكُمُ الَّذِيْ كُنْتُمْ
تُوْعَدُوْنَ ﴿۱۰۳﴾

104.(Remember) the Day when We shall roll up the heaven like the rolling up of the scroll of deeds by the angel Sajil. As We began the first creation, so shall We restore it. This is a Promise binding on Us. And certainly We are going to fulfil it.

يَوْمَ نَطْوِي السَّمَآءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ
كَمَا بَدَاْنَآ اَوَّلَ خَلْقٍ نُّعِيْدُهٗ وَعْدًا عَلَيْنَا
اِنَّا كُنَّا فٰعِلِيْنَ ﴿۱۰۴﴾

105.And surely We wrote it in the Psalms (Scripture) after the admonition that surely My righteous servants will be the inheritors of the earth.

وَلَقَدْ كَتَبْنَا فِي الزَّبُوْرِ مِنْۢ بَعْدِ
الذِّكْرِ اَنَّ الْاَرْضَ يَرِثُهَا عِبَادِيَ
الصّٰلِحُوْنَ ﴿۱۰۵﴾

106.Certainly, there is sufficient in this Qur'an (for success in both the worlds), for a people who are true devotees.

اِنَّ فِيْ هٰذَا لَبَلٰغًا لِّقَوْمٍ عٰبِدِيْنَ ﴿۱۰۶﴾

107.And We have sent you not but as a Mercy to all the worlds.

وَمَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ ﴿۱۰۷﴾

108.Say you: "To me has been revealed only this that your God is (Allah Who is) but One God. So are you ready to accept Islam?"

قُلْ اِنَّمَا يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ
فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ ﴿۱۰۸﴾

109.But if even then they turn away, say you: "I have informed you in all fairness. And I know not whether what you have been promised is near or far.

فَاِنْ تَوَلَّوْا فَقُلْ اٰذَنْتُكُمْ عَلٰى سَوَآءٍ وَاِنْ
اَدْرِيْٓ اَقَرِيْبٌ اَمْ بَعِيْدٌ مَّا تُوْعَدُوْنَ ﴿۱۰۹﴾

110."Surely Allah knows what you speak aloud, and He knows what you conceal (in your hearts).

اِنَّهٗ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا
تَكْتُمُوْنَ ﴿۱۱۰﴾

111."And what do I know (of this respite)! perhaps it maybe a trial for you and an enjoyment till a fixed time."

وَاِنْ اَدْرِيْ لَعَلَّهٗ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ اِلٰى
حِيْنٍ ﴿۱۱۱﴾

112.The Prophet submitted: "O my Lord! decide (between us) with truth. And (O infidels!) our Lord is the Most-Kind and it is He Whose Help is sought against what you utter."

قٰلَ رَبِّ احْكُمْ بِالْحَقِّ وَرَبُّنَا الرَّحْمٰنُ
الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ ﴿۱۱۲﴾

Introduction to Sûrah Al-Hajj

Sûrah Al-Hajj, The Pilgrimage, is a Madinese Sûrah but, according to the majority of scholars, it contains certain verses revealed in the last part of the Makkan period. It consists of seventy-eight verses arranged in ten sections.

The Sûrah begins with an account of the terrible events that will announce the coming of the promised day of doom and proceeds to describe the punishment in store for the arrogant disbelievers.

In this Sûrah Muslims receive Allah's permission to use force to defend themselves against injustice and aggression and His promise of support in their struggle.

The Sûrah pronounces the natural principle of the balance of power between nations, and explains that if all power and resources are allowed to concentrate in the hands of one nation, it will lead to catastrophic results: the weaker nations will be repressed and tyrannised, and the sanctity of their houses of worship will be violated.

The central theme of the oneness of Allah and the irrationality of idolatry which runs throughout the Qur'an is taken up again in this Sûrah.

The Sûrah emphasises the importance of the mission of preaching the true belief entrusted to the Muslim ummah. It urges upon them to rise to such high standards of moral behaviour and bear such sincere and strong witness by their conduct and manners to the truth of their beliefs that people are irresistibly attracted to their religion.

The last verse of the Sûrah reminds Muslims that they should hold fast to the fundamental principles of their faith, put their trust in Allah and devote themselves to the great mission entrusted to them without being distracted by any fear and temptation, for they have no time to waste.

Sûrah 22. Al-Hajj
(The Pilgrimage)

ايَاتُهَا ٧٨ ‏ ٢٢ سُوْرَةُ الْحَجِّ مَدَنِيَّةٌ ١٠٣ ‏ رُكُوْعَاتُهَا ١٠

Revealed at Madinah, 10 Sections, 78 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. O people! fear (the displeasure of) your Lord; verily the tremor of the Hour (of Resurrection) is a thing most severe.

يٰۤاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ ۚ اِنَّ زَلْزَلَةَ السَّاعَةِ شَیْءٌ عَظِيْمٌ ﴿١﴾

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2. The Day you would see its terrors every suckling (mother) will forget her babe whom she suckled, and every pregnant female shall shed her burden, and you will see people as in a drunken state whereas they will not be drunk, but the Torment of Allah will be so terrible (that they will be out of their senses in awe of it).

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّاۤ اَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكٰرٰی وَمَا هُمْ بِسُكٰرٰی وَلٰكِنَّ عَذَابَ اللّٰهِ شَدِيْدٌ ﴿٢﴾

3. And there are some who dispute about Allah without any knowledge and they follow every rebellious devil–

وَمِنَ النَّاسِ مَنْ يُّجَادِلُ فِی اللّٰهِ بِغَيْرِ عِلْمٍ وَّيَتَّبِعُ كُلَّ شَيْطٰنٍ مَّرِيْدٍ ﴿٣﴾

4. For whom it is written: whoever will take him for a friend, him he will surely lead astray, and will guide him towards the torment of the Blazing Fire.

كُتِبَ عَلَيْهِ اَنَّهٗ مَنْ تَوَلَّاهُ فَاَنَّهٗ يُضِلُّهٗ وَيَهْدِيْهِ اِلٰی عَذَابِ السَّعِيْرِ ﴿٤﴾

5. O people! if you are in any doubt about the Resurrection, then just consider the fact that We created you from dust, then from a drop of water (sperm), then from a clot of blood, then from a lump of flesh, some complete in form and some incomplete, that We may show you (the perfection of Our Might). And We cause whom We will to remain in the wombs till an appointed time. Then We bring you forth as babies (and then nourish you) that you may reach your maturity. And of you some die (early) and of you some are brought to a worthless (old) age, so that he knows nothing after knowing. And you see the earth lying barren and dry, and when We send down on it rain-water, it becomes fresh, and swells and puts forth all manner of beauteous growth in pairs.

يٰۤاَيُّهَا النَّاسُ اِنْ كُنْتُمْ فِیْ رَيْبٍ مِّنَ الْبَعْثِ فَاِنَّا خَلَقْنٰكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَّغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ؕ وَنُقِرُّ فِی الْاَرْحَامِ مَا نَشَآءُ اِلٰۤی اَجَلٍ مُّسَمًّی ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوْۤا اَشُدَّكُمْ ۚ وَمِنْكُمْ مَّنْ يُّتَوَفّٰی وَمِنْكُمْ مَّنْ يُّرَدُّ اِلٰۤی اَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْۢ بَعْدِ عِلْمٍ شَيْـًٔا ؕ وَتَرَى الْاَرْضَ هَامِدَةً فَاِذَاۤ اَنْزَلْنَا عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَرَبَتْ وَاَنْۢبَتَتْ مِنْ كُلِّ زَوْجٍۢ بَهِيْجٍ ﴿٥﴾

6. This (multicoloured growth is a positive proof)that Allah alone is the Truth, and He gives life to the dead, and verily He is Potent over every-thing–

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّهٗ يُحْيِ الْمَوْتٰى
وَاَنَّهٗ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٦﴾

7. As it is, certainly the Day of Resurrection is bound to come–and there is not the least doubt therein–and Allah will raise up those (dead) who are in the graves.

وَّاَنَّ السَّاعَةَ اٰتِيَةٌ لَّا رَيْبَ فِيْهَا ۙ وَاَنَّ اللّٰهَ
يَبْعَثُ مَنْ فِي الْقُبُوْرِ ﴿٧﴾

8. And among mankind are those who dispute about Allah without knowledge and without any argument and without any enlightening Book–

وَمِنَ النَّاسِ مَنْ يُّجَادِلُ فِي اللّٰهِ بِغَيْرِ
عِلْمٍ وَّلَا هُدًى وَّلَا كِتٰبٍ مُّنِيْرٍ ﴿٨﴾

9. Turning his neck from truth (in arrogance) in order that he may lead astray(others as well) from the Path of Allah. For him is disgrace in the world, and on the Day of Resurrection We shall make him taste the torment of Blazing Fire.

ثَانِيَ عِطْفِهٖ لِيُضِلَّ عَنْ سَبِيْلِ اللّٰهِ ؕ لَهٗ فِي
الدُّنْيَا خِزْيٌ وَّ نُذِيْقُهٗ يَوْمَ الْقِيٰمَةِ
عَذَابَ الْحَرِيْقِ ﴿٩﴾

10. (Bringing home to him that) this is the punishment for what your two hands sent before and Allah is not in the least oppressing to His servants.

ذٰلِكَ بِمَا قَدَّمَتْ يَدٰكَ وَ اَنَّ اللّٰهَ لَيْسَ
بِظَلَّامٍ لِّلْعَبِيْدِ ﴿١٠﴾

منزل ٤

Section 2

11. And among people is he who worships Allah (standing) on the very edge; then if there reaches him any good (from this worship) he is contented with it; and if there befalls him any trial he at once turns away his face (from Faith). Such a one loses both this world and the Hereafter. And that indeed is a manifest loss.

وَمِنَ النَّاسِ مَنْ يَّعْبُدُ اللّٰهَ عَلٰى حَرْفٍ ۚ
فَاِنْ اَصَابَهٗ خَيْرُ اِۨطْمَاَنَّ بِهٖ ۚ وَ اِنْ
اَصَابَتْهُ فِتْنَةُ اِۨنْقَلَبَ عَلٰى وَجْهِهٖ ۚ
خَسِرَ الدُّنْيَا وَالْاٰخِرَةَ ؕ ذٰلِكَ هُوَ الْخُسْرَانُ
الْمُبِيْنُ ﴿١١﴾

12. He worships beside Allah that which can neither harm him nor can profit him. That is indeed straying afar.

يَدْعُوْا مِنْ دُوْنِ اللّٰهِ مَا لَا يَضُرُّهٗ وَمَا
لَا يَنْفَعُهٗ ؕ ذٰلِكَ هُوَ الضَّلٰلُ الْبَعِيْدُ ﴿١٢﴾

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13. He worships him whose harm is nearer than his profit. Surely a most evil patron, and surely a most vile comrade!

يَدْعُوْا لَمَنْ ضَرُّهٗۤ اَقْرَبُ مِنْ نَّفْعِهٖ ؕ لَبِئْسَ
الْمَوْلٰى وَلَبِئْسَ الْعَشِيْرُ ﴿١٣﴾

14. No doubt, Allah will cause those who believed and did righteous deeds to enter Gardens with streams running beneath. No doubt, Allah does what He will.

اِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا
الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ
اِنَّ اللّٰهَ يَفْعَلُ مَا يُرِيْدُ ﴿١٤﴾

15. And whosoever imagines that Allah will not help His Favoured Apostle in the world, nor in the Hereafter, let him hang himself by means of a rope tied to the ceiling (with the noose round his neck), then cut it off and then let him see whether his device (to commit suicide) has taken away the rage in his heart.

مَنْ كَانَ يَظُنُّ اَنْ لَّنْ يَّنْصُرَهُ اللّٰهُ فِي
الدُّنْيَا وَالْاٰخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ اِلَى السَّمَآءِ
ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهٗ
مَا يَغِيْظُ ﴿١٥﴾

16. And thus We have sent down this Book with clear arguments, and surely Allah guides whom He will.

وَكَذٰلِكَ اَنْزَلْنٰهُ اٰيٰتٍۭ بَيِّنٰتٍ ۙ وَّاَنَّ اللّٰهَ
يَهْدِيْ مَنْ يُّرِيْدُ ﴿١٦﴾

17. Surely the Believers (Muslims) and the Jews and the Sabeans, and the Christians and the Magians and the polytheists–Allah will decide between all (the parties) on the Day of Resurrection. Verily Allah is Witness over everything.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَادُوْا وَالصّٰبِـِٕيْنَ
وَالنَّصٰرٰى وَالْمَجُوْسَ وَالَّذِيْنَ اَشْرَكُوْا ۖ اِنَّ
اللّٰهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ ؕ اِنَّ اللّٰهَ
عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ﴿١٧﴾

18. Do you not see that to Allah prostrates whatever is in the heavens and whatever is in the earth–the sun and the moon and the stars, and the mountains and the trees and the beasts, and many of mankind as well? And there are also many on whom the torment is decreed and he whom Allah degrades, there is none to honour him. And verily Allah does what He pleases.

اَلَمْ تَرَ اَنَّ اللّٰهَ يَسْجُدُ لَهٗ مَنْ فِي السَّمٰوٰتِ
وَمَنْ فِي الْاَرْضِ وَالشَّمْسُ وَ الْقَمَرُ وَ
النُّجُوْمُ وَ الْجِبَالُ وَالشَّجَرُ وَالدَّوَآبُّ وَ
كَثِيْرٌ مِّنَ النَّاسِ ؕ وَكَثِيْرٌ حَقَّ عَلَيْهِ
الْعَذَابُ ؕ وَمَنْ يُّهِنِ اللّٰهُ فَمَا لَهٗ مِنْ
مُّكْرِمٍ ؕ اِنَّ اللّٰهَ يَفْعَلُ مَا يَشَآءُ ۩ ﴿١٨﴾

السجدة ٩

19. These are two opposite parties who are disputing about their Lord; then those who disbelieved, for them have been prepared garments of fire. And boiling hot water will be poured down over their heads.

هٰذٰنِ خَصْمٰنِ اخْتَصَمُوْا فِيْ رَبِّهِمْ فَالَّذِيْنَ
كَفَرُوْا قُطِّعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ ؕ يُصَبُّ
مِنْ فَوْقِ رُءُوْسِهِمُ الْحَمِيْمُ ﴿١٩﴾

20. With this scalding water what is in their bellies will be melted and their skins too will also be dissolved.

يُصْهَرُ بِهٖ مَا فِيْ بُطُوْنِهِمْ وَالْجُلُوْدُ ﴿٢٠﴾

21. And for them will be maces of iron (to thrash them with).

وَلَهُمْ مَّقَامِعُ مِنْ حَدِيْدٍ ﴿٢١﴾

22. Whenever they would seek to get out of it because of anguish and grief, they shall be pushed back into it, and (it will be said): taste the torment of the Blazing Fire.

كُلَّمَآ اَرَادُوْٓا اَنْ يَّخْرُجُوْا مِنْهَا مِنْ غَمٍّ
اُعِيْدُوْا فِيْهَا ۗ وَذُوْقُوْا عَذَابَ الْحَرِيْقِ ﴿٢٢﴾

Section 3

23. No doubt, Allah shall cause those who believed and worked righteous deeds, to enter Gardens with streams flowing underneath, they will be made to wear in the Paradise bracelets of gold, and pearls, and their dress therein will be of silk.

اِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا
الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ
يُحَلَّوْنَ فِيْهَا مِنْ اَسَاوِرَ مِنْ ذَهَبٍ
وَّلُؤْلُؤًا ۗ وَلِبَاسُهُمْ فِيْهَا حَرِيْرٌ ﴿٢٣﴾

24. And they were guided to pure speech and were guided to the Path of Allah, the All-Praiseworthy.

وَهُدُوْٓا اِلَى الطَّيِّبِ مِنَ الْقَوْلِ ۚۖ وَهُدُوْٓا اِلٰى
صِرَاطِ الْحَمِيْدِ ﴿٢٤﴾

25. Verily those who disbelieve and hinder (others) from the Path of Allah and from the Sacred Mosque which We have appointed (the centre (of guidance) for all mankind (without discrimination), equal in respect of which are the dwellers therein and the visitors thereto and whoso desires (to commit) any excesses therein wrongfully, then We shall make him taste a painful torment.

اِنَّ الَّذِيْنَ كَفَرُوْا وَيَصُدُّوْنَ عَنْ سَبِيْلِ
اللّٰهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِيْ جَعَلْنٰهُ
لِلنَّاسِ سَوَآءَ ۨ الْعَاكِفُ فِيْهِ وَالْبَادِ ؕ وَمَنْ
يُّرِدْ فِيْهِ بِاِلْحَادٍۢ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ
اَلِيْمٍ ﴿٢٥﴾

Section 4

26. And recall, when We appointed for Abraham the right site of (building) the House (saying): "Associate not with Me (any) in worship and keep My House clean for those making round of it, and those who stand to pray therein and those who bow and prostrate themselves,

وَاِذْ بَوَّاْنَا لِاِبْرٰهِيْمَ مَكَانَ الْبَيْتِ اَنْ لَّا
تُشْرِكْ بِيْ شَيْـًٔا وَّطَهِّرْ بَيْتِيَ لِلطَّآئِفِيْنَ
وَالْقَآئِمِيْنَ وَالرُّكَّعِ السُّجُوْدِ ﴿٢٦﴾

27. "And proclaim among people the Pilgrimage. They will come to you on foot and mounted on any lean camel coming from every distant track.

وَاَذِّنْ فِي النَّاسِ بِالْحَجِّ يَاْتُوْكَ رِجَالًا
وَّعَلٰى كُلِّ ضَامِرٍ يَّاْتِيْنَ مِنْ كُلِّ فَجٍّ
عَمِيْقٍ ﴿٢٧﴾

28. "(Proclaim) so that they may present themselves for their (worldly and spiritual) benefits, and may mention the name of Allah on the days appointed, over the dumb cattle (at the time of slaughter) which Allah has provided for them. So eat of it yourselves and feed the needy in distress.

لِّيَشْهَدُوْا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللّٰهِ
فِيْٓ اَيَّامٍ مَّعْلُوْمٰتٍ عَلٰى مَا رَزَقَهُمْ مِّنْۢ
بَهِيْمَةِ الْاَنْعَامِ ۚ فَكُلُوْا مِنْهَا وَاَطْعِمُوا
الْبَآئِسَ الْفَقِيْرَ ﴿٢٨﴾

29. "Thereafter let them cleanse their dirt and fulfil their vows and make round of the House Most Ancient."

ثُمَّ لْيَقْضُوْا تَفَثَهُمْ وَلْيُوْفُوْا نُذُوْرَهُمْ وَلْيَطَّوَّفُوْا
بِالْبَيْتِ الْعَتِيْقِ ﴿٢٩﴾

30. Keep these Commands in mind. And whoso respects the Sanctities of Allah, it will be better for him with his Lord. And made lawful to you are the mute quadrupeds except those whose prohibition has been recited to you. So keep away from the filth of the idols, and avoid the false word–

ذٰلِكَ ۗ وَمَنْ يُّعَظِّمْ حُرُمٰتِ اللّٰهِ فَهُوَ خَيْرٌ
لَّهٗ عِنْدَ رَبِّهٖ ۗ وَاُحِلَّتْ لَكُمُ الْاَنْعَامُ اِلَّا
مَا يُتْلٰى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ
الْاَوْثَانِ وَاجْتَنِبُوْا قَوْلَ الزُّوْرِ ﴿٣٠﴾

31. Being pure for Allah, associating none with Allah. And whoever associates anything with Allah, it is as though he had fallen from the sky, and some bird had snatched him away or the wind had blown him away to a far-off place.

حُنَفَآءَ لِلّٰهِ غَيْرَ مُشْرِكِيْنَ بِهٖ ۗ وَمَنْ يُّشْرِكْ
بِاللّٰهِ فَكَاَنَّمَا خَرَّ مِنَ السَّمَآءِ فَتَخْطَفُهُ
الطَّيْرُ اَوْ تَهْوِيْ بِهِ الرِّيْحُ فِيْ مَكَانٍ
سَحِيْقٍ ﴿٣١﴾

32. That is the Truth. And whoso respects the Signs of Allah, then this respect is because of the piety of hearts.

ذٰلِكَ ۚ وَمَنْ يُّعَظِّمْ شَعَآئِرَ اللّٰهِ فَاِنَّهَا
مِنْ تَقْوَى الْقُلُوْبِ ﴿٣٢﴾

33. There are many benefits for you in the cattle for an appointed term, then their place of sacrifice is quite close to the Ancient House.

لَكُمْ فِيْهَا مَنَافِعُ اِلٰٓى اَجَلٍ مُّسَمًّى ثُمَّ
مَحِلُّهَآ اِلَى الْبَيْتِ الْعَتِيْقِ ﴿٣٣﴾

Section 5

34. And for every people We have appointed a sacrifice, that they may mention the (Sacred) name of Allah over the dumb quadrupeds at the time of slaughter, which He has provided to them. And your God is One God, so submit to Him alone, and (O My Apostle!) proclaim glad-tidings to those who humble themselves.

وَلِكُلِّ اُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ
اللّٰهِ عَلٰى مَا رَزَقَهُمْ مِّنْۢ بَهِيْمَةِ الْاَنْعَامِ ۗ
فَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ فَلَهٗٓ اَسْلِمُوْا ۗ وَبَشِّرِ
الْمُخْبِتِيْنَ ﴿٣٤﴾

35. Those whose hearts when Allah is mentioned are filled with fear and who bear with patience whatever (hardship) befalls them, and who establish prayer and spend in Our Path out of what We have given them.

الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ
وَالصّٰبِرِيْنَ عَلٰى مَآ اَصَابَهُمْ وَالْمُقِيْمِي
الصَّلٰوةِ ۙ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿٣٥﴾

36. And the sacrificial bulky animals! We have appointed them for you among the Signs of Allah. In them there is good for you. So mention over them the name of Allah while standing on three legs, and tied up with one leg. Then when they fall down on their sides eat of it yourselves and feed the contented as well as the (needy) beggar. Thus We have subjected these animals to you that you may give thanks to Allah (for the favour).

وَالْبُدْنَ جَعَلْنٰهَا لَكُمْ مِّنْ شَعَآئِرِ اللّٰهِ لَكُمْ
فِيْهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللّٰهِ عَلَيْهَا صَوَآفَّ ۚ
فَاِذَا وَجَبَتْ جُنُوْبُهَا فَكُلُوْا مِنْهَا وَاَطْعِمُوا
الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذٰلِكَ سَخَّرْنٰهَا لَكُمْ لَعَلَّكُمْ
تَشْكُرُوْنَ ﴿٣٦﴾

37. Neither their flesh nor their blood reaches Allah, but it is piety from you that reaches Him. Thus He has subjected them to you so that you may glorify Allah for the favour that He has guided you. And (O My Apostle!) give glad-tidings to the righteous.

لَنْ يَّنَالَ اللّٰهَ لُحُوْمُهَا وَلَا دِمَآؤُهَا وَلٰكِنْ يَّنَالُهُ
التَّقْوٰى مِنْكُمْ ۚ كَذٰلِكَ سَخَّرَهَا لَكُمْ
لِتُكَبِّرُوا اللّٰهَ عَلٰى مَا هَدٰىكُمْ ۗ وَبَشِّرِ
الْمُحْسِنِيْنَ ﴿٣٧﴾

38. Verily Allah guards the Believers against (the deception of) the infidels. Verily Allah does not love anyone who is treacherous and ungrateful.

اِنَّ اللّٰهَ يُدٰفِعُ عَنِ الَّذِيْنَ اٰمَنُوْا ۗ اِنَّ اللّٰهَ
لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُوْرٍ ﴿٣٨﴾

Section 6

39. Permission (to fight) is given to those (wronged ones) on whom war is made (by infidels) because they were oppressed by the infidels. And verily Allah is Powerful to help them–

اُذِنَ لِلَّذِيْنَ يُقٰتَلُوْنَ بِاَنَّهُمْ ظُلِمُوْا ۗ وَاِنَّ
اللّٰهَ عَلٰى نَصْرِهِمْ لَقَدِيْرُ ۙ ﴿٣٩﴾

40. Those (wronged ones) who were driven from their homes unjustly simply because they said: "Our Lord is Allah." And if Allah had not repelled some people by others, cloisters and churches, and synagogues and mosques wherein the name of Allah is mentioned in abundance, would have been pulled down. And surely Allah will help him who helps (the religion of) Allah. Surely Allah is the Most-Strong, and the Ever-Dominant.

الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ اِلَّآ
اَنْ يَّقُوْلُوْا رَبُّنَا اللّٰهُ ۗ وَلَوْلَا دَفْعُ اللّٰهِ النَّاسَ
بَعْضَهُمْ بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ
وَّصَلَوٰتٌ وَّمَسٰجِدُ يُذْكَرُ فِيْهَا اسْمُ اللّٰهِ كَثِيْرًا ۗ
وَلَيَنْصُرَنَّ اللّٰهُ مَنْ يَّنْصُرُهٗ ۗ اِنَّ اللّٰهَ لَقَوِيٌّ
عَزِيْزٌ ﴿٤٠﴾

41. Those who, if We give them authority in the earth, will establish prayer and give the poor-rate (Zakat), and command good (to people) and forbid evil. And for Allah is the end of all affairs.

اَلَّذِيْنَ اِنْ مَّكَّنّٰهُمْ فِى الْاَرْضِ اَقَامُوا الصَّلٰوةَ
وَاٰتَوُا الزَّكٰوةَ وَاَمَرُوْا بِالْمَعْرُوْفِ وَنَهَوْا عَنِ
الْمُنْكَرِ ۗ وَلِلّٰهِ عَاقِبَةُ الْاُمُوْرِ ﴿٤١﴾

42. And if these infidels deny you (it is no wonder), already the people of Noah and the Aad and the Thamud had denied (their Prophets) before them–

وَاِنْ يُّكَذِّبُوْكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ
نُوْحٍ وَّعَادٌ وَّثَمُوْدُ ۙ ﴿٤٢﴾

43. And the people of Abraham and the people of Lot–

وَقَوْمُ اِبْرٰهِيْمَ وَقَوْمُ لُوْطٍ ۙ ﴿٤٣﴾

44. And the dwellers of Midian (denied their respective Prophets). And so,

وَّاَصْحٰبُ مَدْيَنَ ۚ وَكُذِّبَ مُوْسٰى فَاَمْلَيْتُ

لِلْكٰفِرِيْنَ ثُمَّ اَخَذْتُهُمْ ۚ فَكَيْفَ كَانَ نَكِيْرِ (٤٤)

too, was denied Moses, then (for awhile) I gave respite to the infidels, then (when they desisted not) I seized them; so (say!) how terrible was My torment!

فَكَاَيِّنْ مِّنْ قَرْيَةٍ اَهْلَكْنٰهَا وَهِيَ ظَالِمَةٌ
فَهِيَ خَاوِيَةٌ عَلٰى عُرُوْشِهَا وَبِئْرٍ مُّعَطَّلَةٍ
وَّقَصْرٍ مَّشِيْدٍ (٤٥)

45. And how many towns there were which We destroyed before them because they were wrongdoers; so now they are fallen down on their roofs and how many wells and how many strongly built palaces (lie deserted)?

اَفَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَتَكُوْنَ لَهُمْ قُلُوْبٌ
يَّعْقِلُوْنَ بِهَاۤ اَوْ اٰذَانٌ يَّسْمَعُوْنَ بِهَا ۚ
فَاِنَّهَا لَا تَعْمَى الْاَبْصَارُ وَلٰكِنْ تَعْمَى
الْقُلُوْبُ الَّتِيْ فِي الصُّدُوْرِ (٤٦)

46. Have they not travelled in the land so that they should have hearts with which to understand, and ears with which to hear. Surely it is not the eyes which are blind, but blind are the hearts which are in the breasts.

وَيَسْتَعْجِلُوْنَكَ بِالْعَذَابِ وَلَنْ يُّخْلِفَ
اللّٰهُ وَعْدَهٗ ۚ وَاِنَّ يَوْمًا عِنْدَ رَبِّكَ كَاَلْفِ
سَنَةٍ مِّمَّا تَعُدُّوْنَ (٤٧)

47. And these people ask you to hasten the torment, Allah never fails in His Promise. And verily a Day with your Lord is as a thousand years of your reckoning.

منزل ٤

وَكَاَيِّنْ مِّنْ قَرْيَةٍ اَمْلَيْتُ لَهَا وَهِيَ
ظَالِمَةٌ ثُمَّ اَخَذْتُهَا ۚ وَاِلَيَّ الْمَصِيْرُ (٤٨)

48. And how many towns there were to whose people I gave respite (long enough) while they were wrongdoers? Then (when they desisted not) I seized them. And to Me is the return (of all).

Section 7

قُلْ يٰۤاَيُّهَا النَّاسُ اِنَّمَاۤ اَنَا لَكُمْ نَذِيْرٌ
مُّبِيْنٌ (٤٩)

49. (O My Apostle!) say: "O people! I am to you but a plain Warner (against the Torment of Allah)."

فَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ
مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ (٥٠)

50. So those who believed and worked good deeds– for them is forgiveness and an honourable provision.

وَالَّذِيْنَ سَعَوْا فِيْۤ اٰيٰتِنَا مُعٰجِزِيْنَ اُولٰٓئِكَ
اَصْحٰبُ الْجَحِيْمِ (٥١)

51. And those who strive in (confuting) Our Signs with the idea to defeat Us, verily they are the inmates of the Flaming Hell.

وَمَاۤ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ وَّلَا
نَبِيٍّ اِلَّاۤ اِذَا تَمَنّٰۤى اَلْقَى الشَّيْطٰنُ فِيْۤ
اُمْنِيَّتِهٖ ۚ فَيَنْسَخُ اللّٰهُ مَا يُلْقِي الشَّيْطٰنُ
ثُمَّ يُحْكِمُ اللّٰهُ اٰيٰتِهٖ ۗ وَاللّٰهُ عَلِيْمٌ
حَكِيْمٌ (٥٢)

52. And We did not send an Apostle or a Prophet before you but when he recited anything, the Devil cast forth (doubts) in respect of the recital by adding something from his own side. Then Allah removes what suggestions the Devil cast forth, and then Allah firmly establishes His revelations. And surely Allah is the All-Knowing, the All-wise–

لِّيَجْعَلَ مَا يُلْقِي الشَّيْطٰنُ فِتْنَةً لِّلَّذِيْنَ
فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّالْقَاسِيَةِ قُلُوْبُهُمْ ۗ
وَاِنَّ الظّٰلِمِيْنَ لَفِيْ شِقَاقٍۢ بَعِيْدٍ (٥٣)

53. So that Allah may make what suggestions the Devil casts forth a trial for those in whose hearts is a disease and whose hearts are hardened– and no doubt the wrongdoers go far in opposition.

وَّلِيَعْلَمَ الَّذِيْنَ اُوْتُوا الْعِلْمَ اَنَّهُ الْحَقُّ مِنْ رَّبِّكَ
فَيُؤْمِنُوْا بِهٖ فَتُخْبِتَ لَهٗ قُلُوْبُهُمْ ۗ وَاِنَّ اللّٰهَ
لَهَادِ الَّذِيْنَ اٰمَنُوْۤا اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ (٥٤)

54. And so that those who have been given knowledge may know that the Book is the truth from your Lord, that they may believe therein and their hearts may submit in humility (to its truth). And verily Allah guides those who believe to a straight path.

وَلَا يَزَالُ الَّذِيْنَ كَفَرُوْا فِيْ مِرْيَةٍ مِّنْهُ
حَتّٰى تَاْتِيَهُمُ السَّاعَةُ بَغْتَةً اَوْ يَاْتِيَهُمْ
عَذَابُ يَوْمٍ عَقِيْمٍ (٥٥)

55. And those who disbelieve will ever remain in doubt about it until the Hour comes upon them suddenly, or there comes to them the torment of the woeful Day.

اَلْمُلْكُ يَوْمَئِذٍ لِّلّٰهِ ۗ يَحْكُمُ بَيْنَهُمْ ۗ
فَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فِيْ جَنّٰتِ
النَّعِيْمِ (٥٦)

56. The Kingdom on that Day will be Allah's alone. He shall judge between the people. Then those who believed and worked good deeds, will be lodged in the Gardens of Bliss.

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَا فَاُولٰٓئِكَ
لَهُمْ عَذَابٌ مُّهِيْنٌ (٥٧)

57. And those who disbelieved, and denied Our Revelations– these are the ill-fated ones for whom shall be a humiliating torment.

ع

Section 8

وَالَّذِيْنَ هَاجَرُوْا فِيْ سَبِيْلِ اللّٰهِ ثُمَّ قُتِلُوْۤا
اَوْ مَاتُوْا لَيَرْزُقَنَّهُمُ اللّٰهُ رِزْقًا حَسَنًا ۗ وَ

58. And those who left their homes in the Way of Allah and then they were slain (in fighting) or died a natural

death, Allah will certainly grant them an excellent provision. And verily Allah is the Best of providers.

اِنَّ اللّٰهَ لَهُوَ خَيْرُ الرّٰزِقِيْنَ ﴿٥٨﴾

59. Surely He will make them enter a place which they will like. And verily Allah is the All-Knowing, the Most-Forbearing.

لَيُدْخِلَنَّهُمْ مُّدْخَلًا يَّرْضَوْنَهٗ ؕ وَاِنَّ اللّٰهَ لَعَلِيْمٌ حَلِيْمٌ ﴿٥٩﴾

60. That is it. And whoever takes revenge but to an extent he was injured, and then he is again transgressed, surely Allah Himself will help him. Surely Allah is the Most-Pardoning, the Most-Forgiving.

ذٰلِكَ ۚ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوْقِبَ بِهٖ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللّٰهُ ؕ اِنَّ اللّٰهَ لَعَفُوٌّ غَفُوْرٌ ﴿٦٠﴾

61. And that is because Allah causes (part of) the night to enter into the day, and He causes (part of) the day enter into the night, and Allah is the All-Hearing, the All-Seeing.

ذٰلِكَ بِاَنَّ اللّٰهَ يُوْلِجُ الَّيْلَ فِى النَّهَارِ وَيُوْلِجُ النَّهَارَ فِى الَّيْلِ وَاَنَّ اللّٰهَ سَمِيْعٌ ۢ بَصِيْرٌ ﴿٦١﴾

62. Moreover, that is because Allah is the Truth, and whatever they invoke beside Him, is absolute falsehood. And verily Allah! He is the Most-High, the Supreme.

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ هُوَ الْبَاطِلُ وَ اَنَّ اللّٰهَ هُوَ الْعَلِيُّ الْكَبِيْرُ ﴿٦٢﴾

63. Don't you see that Allah sends down water from the sky, then the (barren) earth becomes lush green? Verily Allah is the Ever-Benevolent, the All-Aware.

اَلَمْ تَرَ اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً ۫ فَتُصْبِحُ الْاَرْضُ مُخْضَرَّةً ؕ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ ۚ ﴿٦٣﴾

64. To Him belongs whatever is in the heavens and whatever is in the earth. And verily Allah is the Self-Sufficient, the All-Praiseworthy.

لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ؕ وَاِنَّ اللّٰهَ لَهُوَ الْغَنِىُّ الْحَمِيْدُ ۧ ﴿٦٤﴾

Section 9

65. Don't you not see that Allah has subjected to you everything that is in the earth, and also the boat sailing in the sea by His command? And He withholds the sky from falling on the earth–except by His Command. Verily Allah is the Most Clement, the Ever-Merciful towards mankind.

اَلَمْ تَرَ اَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَّا فِى الْاَرْضِ وَ الْفُلْكَ تَجْرِىْ فِى الْبَحْرِ بِاَمْرِهٖ ؕ وَ يُمْسِكُ السَّمَآءَ اَنْ تَقَعَ عَلَى الْاَرْضِ اِلَّا بِاِذْنِهٖ ؕ اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ ﴿٦٥﴾

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66. And He it is, Who gave you life, then will cause you to die, and will then bring you to life again. Surely, man is most ungrateful.

وَهُوَ الَّذِىْۤ اَحْيَاكُمْ ۫ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ؕ اِنَّ الْاِنْسَانَ لَكَفُوْرٌ ﴿٦٦﴾

67. To every community We have appointed certain principles of worship which they should observe. So let them not dispute with you in this matter, and keep calling them to your Lord. (O My Apostle!) surely you are (set) on the straight path.

لِكُلِّ اُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوْهُ فَلَا يُنَازِعُنَّكَ فِى الْاَمْرِ وَادْعُ اِلٰى رَبِّكَ ؕ اِنَّكَ لَعَلٰى هُدًى مُّسْتَقِيْمٍ ﴿٦٧﴾

68. And if (even then) they dispute with you say: "Allah knows well what you do."

وَ اِنْ جٰدَلُوْكَ فَقُلِ اللّٰهُ اَعْلَمُ بِمَا تَعْمَلُوْنَ ﴿٦٨﴾

69. Allah will judge between you on the Day of Resurrection about the affairs wherein you keep differing.

اَللّٰهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿٦٩﴾

70. Don't you know that Allah knows whatever is in the heaven and the earth? Verily it is all (on record) in a Book. And verily it is easy for Allah (to know everything above and below).

اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ يَعْلَمُ مَا فِى السَّمَآءِ وَالْاَرْضِ ؕ اِنَّ ذٰلِكَ فِىْ كِتٰبٍ ؕ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ﴿٧٠﴾

71. And they worship beside Allah those for whom Allah has sent down no authority, and of which they themselves have no knowledge at all. And for the oppressors there will be no helper.

وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا وَّمَا لَيْسَ لَهُمْ بِهٖ عِلْمٌ ؕ وَمَا لِلظّٰلِمِيْنَ مِنْ نَّصِيْرٍ ﴿٧١﴾

72. And when Our clear Revelations are recited to them, you will notice resentment writ large on the faces of the infidels. It seems as if they would pounce upon those who recite Our Revelations to them. Say you: "May I inform you of something more painful than that? (That is) the Fire of Hell. Allah has promised this Fire to those who disbelieve. And surely Hell is a most evil resort."

وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ تَعْرِفُ فِىْ وُجُوْهِ الَّذِيْنَ كَفَرُوا الْمُنْكَرَ ؕ يَكَادُوْنَ يَسْطُوْنَ بِالَّذِيْنَ يَتْلُوْنَ عَلَيْهِمْ اٰيٰتِنَا ؕ قُلْ اَفَاُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذٰلِكُمُ ؕ اَلنَّارُ ؕ وَعَدَهَا اللّٰهُ الَّذِيْنَ كَفَرُوْا ؕ وَبِئْسَ الْمَصِيْرُ ۧ ﴿٧٢﴾

Section 10

73. O people! a parable is set forth (for your guidance), so listen to it attentively. Surely the gods whom you call upon beside Allah–they can by no means create even a fly even though all of them joined hands together for such a

يٰۤاَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوْا لَهٗ ؕ اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَنْ يَّخْلُقُوْا ذُبَابًا وَّلَوِ اجْتَمَعُوْا لَهٗ ؕ وَاِنْ يَّسْلُبْهُمُ الذُّبَابُ شَيْئًا لَّا يَسْتَنْقِذُوْهُ

مِنۡهُ ؕ ضَعُفَ الطَّالِبُ وَالۡمَطۡلُوۡبُ ﴿٧٣﴾

(minor) thing. And if even a fly were to snatch away anything from them, they cannot take it back from that fly. (Alas!) how feeble is the seeker, and how feeble is the sought.

مَا قَدَرُوا اللّٰهَ حَقَّ قَدۡرِهٖ ؕ اِنَّ اللّٰهَ
لَقَوِىٌّ عَزِيۡزٌ ﴿٧٤﴾

74. They estimate not Allah with a rightful estimation due to Him. Verily Allah is the Most-Powerful, the All-Dominant.

اَللّٰهُ يَصۡطَفِىۡ مِنَ الۡمَلٰٓـئِكَةِ رُسُلًا وَّ
مِنَ النَّاسِ ؕ اِنَّ اللّٰهَ سَمِيۡعٌ ۢ بَصِيۡرٌ ۚ ﴿٧٥﴾

75. Allah chooses Messengers from amongst the angels, and from amongst mankind. Surely Allah is the All-Hearing, the All-Seeing.

يَعۡلَمُ مَا بَيۡنَ اَيۡدِيۡهِمۡ وَمَا خَلۡفَهُمۡ ؕ وَ
اِلَى اللّٰهِ تُرۡجَعُ الۡاُمُوۡرُ ﴿٧٦﴾

76. He knows what is before them and what is behind them, and to Allah will all the affairs be returned in the long run.

يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوا ارۡكَعُوۡا وَ
اسۡجُدُوۡا وَاعۡبُدُوۡا رَبَّكُمۡ وَافۡعَلُوا الۡخَيۡرَ
لَعَلَّكُمۡ تُفۡلِحُوۡنَ ۚ۩ ﴿٧٧﴾

77. O you who believe! bow down and prostrate yourselves and worship your Lord and (always) keep working good, so that you may enjoy relief (in both the worlds).

السجدة عند الشافعی

وَجَاهِدُوۡا فِى اللّٰهِ حَقَّ جِهَادِهٖ ؕ هُوَ
اجۡتَبٰٮكُمۡ وَمَا جَعَلَ عَلَيۡكُمۡ فِى الدِّيۡنِ
مِنۡ حَرَجٍ ؕ مِلَّةَ اَبِيۡكُمۡ اِبۡرٰهِيۡمَ ؕ
هُوَ سَمّٰٮكُمُ الۡمُسۡلِمِيۡنَ ۙ مِنۡ قَبۡلُ وَفِىۡ هٰذَا
لِيَكُوۡنَ الرَّسُوۡلُ شَهِيۡدًا عَلَيۡكُمۡ
وَتَكُوۡنُوۡا شُهَدَآءَ عَلَى النَّاسِ ۖۚ فَاَقِيۡمُوا
الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاعۡتَصِمُوۡا
بِاللّٰهِ ؕ هُوَ مَوۡلٰٮكُمۡ ۚ فَنِعۡمَ الۡمَوۡلٰى وَ
نِعۡمَ النَّصِيۡرُ ﴿٧٨﴾ ع

78. And strive in the Way of Allah with all the hard striving due to Him. He has chosen you (for guarding the Truth and for its propogation), and He has not laid upon you any narrowness in the matter of religion. Follow the faith of your father Abraham. He it is who has named you Muslims (one who bows in submission) before, and in this Qur'an as well your name is the same, so that the exalted Apostle maybe a witness over you and you be witnesses over other people. So (O you flag-bearers of the True Faith!) establish prayer, pay the poor-rate (Zakat) and hold fast the cable of Allah. He is your Patron; what an Excellent Patron and what an Excellent Helper.

ع ١٠

Introduction to Sûrah Al-Mu'minun

Sûrah Al-Mu'minun, The Believers, is a Makkan Sûrah. It consists of one hundred and eighteen verses arranged in six sections.

Sûrah Al-Mu'minun begins with the enumeration of the attributes of the people whose hearts are illuminated by the light of Islam, and declares that true success in this world and the Hereafter will come only to these fortunate people.

The disbelievers had so deeply sunk into idolatry that it was very difficult for them to understand and appreciate the truth of monotheism, prophethood and resurrection preached by Islam. This is why almost every Sûrah of the Qur'an explains these concepts from different angles and in different contexts. This Sûrah also emphasises the fact that only the Supreme Being who created the universe is worthy of all adoration and worship, and that Supreme Being is Allah. It further argues that He Who has the power to create man from a drop of water, Who sustains life with water and other necessities in every place and climate, and whose signs are visible in earth and heavens has also the power to revive man after death.

Then the Sûrah mentions certain conditions on which the Makkan disbelievers were prepared to accept the prophethood of Muhammadﷺ, and categorically declares that such conditions are absurd and preposterous, that Allah does not need the disbelievers' advice, and that the religion of Allah is not subject to amendments for the pleasure of anyone.

The last part of the verse draws attention to the obstinacy of the disbelievers: on the one hand they do admit that their idols have no part in the creation and administration of the universe and that one God is the Creator and the Lord of all creation, and on the other they do not accept Him as the sole object of worship and reverence.

Sûrah 23. Al- Mu'minun (The Believers)

آياتها ١١٨ ٢٣ سورة المؤمنون مكية ٧٤ ركوعاتها ٦

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Successful indeed are the Believers (in both the worlds)–
قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ ﴿١﴾

2. Those who humble themselves in their prayers–
الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خٰشِعُوْنَ ﴿٢﴾

3. And those who turn away from every vain thing–
وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ ﴿٣﴾

4. And those who are active in paying the poor-rate (zakat)–
وَالَّذِيْنَ هُمْ لِلزَّكٰوةِ فٰعِلُوْنَ ﴿٤﴾

5. And those who guard their private parts–
وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ ﴿٥﴾

6. Except from their wives or those slave-girls whom their right hands own–for (in that case) they are not to be blamed.
اِلَّا عَلٰۤى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ ﴿٦﴾

7. And those who desire anything beyond these two–then it is they who are the transgressors.
فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعٰدُوْنَ ﴿٧﴾

8. And those who keep of their trusts and their pledges–
وَالَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَعَهْدِهِمْ رٰعُوْنَ ﴿٨﴾

9. And those who fully guard their prayers.
وَالَّذِيْنَ هُمْ عَلٰى صَلَوٰتِهِمْ يُحَافِظُوْنَ ﴿٩﴾

وقف لازم

10. It is these who are indeed the inheritors–
اُولٰٓئِكَ هُمُ الْوٰرِثُوْنَ ﴿١٠﴾

11. Who will inherit the (lofty) Paradise, and therein they will dwell for ever.
الَّذِيْنَ يَرِثُوْنَ الْفِرْدَوْسَ هُمْ فِيْهَا خٰلِدُوْنَ ﴿١١﴾

12. And assuredly We created man from the extract of clay.
وَلَقَدْ خَلَقْنَا الْاِنْسَانَ مِنْ سُلٰلَةٍ مِّنْ طِيْنٍ ﴿١٢﴾

13. Then We kept him as a drop of water in a secure resting-place.
ثُمَّ جَعَلْنٰهُ نُطْفَةً فِيْ قَرَارٍ مَّكِيْنٍ ﴿١٣﴾

14. Next We made the drop of water a clot of congealed blood, then We
ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ

made the clot a lump of flesh, then We made of the lump of flesh bones, then We clothed these bones with flesh; then We brought him forth as another creature (by breathing a spirit into it). So blessed be Allah, the Best Creator of all.
مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظٰمًا فَكَسَوْنَا الْعِظٰمَ لَحْمًا ثُمَّ اَنْشَاْنٰهُ خَلْقًا اٰخَرَ فَتَبٰرَكَ اللّٰهُ اَحْسَنُ الْخٰلِقِيْنَ ﴿١٤﴾

15. Then after all this you are sure to die.
ثُمَّ اِنَّكُمْ بَعْدَ ذٰلِكَ لَمَيِّتُوْنَ ﴿١٥﴾

16. Then surely on the Day of Resurrection you will be raised up alive.
ثُمَّ اِنَّكُمْ يَوْمَ الْقِيٰمَةِ تُبْعَثُوْنَ ﴿١٦﴾

17. And We created above you seven paths; and then We were not Unmindful of Our Creation.
وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآئِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غٰفِلِيْنَ ﴿١٧﴾

18. And We sent down water from the sky according to a measure, then We caused it to settle in the earth, and verily We are Able to take it away.
وَاَنْزَلْنَا مِنَ السَّمَآءِ مَآءًۢ بِقَدَرٍ فَاَسْكَنّٰهُ فِي الْاَرْضِ وَاِنَّا عَلٰى ذَهَابٍۢ بِهٖ لَقٰدِرُوْنَ ﴿١٨﴾

19. Then We caused to grow for you with this water gardens of dates and grapes. For you therein are abundant fruits, and thereof you eat–
فَاَنْشَاْنَا لَكُمْ بِهٖ جَنّٰتٍ مِّنْ نَّخِيْلٍ وَّاَعْنَابٍ لَكُمْ فِيْهَا فَوَاكِهُ كَثِيْرَةٌ وَّمِنْهَا تَاْكُلُوْنَ ﴿١٩﴾

وقف لازم

20. Then (We) also created a tree that springs forth from the Mount Sinai which yeilds oil and is a curry for those who eat.
وَشَجَرَةً تَخْرُجُ مِنْ طُوْرِ سَيْنَآءَ تَنْۢبُتُ بِالدُّهْنِ وَصِبْغٍ لِّلْاٰكِلِيْنَ ﴿٢٠﴾

21. And surely there is for you in the cattle a lesson for reflection. We give you to drink of that (milk) which is in their bellies and you have in them many benefits, and the meat you eat thereof as food–
وَاِنَّ لَكُمْ فِي الْاَنْعَامِ لَعِبْرَةً نُسْقِيْكُمْ مِّمَّا فِيْ بُطُوْنِهَا وَلَكُمْ فِيْهَا مَنَافِعُ كَثِيْرَةٌ وَّمِنْهَا تَاْكُلُوْنَ ﴿٢١﴾

22. And upon them as well as on boats you are borne.
وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُوْنَ ﴿٢٢﴾

ع

Section 2

23. And surely We sent Noah (on him be peace!) to his people and he said: "O my people! worship Allah, you have no god for you beside Him. Do you not then fear (the consequences of idol-worship)?"
وَلَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَقَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ اَفَلَا تَتَّقُوْنَ ﴿٢٣﴾

24. Then the chiefs of those who disbelieved from among his people, said: "He is not but a man like you—he seeks only to assert his superiority over you. And if Allah had willed (to send Apostles) He would have sent down angels. We have not heard of such a thing (as Noah says) from among our earliest forefathers.

فَقَالَ الْمَلَؤُا الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖ مَا
هٰذَآ اِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيْدُ اَنْ يَّتَفَضَّلَ
عَلَيْكُمْ وَلَوْ شَآءَ اللّٰهُ لَاَنْزَلَ مَلٰٓئِكَةً مَّا
سَمِعْنَا بِهٰذَا فِيْٓ اٰبَآئِنَا الْاَوَّلِيْنَ ٢٤

25. "He is not but a madman. So wait concerning him for a period."

اِنْ هُوَ اِلَّا رَجُلٌ بِهٖ جِنَّةٌ فَتَرَبَّصُوْا بِهٖ
حَتّٰى حِيْنٍ ٢٥

26. He said: "O Lord! help me, for they have denied me."

قَالَ رَبِّ انْصُرْنِيْ بِمَا كَذَّبُوْنِ ٢٦

27. Then We revealed to him: "Build an Ark before Our eyes and by Our Command, and when Our Command comes and the Oven boils over, take into it two of every pair and your family, except those among them about whom the Word has already gone forth; and speak not to Me about those who have done wrong. They are all surely to be drowned.

فَاَوْحَيْنَآ اِلَيْهِ اَنِ اصْنَعِ الْفُلْكَ بِاَعْيُنِنَا وَ
وَحْيِنَا فَاِذَا جَآءَ اَمْرُنَا وَفَارَ التَّنُّوْرُ فَاسْلُكْ
فِيْهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَ اَهْلَكَ اِلَّا
مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُخَاطِبْنِيْ
فِي الَّذِيْنَ ظَلَمُوْا اِنَّهُمْ مُّغْرَقُوْنَ ٢٧

28. "And when you and those with you are properly seated in the Ark, say then: 'All praise is to Allah Who has delivered us from the wrongdoing people.' "

فَاِذَا اسْتَوَيْتَ اَنْتَ وَمَنْ مَّعَكَ عَلَى الْفُلْكِ
فَقُلِ الْحَمْدُ لِلّٰهِ الَّذِيْ نَجّٰىنَا مِنَ الْقَوْمِ
الظّٰلِمِيْنَ ٢٨

29. And say: "O my Lord! cause me to land at a blessed landing-place, and indeed You are Best of those who bring to land."

وَقُلْ رَّبِّ اَنْزِلْنِيْ مُنْزَلًا مُّبٰرَكًا وَّاَنْتَ خَيْرُ
الْمُنْزِلِيْنَ ٢٩

30. Surely in this story are Signs of Our Might, and verily We are ever putting (Our servants) to test.

اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ وَّاِنْ كُنَّا لَمُبْتَلِيْنَ ٣٠

31. Then after (drowning) them, We raised another generation.

ثُمَّ اَنْشَاْنَا مِنْ بَعْدِهِمْ قَرْنًا اٰخَرِيْنَ ٣١

32. Then We sent among them an Apostle from among themselves, saying: "Worship Allah, you have no god beside Allah. Do you not then fear (the consequences of associating other partners with Him)?"

فَاَرْسَلْنَا فِيْهِمْ رَسُوْلًا مِّنْهُمْ اَنِ اعْبُدُوا اللّٰهَ
مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ اَفَلَا تَتَّقُوْنَ ٣٢

Section 3

33. Then the chiefs of his people who disbelieved and denied the Meeting of the Hereafter, and whom We had made prosperous in wordly life said: "(O people!) he is only a man like you, he eats the same food that you eat, and drinks of what you drink.

وَقَالَ الْمَلَاُ مِنْ قَوْمِهِ الَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا
بِلِقَآءِ الْاٰخِرَةِ وَاَتْرَفْنٰهُمْ فِي الْحَيٰوةِ الدُّنْيَا
مَا هٰذَآ اِلَّا بَشَرٌ مِّثْلُكُمْ يَاْكُلُ مِمَّا تَاْكُلُوْنَ
مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُوْنَ ٣٣

34. "And if you were to follow a man like your ownselves, then surely you will be the losers–

وَلَئِنْ اَطَعْتُمْ بَشَرًا مِّثْلَكُمْ اِنَّكُمْ اِذًا
لَّخٰسِرُوْنَ ٣٤

35. "Does he promise you that when you die and become dust and bones, you will then be brought forth again?

اَيَعِدُكُمْ اَنَّكُمْ اِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَّعِظَامًا
اَنَّكُمْ مُّخْرَجُوْنَ ٣٥

36. "Far, very far from reason is that which you are promised.

هَيْهَاتَ هَيْهَاتَ لِمَا تُوْعَدُوْنَ ٣٦

37. "There is no other life except our present life of this world! We shall die, and we live, but we are not going to be raised up again!

اِنْ هِيَ اِلَّا حَيَاتُنَا الدُّنْيَا نَمُوْتُ وَنَحْيَا
وَمَا نَحْنُ بِمَبْعُوْثِيْنَ ٣٧

38. "He is not but a man who has forged a lie against Allah, and we are not at all going to believe in him."

اِنْ هُوَ اِلَّا رَجُلُ افْتَرٰى عَلَى اللّٰهِ كَذِبًا
وَّمَا نَحْنُ لَهٗ بِمُؤْمِنِيْنَ ٣٨

39. The Apostle said: "O my Lord! help me, for they have belied me."

قَالَ رَبِّ انْصُرْنِيْ بِمَا كَذَّبُوْنِ ٣٩

40. Allah said: "In a little while will these meet the morning repenting (of their doings)."

قَالَ عَمَّا قَلِيْلٍ لَّيُصْبِحُنَّ نٰدِمِيْنَ ٤٠

41. Then a Blast overtook them in all truth, and We made them like a rubbish of dried grass; so away with the wrongdoing people!

فَاَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنٰهُمْ غُثَآءً
فَبُعْدًا لِّلْقَوْمِ الظّٰلِمِيْنَ ٤١

42. Then after (destroying), them We raised many other generations.

ثُمَّ اَنْشَاْنَا مِنْ بَعْدِهِمْ قُرُوْنًا اٰخَرِيْنَ ٤٢

43. No nation can go ahead of their appointed time, nor can they remain behind.

مَا تَسْبِقُ مِنْ اُمَّةٍ اَجَلَهَا وَمَا يَسْتَاْخِرُوْنَ ٤٣

44. Then We kept sending Our Apostles one after the other. But whenever its Apostle came to any nation they

ثُمَّ اَرْسَلْنَا رُسُلَنَا تَتْرَا كُلَّمَا جَآءَ اُمَّةً رَّسُوْلُهَا
كَذَّبُوْهُ فَاَتْبَعْنَا بَعْضَهُمْ بَعْضًا وَّجَعَلْنٰهُمْ

denied him. So We also went on destroying them one after another, and We made these (rebel) nations stories (of warning) for mankind. So away with a people who believe not.

اَحَادِيْثَ ۚ فَبُعْدًا لِّقَوْمٍ لَّا يُؤْمِنُوْنَ ﴿۴۴﴾

45. Then We sent Moses and his brother Aaron with Our Signs and a clear authority to Pharaoh–

ثُمَّ اَرْسَلْنَا مُوْسٰى وَ اَخَاهُ هٰرُوْنَ ۙ بِاٰيٰتِنَا وَسُلْطٰنٍ مُّبِيْنٍ اِلٰى فِرْعَوْنَ ﴿۴۵﴾

46. And his courtiers, but they also became proud and stiff-necked and surely they were a headstrong and insolent people.

وَمَلَا۟ئِهٖ فَاسْتَكْبَرُوْا وَكَانُوْا قَوْمًا عَالِيْنَ ﴿۴۶﴾

47. So they said: "Shall we believe in these two human beings like ourselves while their people are serving as working-slaves to us."

فَقَالُوْۤا اَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عٰبِدُوْنَ ﴿۴۷﴾

48. So they denied them with the result that they also were of those who were destroyed.

فَكَذَّبُوْهُمَا فَكَانُوْا مِنَ الْمُهْلَكِيْنَ ﴿۴۸﴾

49. And surely We gave Moses the Book that they might be guided aright.

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ لَعَلَّهُمْ يَهْتَدُوْنَ ﴿۴۹﴾

50. And We made the son of Mary and his mother (Mary) a Sign (of Our Might) and settled them both on an elevated ground fit for abode, with meadows and running springs in sight.

وَجَعَلْنَا ابْنَ مَرْيَمَ وَاُمَّهٗۤ اٰيَةً وَّاٰوَيْنٰهُمَاۤ اِلٰى رَبْوَةٍ ذَاتِ قَرَارٍ وَّمَعِيْنٍ ﴿۵۰﴾

Section 4

51. O (Our) Apostles, eat of the pure things and work good deeds. Verily I am Knower of what you do.

يٰۤاَيُّهَا الرُّسُلُ كُلُوْا مِنَ الطَّيِّبٰتِ وَاعْمَلُوْا صَالِحًا ؕ اِنِّيْ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ﴿۵۱﴾

52. And assuredly this religion of yours is but one religion, and I am Lord and Cherisher of you all, so you should fear Me and Me alone.

وَاِنَّ هٰذِهٖۤ اُمَّتُكُمْ اُمَّةً وَّاحِدَةً وَّاَنَا رَبُّكُمْ فَاتَّقُوْنِ ﴿۵۲﴾

53. But their people cut up their affairs and religious unity among themselves because of mutual differences. Each sect delighting in its own partial views.

فَتَقَطَّعُوْۤا اَمْرَهُمْ بَيْنَهُمْ زُبُرًا ؕ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُوْنَ ﴿۵۳﴾

54. So (O My Apostle!) leave them alone in their bewilderment for a time.

فَذَرْهُمْ فِيْ غَمْرَتِهِمْ حَتّٰى حِيْنٍ ﴿۵۴﴾

55. Do these (dissenters) imagine that by the abundance of wealth and children with which We help them–

اَيَحْسَبُوْنَ اَنَّمَا نُمِدُّهُمْ بِهٖ مِنْ مَّالٍ وَّبَنِيْنَ ﴿۵۵﴾

56. We are hastening to give them good? But (by no means!) they are unaware (of the truth).

نُسَارِعُ لَهُمْ فِي الْخَيْرٰتِ ؕ بَلْ لَّا يَشْعُرُوْنَ ﴿۵۶﴾

57. Verily those who tremble for fear of their Lord–

اِنَّ الَّذِيْنَ هُمْ مِّنْ خَشْيَةِ رَبِّهِمْ مُّشْفِقُوْنَ ﴿۵۷﴾

58. And those who believe in the Signs of their Lord–

وَالَّذِيْنَ هُمْ بِاٰيٰتِ رَبِّهِمْ يُؤْمِنُوْنَ ﴿۵۸﴾

59. And those who do not associate any partner with their Lord–

وَالَّذِيْنَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُوْنَ ﴿۵۹﴾

60. And those who give (in charity) what they give while their hearts tremble with fear (at the thought) that (one day) they are to return to their Lord–

وَالَّذِيْنَ يُؤْتُوْنَ مَاۤ اٰتَوْا وَّقُلُوْبُهُمْ وَجِلَةٌ اَنَّهُمْ اِلٰى رَبِّهِمْ رٰجِعُوْنَ ﴿۶۰﴾

61. These are the people who hasten on to good and they are foremost in attaining it.

اُولٰٓئِكَ يُسٰرِعُوْنَ فِي الْخَيْرٰتِ وَهُمْ لَهَا سٰبِقُوْنَ ﴿۶۱﴾

62. And We burden not any soul beyond what it has the strength to bear, and with Us is a Book that speaks the truth, and they shall not be wronged.

وَلَا نُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَا وَلَدَيْنَا كِتٰبٌ يَّنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُوْنَ ﴿۶۲﴾

63. Nay! but their hearts are heedless of this (awful truth), and their deeds are differnt from the deeds of the Believers, and verily these (wicked) people work but evil deeds.

بَلْ قُلُوْبُهُمْ فِيْ غَمْرَةٍ مِّنْ هٰذَا وَلَهُمْ اَعْمَالٌ مِّنْ دُوْنِ ذٰلِكَ هُمْ لَهَا عٰمِلُوْنَ ﴿۶۳﴾

64. Until, when We seize their rich people with torment, behold! they start crying for help.

حَتّٰۤى اِذَاۤ اَخَذْنَا مُتْرَفِيْهِمْ بِالْعَذَابِ اِذَا هُمْ يَجْـَٔرُوْنَ ﴿۶۴﴾

65. (O wrongdoers!) cry not for help this Day, surely you shall not be helped by Us now.

لَا تَجْـَٔرُوا الْيَوْمَ اِنَّكُمْ مِّنَّا لَا تُنْصَرُوْنَ ﴿۶۵﴾

66. (Recall, the time when) Our Revelations were recited to you and you used to turn back on your heels–

قَدْ كَانَتْ اٰيٰتِيْ تُتْلٰى عَلَيْكُمْ فَكُنْتُمْ عَلٰۤى اَعْقَابِكُمْ تَنْكِصُوْنَ ﴿۶۶﴾

67. In arrogance (at that time, in the courtyard of the Sacred Mosque) telling absurd stories and talking nonsense about the Glorious Qur'an.

مُسْتَكْبِرِيْنَ ۖ بِهٖ سٰمِرًا تَهْجُرُوْنَ ﴿۶۷﴾

68. Did they never ponder over the words of the Qur'an, or did there come to them that which had not come to their forefathers of old?

اَفَلَمْ يَدَّبَّرُوا الْقَوْلَ اَمْ جَآءَهُمْ مَّا لَمْ يَاْتِ
اٰبَآءَهُمُ الْاَوَّلِيْنَ ﴿۶۸﴾

69. Or that they had not recognised their (Holy) Apostle and that was why they were his rejectors?

اَمْ لَمْ يَعْرِفُوْا رَسُوْلَهُمْ فَهُمْ لَهٗ مُنْكِرُوْنَ ﴿۶۹﴾

70. Or do they say he is afflicted with madness? Nay! but he came to them with the Truth, and most of the people among them are (by nature) averse to the Truth.

اَمْ يَقُوْلُوْنَ بِهٖ جِنَّةٌ ؕ بَلْ جَآءَهُمْ بِالْحَقِّ
وَاَكْثَرُهُمْ لِلْحَقِّ كٰرِهُوْنَ ﴿۷۰﴾

71. And if the Truth were to follow their vain desires, the heavens and the earth and whatever is therein, would have gone to ruin. But We have brought them their admonition, so it is actually from their own admonition that they turn away.

وَلَوِ اتَّبَعَ الْحَقُّ اَهْوَآءَهُمْ لَفَسَدَتِ السَّمٰوٰتُ
وَالْاَرْضُ وَمَنْ فِيْهِنَّ ؕ بَلْ اَتَيْنٰهُمْ
بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُّعْرِضُوْنَ ﴿۷۱﴾

72. Do you ask of them any recompense? But (for you) the recompense of your Lord is the best; and He is Best of all providers.

اَمْ تَسْـَٔلُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ ۖۗ وَّهُوَ خَيْرُ
الرّٰزِقِيْنَ ﴿۷۲﴾

73. And verily you are calling them towards the Straight Path.

وَاِنَّكَ لَتَدْعُوْهُمْ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۷۳﴾

الربع

74. And surely those who do not believe in the Hereafter, are the ones deviating from the Straight Path.

وَاِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ عَنِ الصِّرَاطِ
لَنٰكِبُوْنَ ﴿۷۴﴾

75. And even if We were to show mercy to them and to remove the distress which afflicts them, they would still persist in their arrogance, straying away blindly.

وَلَوْ رَحِمْنٰهُمْ وَكَشَفْنَا مَا بِهِمْ مِّنْ ضُرٍّ لَّلَجُّوْا فِيْ
طُغْيَانِهِمْ يَعْمَهُوْنَ ﴿۷۵﴾

76. And no doubt We seized them with torment, even then they did not submit to their Lord, nor do they humble themselves before their Lord in repentance even now.

وَلَقَدْ اَخَذْنٰهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوْا لِرَبِّهِمْ وَمَا
يَتَضَرَّعُوْنَ ﴿۷۶﴾

77. Until, when We open for them a door of any severe torment (in the Hereafter) they will be lost in despair therein.

حَتّٰۤى اِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيْدٍ
اِذَا هُمْ فِيْهِ مُبْلِسُوْنَ ﴿۷۷﴾

Section 5

78. And He it is Who made for you ears (for hearing) and eyes (for seeing) and heart (for feeling and understanding). But you give little thanks (for these gifts).

وَهُوَ الَّذِيْۤ اَنْشَاَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ؕ
قَلِيْلًا مَّا تَشْكُرُوْنَ ﴿۷۸﴾

79. And He it is Who has scattered you in the earth (in all directions), and it is to Him you will all be gathered in the end.

وَهُوَ الَّذِيْ ذَرَاَكُمْ فِي الْاَرْضِ وَاِلَيْهِ
تُحْشَرُوْنَ ﴿۷۹﴾

80. And He it is Who gives life and causes death, and in His hand is the alternation of night and day. Do you not then understand even that?

وَهُوَ الَّذِيْ يُحْيٖ وَيُمِيْتُ وَلَهُ اخْتِلَافُ
الَّيْلِ وَالنَّهَارِ ؕ اَفَلَا تَعْقِلُوْنَ ﴿۸۰﴾

81. Nay! but they also said practically the same thing which the former (infidels) used to say.

بَلْ قَالُوْا مِثْلَ مَا قَالَ الْاَوَّلُوْنَ ﴿۸۱﴾

82. They said: "What! when we are dead and become dust and bones, shall we then really be raised up again?

قَالُوْۤا ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظَامًا ءَاِنَّا
لَمَبْعُوْثُوْنَ ﴿۸۲﴾

83. "Indeed this was promised to us and to our forefathers as well before us (but it has not been fulfilled so far). This is not but the fables of the ancients."

لَقَدْ وُعِدْنَا نَحْنُ وَاٰبَآؤُنَا هٰذَا مِنْ قَبْلُ
اِنْ هٰذَاۤ اِلَّاۤ اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿۸۳﴾

84. Say you (O My Apostle!): "To whom belongs the earth and whatever is therein, if you know?"

قُلْ لِّمَنِ الْاَرْضُ وَمَنْ فِيْهَاۤ اِنْ كُنْتُمْ
تَعْلَمُوْنَ ﴿۸۴﴾

85. Now they will surely say: "(All) this belongs to Allah." Say you: "Will you not then reflect?"

سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ اَفَلَا تَذَكَّرُوْنَ ﴿۸۵﴾

86. Say you: "Who is Lord of the seven heavens and Lord of the Mighty Throne?"

قُلْ مَنْ رَّبُّ السَّمٰوٰتِ السَّبْعِ وَرَبُّ الْعَرْشِ
الْعَظِيْمِ ﴿۸۶﴾

87. They will surely say: "(All this belongs to) Allah." Say you: "Why do you not fear Him then?"

سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ اَفَلَا تَتَّقُوْنَ ﴿۸۷﴾

88. Say you: "In Whose hand is the control of everything and He protects (whom He will) and no protection is there against His will, if you know?"

قُلْ مَنْ بِيَدِهٖ مَلَكُوْتُ كُلِّ شَيْءٍ وَّهُوَ يُجِيْرُ وَلَا يُجَارُ عَلَيْهِ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿٨٨﴾

89. They will certainly say: "That is all Allah's (Glory)." Say you: "In what delusion are you then lost?"

سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ فَاَنّٰى تُسْحَرُوْنَ ﴿٨٩﴾

90. Nay! but in fact, We have brought them the Truth, and surely, they are liars.

بَلْ اَتَيْنٰهُمْ بِالْحَقِّ وَاِنَّهُمْ لَكٰذِبُوْنَ ﴿٩٠﴾

91. Allah has not taken anyone to Himself as son, nor is there any other god beside Him, otherwise each god would have gone off with what he had created and those gods would have tried to assert it over each other. Glorified be Allah above all the (improper) things they ascribe to Him!

مَا اتَّخَذَ اللّٰهُ مِنْ وَّلَدٍ وَّمَا كَانَ مَعَهٗ مِنْ اِلٰهٍ اِذًا لَّذَهَبَ كُلُّ اِلٰهٍۭ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلٰى بَعْضٍ ؕ سُبْحٰنَ اللّٰهِ عَمَّا يَصِفُوْنَ ﴿٩١﴾

92. Knower of the hidden (unseen) and the apparent (seen) so He is exalted high above what they associate (with Him).

عٰلِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ﴿٩٢﴾

ولاه

Section 6

93. So pray you: "O my Lord! if You would show me (that torment) with which they are promised–

قُلْ رَّبِّ اِمَّا تُرِيَنِّيْ مَا يُوْعَدُوْنَ ﴿٩٣﴾

94. "O my Lord! then (in Your Mercy) place me not with those wrong-doers."

رَبِّ فَلَا تَجْعَلْنِيْ فِي الْقَوْمِ الظّٰلِمِيْنَ ﴿٩٤﴾

95. And surely We are Potent to show you the torment which We have promised to them.

وَاِنَّا عَلٰۤى اَنْ نُّرِيَكَ مَا نَعِدُهُمْ لَقٰدِرُوْنَ ﴿٩٥﴾

96. Repel the evil with that which is best. We best know what things they describe.

اِدْفَعْ بِالَّتِيْ هِيَ اَحْسَنُ السَّيِّئَةَ ؕ نَحْنُ اَعْلَمُ بِمَا يَصِفُوْنَ ﴿٩٦﴾

97. And say: "O my Lord! I seek refuge with You from the evil suggestions of the devils (the evil ones)–

وَقُلْ رَّبِّ اَعُوْذُ بِكَ مِنْ هَمَزٰتِ الشَّيٰطِيْنِ ﴿٩٧﴾

98. "And I seek refuge with You, O my Lord! lest they should come upon me."

وَاَعُوْذُ بِكَ رَبِّ اَنْ يَّحْضُرُوْنِ ﴿٩٨﴾

99. Till when death comes to any one of them, he says (most wistfully): "O my Lord! send me back (to life)–

حَتّٰۤى اِذَا جَآءَ اَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُوْنِ ﴿٩٩﴾

100. "That perhaps, I may do some good now in the world which I have left behind." By no means! it is but a (mere) word he speaks. And ahead of them is a barrier until the Day when they are raised up (from their graves).

لَعَلِّيْۤ اَعْمَلُ صَالِحًا فِيْمَا تَرَكْتُ كَلَّا ؕ اِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا ؕ وَمِنْ وَّرَآئِهِمْ بَرْزَخٌ اِلٰى يَوْمِ يُبْعَثُوْنَ ﴿١٠٠﴾

101. Then when the Trumpet is blown, there will be no ties of relationship between them that Day, nor will they ask after one another.

فَاِذَا نُفِخَ فِي الصُّوْرِ فَلَاۤ اَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَّلَا يَتَسَآءَلُوْنَ ﴿١٠١﴾

102. Then those whose scales are heavy–it is they who are successful.

فَمَنْ ثَقُلَتْ مَوَازِيْنُهٗ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿١٠٢﴾

103. And those whose scales are light–they are the ones who have put their souls in loss, they will burn in the Hell for ever.

وَمَنْ خَفَّتْ مَوَازِيْنُهٗ فَاُولٰٓئِكَ الَّذِيْنَ خَسِرُوْۤا اَنْفُسَهُمْ فِيْ جَهَنَّمَ خٰلِدُوْنَ ﴿١٠٣﴾

104. The Fire will badly scorch their faces and they will be grinning therein in affliction with bulging teeth.

تَلْفَحُ وُجُوْهَهُمُ النَّارُ وَهُمْ فِيْهَا كٰلِحُوْنَ ﴿١٠٤﴾

105. "(Pull not a long face now) were not Our Revelations recited to you but you then used to deny them?"

اَلَمْ تَكُنْ اٰيٰتِيْ تُتْلٰى عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُوْنَ ﴿١٠٥﴾

106. They will say: (apologetically) "O our Lord! Our misfortune overcame us, and we were a misguided people.

قَالُوْا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَآلِّيْنَ ﴿١٠٦﴾

107. "O our Lord! take us out of this Hell (but once) and if we revert to disobedience again then we are wrong-doers."

رَبَّنَاۤ اَخْرِجْنَا مِنْهَا فَاِنْ عُدْنَا فَاِنَّا ظٰلِمُوْنَ ﴿١٠٧﴾

108. (They will be answered): "Keep lying accursed therein, and speak not to Me."

قَالَ اخْسَئُوْا فِيْهَا وَلَا تُكَلِّمُوْنِ ﴿١٠٨﴾

109. (You remember) there was a party from among My servants who used to submit: "O our Lord! we have believed, so forgive us and have Mercy upon us, and surely You are Best of the merciful."

اِنَّهٗ كَانَ فَرِيْقٌ مِّنْ عِبَادِيْ يَقُوْلُوْنَ رَبَّنَاۤ اٰمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَاَنْتَ خَيْرُ الرّٰحِمِيْنَ ﴿١٠٩﴾

110.But you treated them with ridicule as a laughing stock, so much so that this pastime made you forgetful of My remembrance and you used to laugh at them.

فَاتَّخَذْتُمُوْهُمْ سِخْرِيًّا حَتّٰٓى اَنْسَوْكُمْ ذِكْرِيْ
وَكُنْتُمْ مِّنْهُمْ تَضْحَكُوْنَ ﴿۱۱۰﴾

111.Surely I have recompensed them this Day for their patience. Just see it is they who are the achievers.

اِنِّيْ جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوْٓا ۙ اَنَّهُمْ هُمُ
الْفَآئِزُوْنَ ﴿۱۱۱﴾

112.Allah will say: "(Tell Us) how long did you stay in the earth by number of years?"

قٰلَ كَمْ لَبِثْتُمْ فِي الْاَرْضِ عَدَدَ سِنِيْنَ ﴿۱۱۲﴾

113.They will say: "We stayed there a day or part of a day, but ask those who keep count."

قَالُوْا لَبِثْنَا يَوْمًا اَوْ بَعْضَ يَوْمٍ فَسْئَلِ
الْعَآدِّيْنَ ﴿۱۱۳﴾

114.Allah will say: "You stayed not there but little indeed, would you but knew this (truth before).

قٰلَ اِنْ لَّبِثْتُمْ اِلَّا قَلِيْلًا لَّوْ اَنَّكُمْ كُنْتُمْ
تَعْلَمُوْنَ ﴿۱۱۴﴾

115."Did you imagine that We had created you in vain and that you were not to return to Us?"

اَفَحَسِبْتُمْ اَنَّمَا خَلَقْنٰكُمْ عَبَثًا وَّ اَنَّكُمْ اِلَيْنَا
لَا تُرْجَعُوْنَ ﴿۱۱۵﴾

116.So Exalted be Allah, the True King! (far above a purposeless creation). There is no God but He! Lord of the Honoured Throne.

فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُّ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ
رَبُّ الْعَرْشِ الْكَرِيْمِ ﴿۱۱۶﴾

117.And whoso worships another god beside Allah for which he has no proof, then his reckoning is with his Lord. Those who deny the Truth (i.e. the infidels) will not be successful.

وَمَنْ يَّدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۙ لَا بُرْهَانَ لَهٗ
بِهٖ ۙ فَاِنَّمَا حِسَابُهٗ عِنْدَ رَبِّهٖ ۗ اِنَّهٗ لَا يُفْلِحُ
الْكٰفِرُوْنَ ﴿۱۱۷﴾

118.And (O My Apostle!) submit (thus): "O my Lord! forgive (my sinful record) and have Mercy (on us all), and surely You are Best of the merciful."

وَقُلْ رَّبِّ اغْفِرْ وَارْحَمْ وَ اَنْتَ خَيْرُ
الرّٰحِمِيْنَ ﴿۱۱۸﴾

Introduction to Sûrah An-Nur

Sûrah An-Nur, The Light, is a Madinese Sûrah comprising sixty-four verses divided into nine sections.

This Sûrah was revealed when the Prophet had returned to Madinah after defeating Banu Mustaliq in Sha'ban 6 A.H.

The major theme of this Sûrah is the family life, and it deals in detail with the values and virtues that are necessary for building family life on sure, firm foundations. The importance of the family as the basic unit as well as the microcosm of society cannot be exaggerated: well-knit, harmonious families organised on principles of love, trust and respect are the essential constituents of an ideal, virtuous and disciplined society.

The first obligation of husband and wife to each other is complete loyalty and fidelity. Flirting, philandering, and extra-marital relations wreck family life. This Sûrah commands both men and women to lower their gaze and not to look at the faces of the members of the opposite sex, and thus guard themselves against temptations and lustful, amorous thoughts and protect their chastity.

The Sûrah proclaims the commands regarding Hijab, the veil, for women which is so necessary for protecting the honour and chastity of women.

Zina, illicit sexual relations of all kinds --- adultery, fornication --- destroys the very foundation of a society; in Islam it is considered a great crime, more serious than murder, for the murderer can escape the prescribed penalty by paying Di'at to the family of the dead but no such provision is applicable in case of zina which carries the punishment of public whipping in case of unmarried offenders, and stoning in case of married culprits. Islam commands unmarried men and women to marry and lead normal, peaceful lives because marriage is the most important measure to check the spread of the evil of illicit relations.

This Sûrah also prescribes measures to preserve the sanctity of home. Muslims are forbidden to indulge in peeping and snooping in other persons' houses. It also commands them not to enter any house without the permission, and not to feel annoyed or insulted if someone, for some reason or the other, is not able to welcome them to his house.

Once Abdullah bin Ubayy, the chief hypocrite of Madinah, with the help of his followers hatched a mean and villainous conspiracy to disparage Islam and the Prophet: they accused Hadhrat A'isha of immoral behaviour. This Sûrah attested to the innocence and chastity of Hadhrat A'isha, and declared the accusers to be liars and slanderers.

In this Sûrah, Allah reiterates His promise of showering His visible and invisible blessings on those who follow the code of life sent down by Him.

Allah never goes against His promise. The history of nations attests to the fact that the peoples which ordered their lives according to the Divine system of individual and collective life became entitled to His bounty. If Muslims return to the path shown by Allah, they will, insha' Allah, regain their glory.

Verse 35 of the Sûrah -- "Allah is the Light of the heavens and the earth" -- is very significant and expressive of profound meanings, and requires special attention from the reader.

Sûrah 24. An-Nur
(The Light)

اٰيَاتُهَا ٦٤ ٢٤ سُوْرَةُ النُّوْرِ مَدَنِيَّةٌ ١٠٢ رُكُوْعَاتُهَا ٩

Revealed at Madinah, 9 Sections, 64 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. This is a (grand) chapter, which We have sent down, and We have made obligatory (its Commandments), and We have sent down therein clear Revelations so that you may be admonished.

سُوْرَةٌ اَنْزَلْنٰهَا وَفَرَضْنٰهَا وَاَنْزَلْنَا فِيْهَاۤ اٰيٰتٍۭ بَيِّنٰتٍ لَّعَلَّكُمْ تَذَكَّرُوْنَ ﴿١﴾

2. The adulteress and the adulterer, then flog each of them with hundred stripes, and let not (slightest) pity for these two touch you in respect of the religion of Allah, if you truly believe in Allah and the Last Day. And let a party of the Believers witness the punishment of both of them.

اَلزَّانِيَةُ وَالزَّانِيْ فَاجْلِدُوْا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۪ وَّلَا تَاْخُذْكُمْ بِهِمَا رَاْفَةٌ فِيْ دِيْنِ اللّٰهِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۚ وَلْيَشْهَدْ عَذَابَهُمَا طَآئِفَةٌ مِّنَ الْمُؤْمِنِيْنَ ﴿٢﴾

3. The adulterer weds not but an adulteress or an associateress, and (as for) the adulteress–none weds her but an adulterer or an associater; and it is forbidden to the Believers.

اَلزَّانِيْ لَا يَنْكِحُ اِلَّا زَانِيَةً اَوْ مُشْرِكَةً ۫ وَّالزَّانِيَةُ لَا يَنْكِحُهَاۤ اِلَّا زَانٍ اَوْ مُشْرِكٌ ۚ وَحُرِّمَ ذٰلِكَ عَلَى الْمُؤْمِنِيْنَ ﴿٣﴾

4. And those who accuse chaste women and then cannot bring four witnesses, flog (these false accusers) with eighty stripes, and accept not their testimony in future and it is they who are the transgressors–

وَالَّذِيْنَ يَرْمُوْنَ الْمُحْصَنٰتِ ثُمَّ لَمْ يَاْتُوْا بِاَرْبَعَةِ شُهَدَآءَ فَاجْلِدُوْهُمْ ثَمٰنِيْنَ جَلْدَةً وَّلَا تَقْبَلُوْا لَهُمْ شَهَادَةً اَبَدًا ۚ وَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿٤﴾

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5. But those (of them) who repent after levying such a false charge and mend themselves–then verily Allah is the Most Forgiving, the Ever-Merciful.

اِلَّا الَّذِيْنَ تَابُوْا مِنْۢ بَعْدِ ذٰلِكَ وَاَصْلَحُوْا ۚ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٥﴾

6. And those (husbands) who accuse their wives and have no witnesses except themselves, then the manner of evidence in that case is that the husband should aver four times in the name of Allah that he is truthful (in his accusation).

وَالَّذِيْنَ يَرْمُوْنَ اَزْوَاجَهُمْ وَلَمْ يَكُنْ لَّهُمْ شُهَدَآءُ اِلَّاۤ اَنْفُسُهُمْ فَشَهَادَةُ اَحَدِهِمْ اَرْبَعُ شَهٰدٰتٍۭ بِاللّٰهِ ۙ اِنَّهٗ لَمِنَ الصّٰدِقِيْنَ ﴿٦﴾

7. And for the fifth time say that the curse of Allah be upon him if he be of the liars.

وَالْخَامِسَةُ اَنَّ لَعْنَتَ اللّٰهِ عَلَيْهِ اِنْ كَانَ مِنَ الْكٰذِبِيْنَ ﴿٧﴾

8. And the punishment can be averted from such a woman if she testifies four times swearing by Allah that the man is a liar–

وَيَدْرَؤُا عَنْهَا الْعَذَابَ اَنْ تَشْهَدَ اَرْبَعَ شَهٰدٰتٍۭ بِاللّٰهِ ۙ اِنَّهٗ لَمِنَ الْكٰذِبِيْنَ ﴿٨﴾

9. And for the fifth time say that Allah's Wrath be upon her if the husband is truthful.

وَالْخَامِسَةَ اَنَّ غَضَبَ اللّٰهِ عَلَيْهَاۤ اِنْ كَانَ مِنَ الصّٰدِقِيْنَ ﴿٩﴾

10. And had it not been for the Grace of Allah and His Mercy upon you (you would have been entangled in many complications), and verily Allah is the Most-Relenting, the All-Wise.

وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ وَاَنَّ اللّٰهَ تَوَّابٌ حَكِيْمٌ ﴿١٠﴾

Section 2

11. Verily those who have brought forth this slander are a party from among you. Do not take it as an evil for yourself, nay! it is better for you. To everyone of the party is the sin that he has earned and whoso among them took the main part in it, (then) for him will be a mighty torment.

اِنَّ الَّذِيْنَ جَآءُوْ بِالْاِفْكِ عُصْبَةٌ مِّنْكُمْ ؕ لَا تَحْسَبُوْهُ شَرًّا لَّكُمْ ؕ بَلْ هُوَ خَيْرٌ لَّكُمْ ؕ لِكُلِّ امْرِئٍ مِّنْهُمْ مَّا اكْتَسَبَ مِنَ الْاِثْمِ ۚ وَالَّذِيْ تَوَلّٰى كِبْرَهٗ مِنْهُمْ لَهٗ عَذَابٌ عَظِيْمٌ ﴿١١﴾

12. Why it did not happen that when they heard the rumour the believing men and the believing women think well of their own people, and say straight away: this is but an open slander!

لَوْلَاۤ اِذْ سَمِعْتُمُوْهُ ظَنَّ الْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بِاَنْفُسِهِمْ خَيْرًا ۙ وَّقَالُوْا هٰذَاۤ اِفْكٌ مُّبِيْنٌ ﴿١٢﴾

13. (If they were truthful) why did not they bring four witnesses thereof? So as they could not bring forth four witnesses, verily it is they who are liars in the sight of Allah.

لَوْلَا جَآءُوْ عَلَيْهِ بِاَرْبَعَةِ شُهَدَآءَ ۚ فَاِذْ لَمْ يَاْتُوْا بِالشُّهَدَآءِ فَاُولٰٓئِكَ عِنْدَ اللّٰهِ هُمُ الْكٰذِبُوْنَ ﴿١٣﴾

14. And had there not been Allah's Grace upon you and His Mercy in the world and the Hereafter, there would have reached you a severe torment on account of this loose talk.

وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ فِى الدُّنْيَا وَالْاٰخِرَةِ لَمَسَّكُمْ فِىْ مَآ اَفَضْتُمْ فِيْهِ عَذَابٌ عَظِيْمٌ ﴿١٤﴾

15. (When from one to the other) you quoted (the slander) with your tongues and used to say with your mouths a thing of which you had no knowledge, and you deemed it to be a minor thing whereas with Allah it was a great slander.

اِذْ تَلَقَّوْنَهٗ بِاَلْسِنَتِكُمْ وَتَقُوْلُوْنَ بِاَفْوَاهِكُمْ مَّا لَيْسَ لَكُمْ بِهٖ عِلْمٌ وَّ تَحْسَبُوْنَهٗ هَيِّنًا ۖ وَّهُوَ عِنْدَ اللّٰهِ عَظِيْمٌ ﴿١٥﴾

16. And why it did not so happen that when you heard this (rumour) you would have said: it becomes us not to speak about such thing. Glory be to You, O Lord–this is indeed great slander.

وَلَوْلَآ اِذْ سَمِعْتُمُوْهُ قُلْتُمْ مَّا يَكُوْنُ لَنَآ اَنْ نَّتَكَلَّمَ بِهٰذَا ۖ سُبْحٰنَكَ هٰذَا بُهْتَانٌ عَظِيْمٌ ﴿١٦﴾

17. Allah admonishes you never to say such a thing again if you are true Believers.

يَعِظُكُمُ اللّٰهُ اَنْ تَعُوْدُوْا لِمِثْلِهٖٓ اَبَدًا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿١٧﴾

18. And Allah explains to you (His) Revelations in clear terms. And verily Allah is the All-Knowing, the All-Wise.

وَيُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ ۗ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿١٨﴾

19. Surely those who like that indecency should spread among those who have believed, for them is (reserved) a painful torment in the world and the Hereafter. And Allah knows (the truth) and you know not.

اِنَّ الَّذِيْنَ يُحِبُّوْنَ اَنْ تَشِيْعَ الْفَاحِشَةُ فِى الَّذِيْنَ اٰمَنُوْا لَهُمْ عَذَابٌ اَلِيْمٌ ۙ فِى الدُّنْيَا وَالْاٰخِرَةِ ۗ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ﴿١٩﴾

20. And had there not been Allah's Grace and Mercy upon you–and Allah is the Most-Kind, the Ever-Merciful (you too could not have escaped from hardship).

وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ وَاَنَّ اللّٰهَ رَءُوْفٌ رَّحِيْمٌ ﴿٢٠﴾

النصف ع ٢

Section 3

21. O you who believe! follow not the footsteps of the Devil. And he who follows the footsteps of the Devil, surely–he but bids (his followers) to indecency and every kind of evil. And had there not been Allah's Grace and Mercy upon you, none of you could ever escape (from evil). But Allah purifies whom He pleases. And verily Allah is the All-Hearing, the All-Knowing.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ۗ وَمَنْ يَّتَّبِعْ خُطُوٰتِ الشَّيْطٰنِ فَاِنَّهٗ يَاْمُرُ بِالْفَحْشَآءِ وَالْمُنْكَرِ ۗ وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ مَا زَكٰى مِنْكُمْ مِّنْ اَحَدٍ اَبَدًا ۙ وَّلٰكِنَّ اللّٰهَ يُزَكِّىْ مَنْ يَّشَآءُ ۗ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿٢١﴾

22. And let not those who are men of excellence and well-to-do among you, swear against giving to the relatives and to the needy and to the emigrants in the Way of Allah; and (let them) forgive and overlook. Do you not love that Allah should forgive you? And verily Allah is the Most-Forgiving, the Ever-Merciful.

وَلَا يَاْتَلِ اُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ اَنْ يُّؤْتُوْٓا اُولِى الْقُرْبٰى وَالْمَسٰكِيْنَ وَالْمُهٰجِرِيْنَ فِىْ سَبِيْلِ اللّٰهِ ۖ وَلْيَعْفُوْا وَلْيَصْفَحُوْا ۗ اَلَا تُحِبُّوْنَ اَنْ يَّغْفِرَ اللّٰهُ لَكُمْ ۗ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٢٢﴾

23. Verily those who falsely blame chaste believing women (who are) unaware, are cursed in the world and in the Hereafter and for them is a mighty torment.

اِنَّ الَّذِيْنَ يَرْمُوْنَ الْمُحْصَنٰتِ الْغٰفِلٰتِ الْمُؤْمِنٰتِ لُعِنُوْا فِى الدُّنْيَا وَالْاٰخِرَةِ ۪ وَلَهُمْ عَذَابٌ عَظِيْمٌ ﴿٢٣﴾

24. Let them remember the Day when their tongues and their hands and their feet will bear witness against them for the works they used to do.

يَّوْمَ تَشْهَدُ عَلَيْهِمْ اَلْسِنَتُهُمْ وَاَيْدِيْهِمْ وَاَرْجُلُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿٢٤﴾

25. On that Day Allah would give them back in full the recompense for what they deserve. And they will come to know that Allah is the True Disposer (of Truth) making everything manifest.

يَوْمَئِذٍ يُّوَفِّيْهِمُ اللّٰهُ دِيْنَهُمُ الْحَقَّ وَيَعْلَمُوْنَ اَنَّ اللّٰهَ هُوَ الْحَقُّ الْمُبِيْنُ ﴿٢٥﴾

26. Vile women are for vile men and vile men are for vile women; and clean women are for clean men, and clean men are for clean women; these are free from (the blame) that these (unclean ones) say. For them is forgiveness and an honourable provision.

اَلْخَبِيْثٰتُ لِلْخَبِيْثِيْنَ وَالْخَبِيْثُوْنَ لِلْخَبِيْثٰتِ ۚ وَالطَّيِّبٰتُ لِلطَّيِّبِيْنَ وَ الطَّيِّبُوْنَ لِلطَّيِّبٰتِ ۚ اُولٰٓئِكَ مُبَرَّءُوْنَ مِمَّا يَقُوْلُوْنَ ۗ لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ ﴿٢٦﴾

Section 4

27. O you who believe! do not enter houses other than your own, until you have taken permission and greeted their inmates. That is better for you, haply you may be heedful (about its wisdom).

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ
بُيُوْتِكُمْ حَتّٰى تَسْتَاْنِسُوْا وَتُسَلِّمُوْا عَلٰۤى اَهْلِهَا ؕ
ذٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿٢٧﴾

28. Then if you find no one therein (to permit you), do not enter therein until permission is given to you. And if you are told to go back, then do go back, this (etiquette) is most clean for you. And Allah is fully Aware of what you do.

فَاِنْ لَّمْ تَجِدُوْا فِيْهَاۤ اَحَدًا فَلَا تَدْخُلُوْهَا
حَتّٰى يُؤْذَنَ لَكُمْ ۚ وَاِنْ قِيْلَ لَكُمُ ارْجِعُوْا
فَارْجِعُوْا هُوَ اَزْكٰى لَكُمْ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ
عَلِيْمٌ ﴿٢٨﴾

29. There is no blame on you if you enter houses which are unoccupied by any one with your goods therein. And Allah knows what you do openly and what you keep secret.

لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَدْخُلُوْا بُيُوْتًا غَيْرَ
مَسْكُوْنَةٍ فِيْهَا مَتَاعٌ لَّكُمْ ؕ وَاللّٰهُ يَعْلَمُ مَا تُبْدُوْنَ
وَمَا تَكْتُمُوْنَ ﴿٢٩﴾

30. Bid the believing men that they should keep lowered their gaze and guard their private parts. This (conduct) is most clean for them. Verily Allah is fully Aware of what they do.

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ وَيَحْفَظُوْا
فُرُوْجَهُمْ ؕ ذٰلِكَ اَزْكٰى لَهُمْ ؕ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا
يَصْنَعُوْنَ ﴿٣٠﴾

31. And bid the believing women that they should keep their gaze lowered and guard their chastity and display not their adornment except what is self-apparent, and keep drawn their head-coverings over their bosoms and display not their adornment except to their husbands or their fathers or the fathers of their husbands or to their sons, or the sons of their husbands, or their brothers or the sons of their brothers, or the sons of their sisters or the women of their own faith or their female-slaves or such (male) servants as are not desirous (of woman) or the children who are not (as yet) aware of women's private parts, and let them not walk with stamping feet (on the ground) that their hidden adornments be known. And turn in repentance to Allah all together, O you Believers, so that you may prosper (in both the worlds).

وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ
وَيَحْفَظْنَ فُرُوْجَهُنَّ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا مَا
ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى جُيُوْبِهِنَّ ۪ وَلَا
يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا لِبُعُوْلَتِهِنَّ اَوْ اٰبَآئِهِنَّ
اَوْ اٰبَآءِ بُعُوْلَتِهِنَّ اَوْ اَبْنَآئِهِنَّ اَوْ اَبْنَآءِ بُعُوْلَتِهِنَّ
اَوْ اِخْوَانِهِنَّ اَوْ بَنِيْۤ اِخْوَانِهِنَّ اَوْ بَنِيْۤ اَخَوٰتِهِنَّ
اَوْ نِسَآئِهِنَّ اَوْ مَا مَلَكَتْ اَيْمَانُهُنَّ اَوِ التّٰبِعِيْنَ
غَيْرِ اُولِی الْاِرْبَةِ مِنَ الرِّجَالِ اَوِ الطِّفْلِ الَّذِيْنَ
لَمْ يَظْهَرُوْا عَلٰى عَوْرٰتِ النِّسَآءِ ۪ وَلَا يَضْرِبْنَ
بِاَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِيْنَ مِنْ زِيْنَتِهِنَّ ؕ وَتُوْبُوْۤا
اِلَى اللّٰهِ جَمِيْعًا اَيُّهَ الْمُؤْمِنُوْنَ لَعَلَّكُمْ
تُفْلِحُوْنَ ﴿٣١﴾

32. And marry those among you, who are unmarried and those who are pious among your male and female slaves. If they are poor (let this not deter you), Allah will grant them sufficiency out of His Bounty. And verily Allah is the Ample-Giving, the All-Knowing.

وَاَنْكِحُوا الْاَيَامٰى مِنْكُمْ وَالصّٰلِحِيْنَ مِنْ عِبَادِكُمْ
وَاِمَآئِكُمْ ؕ اِنْ يَّكُوْنُوْا فُقَرَآءَ يُغْنِهِمُ اللّٰهُ مِنْ
فَضْلِهٖ ؕ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿٣٢﴾

33. And let those who find no means to marry, keep themselves chaste, until Allah grants them sufficiency out of His Grace. And whoso of your slaves wish for a deed in writing–write it for them if you find any good in them, and help them out of the wealth of Allah which He has given you. And do not force your maid-slaves to prostitution, if they desire to be chaste, in order that you may acquire (by such prostitution) the frail gain of the world. And whoso forces them to prostitution, then verily Allah is Most-Forgiving (of their failings) and Most-Merciful (to them).

وَلْيَسْتَعْفِفِ الَّذِيْنَ لَا يَجِدُوْنَ نِكَاحًا حَتّٰى
يُغْنِيَهُمُ اللّٰهُ مِنْ فَضْلِهٖ ؕ وَالَّذِيْنَ يَبْتَغُوْنَ
الْكِتٰبَ مِمَّا مَلَكَتْ اَيْمَانُكُمْ فَكَاتِبُوْهُمْ اِنْ
عَلِمْتُمْ فِيْهِمْ خَيْرًا ۖ وَّاٰتُوْهُمْ مِّنْ مَّالِ اللّٰهِ
الَّذِيْۤ اٰتٰىكُمْ ؕ وَلَا تُكْرِهُوْا فَتَيٰتِكُمْ عَلَى الْبِغَآءِ اِنْ
اَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوْا عَرَضَ الْحَيٰوةِ
الدُّنْيَا ؕ وَمَنْ يُّكْرِهْهُّنَّ فَاِنَّ اللّٰهَ مِنْۢ بَعْدِ
اِكْرَاهِهِنَّ غَفُوْرٌ رَّحِيْمٌ ﴿٣٣﴾

34. And surely We have sent down to you clear Revelations, and (We have sent down) some description of those who have passed away before you, and (We have sent down) an admonition for the righteous.

وَلَقَدْ اَنْزَلْنَاۤ اِلَيْكُمْ اٰيٰتٍ مُّبَيِّنٰتٍ وَّمَثَلًا مِّنَ
الَّذِيْنَ خَلَوْا مِنْ قَبْلِكُمْ وَمَوْعِظَةً
لِّلْمُتَّقِيْنَ ﴿٣٤﴾ ع ٤ ٨ ١٠

Section 5

35. Allah is the Light of the heavens and the earth. The likeness of His light is as a niche wherein is a lamp, that lamp is in (a chandelier of) glass, the

اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ ؕ مَثَلُ نُوْرِهٖ
كَمِشْكٰوةٍ فِيْهَا مِصْبَاحٌ ؕ اَلْمِصْبَاحُ فِيْ زُجَاجَةٍ ؕ
اَلزُّجَاجَةُ كَاَنَّهَا كَوْكَبٌ دُرِّيٌّ يُّوْقَدُ مِنْ

chandelier is as a star glittering like a pearl lit from a blessed olive tree, neither eastern nor western, whose oil is almost luminous even though no fire touches it. (This) is all light upon light! Allah guides unto His light whom He will. And Allah sets forth all manner of parables for (the guidance of) mankind. And verily Allah is Best Knower of all things.

شَجَرَةٍ مُّبٰرَكَةٍ زَيْتُوْنَةٍ لَّا شَرْقِيَّةٍ وَّلَا غَرْبِيَّةٍ
يَّكَادُ زَيْتُهَا يُضِيْٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُوْرٌ
عَلٰى نُوْرٍ يَهْدِى اللّٰهُ لِنُوْرِهٖ مَنْ يَّشَآءُ وَيَضْرِبُ
اللّٰهُ الْاَمْثَالَ لِلنَّاسِ وَاللّٰهُ بِكُلِّ شَىْءٍ
عَلِيْمٌ ﴿٣٥﴾

36. In the houses (of worship) which Allah has ordered to be exalted, and His name to be remembered therein–extol His Glory therein in the mornings and the evenings–

فِىْ بُيُوْتٍ اَذِنَ اللّٰهُ اَنْ تُرْفَعَ وَيُذْكَرَ فِيْهَا
اسْمُهٗ يُسَبِّحُ لَهٗ فِيْهَا بِالْغُدُوِّ وَالْاٰصَالِ ﴿٣٦﴾

37. By men whom neither trade nor business diverts from the Remembrance of Allah, and the establishing of prayer and the paying of the poor-rate (Zakat). They keep fearing the Day when hearts will be unnerved and eyes convulsed (with terror)–

رِجَالٌ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ
وَاِقَامِ الصَّلٰوةِ وَاِيْتَآءِ الزَّكٰوةِ يَخَافُوْنَ يَوْمًا تَتَقَلَّبُ
فِيْهِ الْقُلُوْبُ وَالْاَبْصَارُ ﴿٣٧﴾

38. That Allah may recompense them for their best deeds, and may grant them still more out of His Grace. And Allah provides for those whom He will, without measure.

لِيَجْزِيَهُمُ اللّٰهُ اَحْسَنَ مَا عَمِلُوْا وَيَزِيْدَهُمْ مِّنْ
فَضْلِهٖ وَاللّٰهُ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ
حِسَابٍ ﴿٣٨﴾

39. And those who disbelieve, their deeds are like a mirage (of shimmering sand) in a barren desert which the thirsty one imagines to be water until when he comes up to it (to drink), he finds it to be nothing, and finds Allah near him, then He pays him his account in full. And Allah is Swift in taking account–

وَالَّذِيْنَ كَفَرُوْٓا اَعْمَالُهُمْ كَسَرَابٍ بِقِيْعَةٍ يَّحْسَبُهُ
الظَّمْاٰنُ مَآءً حَتّٰٓى اِذَا جَآءَهٗ لَمْ يَجِدْهُ شَيْئًا وَّ
وَجَدَ اللّٰهَ عِنْدَهٗ فَوَفّٰىهُ حِسَابَهٗ وَاللّٰهُ سَرِيْعُ
الْحِسَابِ ﴿٣٩﴾

40. Or else (the deeds of the infidels are) like the darkness of a deep sea where he is covered with a wave, above which is another wave overcast with clouds (layers upon layers) of darkness. When he holds out his hand he can hardly see it through the darkness. And (in truth) whom Allah gives not light, for him there is no light anywhere.

اَوْ كَظُلُمٰتٍ فِىْ بَحْرٍ لُّجِّىٍّ يَّغْشٰىهُ مَوْجٌ مِّنْ فَوْقِهٖ
مَوْجٌ مِّنْ فَوْقِهٖ سَحَابٌ ظُلُمٰتٌۢ بَعْضُهَا فَوْقَ
بَعْضٍ اِذَآ اَخْرَجَ يَدَهٗ لَمْ يَكَدْ يَرٰىهَا وَمَنْ لَّمْ
يَجْعَلِ اللّٰهُ لَهٗ نُوْرًا فَمَا لَهٗ مِنْ نُّوْرٍ ﴿٤٠﴾ ع

Section 6

41. Do you not see that it is Allah Whom all those who are in the heavens and the earth glorify, and the birds of air with wings outspread. Each one knows his (particular) prayer and his own way of glorification. And Allah is fully Aware of what they do.

اَلَمْ تَرَ اَنَّ اللّٰهَ يُسَبِّحُ لَهٗ مَنْ فِى السَّمٰوٰتِ
وَالْاَرْضِ وَالطَّيْرُ صٰٓفّٰتٍ كُلٌّ قَدْ عَلِمَ
صَلَاتَهٗ وَتَسْبِيْحَهٗ وَاللّٰهُ عَلِيْمٌۢ بِمَا
يَفْعَلُوْنَ ﴿٤١﴾

42. And Allah's is the Kingdom of the heavens and the earth; and to Allah alone is the eventual return (of all).

وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَاِلَى اللّٰهِ
الْمَصِيْرُ ﴿٤٢﴾

43. Have you not seen that Allah drives the cloud gently, and then joins (its scattered pieces) together, then piles it layer upon layer into a mass, and you then see rain coming forth from its midst; and Allah sends down from the sky mountain–masses (of clouds) wherein is hail, then Allah smites with it whom He will and turns it away from whom He will. The vivid flash of lightning almost takes away the sight.

اَلَمْ تَرَ اَنَّ اللّٰهَ يُزْجِىْ سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهٗ
ثُمَّ يَجْعَلُهٗ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ
خِلٰلِهٖ وَيُنَزِّلُ مِنَ السَّمَآءِ مِنْ جِبَالٍ فِيْهَا
مِنْۢ بَرَدٍ فَيُصِيْبُ بِهٖ مَنْ يَّشَآءُ وَيَصْرِفُهٗ
عَنْ مَّنْ يَّشَآءُ يَكَادُ سَنَا بَرْقِهٖ يَذْهَبُ
بِالْاَبْصَارِ ﴿٤٣﴾

44. Allah keeps turning about the night and the day over and over–alternately. Surely therein is a lesson for those who have eyes.

يُقَلِّبُ اللّٰهُ الَّيْلَ وَالنَّهَارَ اِنَّ فِىْ ذٰلِكَ
لَعِبْرَةً لِّاُولِى الْاَبْصَارِ ﴿٤٤﴾

45. And Allah has created every animal from water; and of them are some that crawl on their bellies, and there are some that walk on two legs, and some others that walk on four legs. Allah creates whatever He will. Verily Allah is Potent over everything.

وَاللّٰهُ خَلَقَ كُلَّ دَآبَّةٍ مِّنْ مَّآءٍ فَمِنْهُمْ
مَّنْ يَّمْشِىْ عَلٰى بَطْنِهٖ وَمِنْهُمْ مَّنْ يَّمْشِىْ
عَلٰى رِجْلَيْنِ وَمِنْهُمْ مَّنْ يَّمْشِىْ عَلٰٓى اَرْبَعٍ
يَخْلُقُ اللّٰهُ مَا يَشَآءُ اِنَّ اللّٰهَ عَلٰى كُلِّ شَىْءٍ
قَدِيْرٌ ﴿٤٥﴾

46. Surely, We have sent down clear Revelations. And Allah guides whom He will to the Straight Path.

لَقَدْ اَنْزَلْنَآ اٰيٰتٍ مُّبَيِّنٰتٍ وَاللّٰهُ يَهْدِىْ مَنْ
يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٤٦﴾

47. And they say: "We have believed in Allah and (His) Apostle and we obey," then a party of them turn away after this (assertion of belief and obedience). And these people are not Believers.

وَيَقُوْلُوْنَ اٰمَنَّا بِاللّٰهِ وَبِالرَّسُوْلِ وَاَطَعْنَا ثُمَّ يَتَوَلّٰى فَرِيْقٌ مِّنْهُمْ مِّنْۢ بَعْدِ ذٰلِكَ ؕ وَمَآ اُولٰٓئِكَ بِالْمُؤْمِنِيْنَ ﴿٤٧﴾

48. And when they are called to Allah and His Apostle, so that the Apostle may judge between them, then Lo! a party of them turn aside.

وَاِذَا دُعُوْٓا اِلَى اللّٰهِ وَرَسُوْلِهٖ لِيَحْكُمَ بَيْنَهُمْ اِذَا فَرِيْقٌ مِّنْهُمْ مُّعْرِضُوْنَ ﴿٤٨﴾

49. And if the decision were to be in their favour, they would come to him (rushing) in submission.

وَ اِنْ يَّكُنْ لَّهُمُ الْحَقُّ يَاْتُوْٓا اِلَيْهِ مُذْعِنِيْنَ ؕ ﴿٤٩﴾

50. Is in their hearts a disease (of hypocrisy)? Or are they in doubt (about Islam)? Or do they fear that Allah and His Apostle will deal with them unjustly? Nay! (in truth) they themselves are the wrongdoers.

اَفِيْ قُلُوْبِهِمْ مَّرَضٌ اَمِ ارْتَابُوْٓا اَمْ يَخَافُوْنَ اَنْ يَّحِيْفَ اللّٰهُ عَلَيْهِمْ وَرَسُوْلُهٗ ؕ بَلْ اُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ؑ ﴿٥٠﴾

Section 7

51. The saying of the Believers when they are called towards Allah and His Apostle that he may judge between them, is only that they say: "We have heard and we obey." And it is these who are achievers of success (in both the worlds).

اِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِيْنَ اِذَا دُعُوْٓا اِلَى اللّٰهِ وَرَسُوْلِهٖ لِيَحْكُمَ بَيْنَهُمْ اَنْ يَّقُوْلُوْا سَمِعْنَا وَاَطَعْنَا ؕ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿٥١﴾

52. And whosoever obeys Allah and His Apostle and keeps fearing Him and abstains (from His disobedience) it is these who are successful.

وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ وَيَخْشَ اللّٰهَ وَيَتَّقْهِ فَاُولٰٓئِكَ هُمُ الْفَآئِزُوْنَ ﴿٥٢﴾

53. And they swear by Allah with great vehemence that, if you order them, they would certainly go forth (to take part in the religious war). Say you: "Swear not, your obedience is all well-known. Verily Allah is fully Aware of what you do."

وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَئِنْ اَمَرْتَهُمْ لَيَخْرُجُنَّ ؕ قُلْ لَّا تُقْسِمُوْا ۚ طَاعَةٌ مَّعْرُوْفَةٌ ؕ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿٥٣﴾

54. Say you: "Obey Allah and obey the (Holy) Apostle. Then if you turn away, (know that) upon the Apostle is the responsibility of that which has been laid upon him, and upon you is that which has been laid upon you. And if you obey him, (only) then you will be rightly guided. And upon the Apostle there is no other responsibility except to convey the message plainly."

قُلْ اَطِيْعُوا اللّٰهَ وَ اَطِيْعُوا الرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا فَاِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَّا حُمِّلْتُمْ ؕ وَاِنْ تُطِيْعُوْهُ تَهْتَدُوْا ؕ وَمَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ الْمُبِيْنُ ﴿٥٤﴾

55. Allah has promised to those among you who believe and do good deeds that He will surely make them rulers in the earth even as He had made those before them rulers and that He will surely establish for them their religion which He has chosen for them, and He will surely change their state of fear into that of peace and security. They will worship Me and associate not any one with Me. And whoso is ungrateful thereafter—it is these who are disobedient.

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۪ وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِى ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا ؕ يَعْبُدُوْنَنِىْ لَا يُشْرِكُوْنَ بِىْ شَيْئًا ؕ وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿٥٥﴾

56. And establish prayer and pay the poor-rate (Zakat) and obey the (Holy) Apostle so that you maybe shown mercy.

وَ اَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَ اَطِيْعُوا الرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿٥٦﴾

57. Never think that the infidels are going to frustrate (Us) in the earth; their abode is the Fire (of Hell). And it is a most vile retreat.

لَا تَحْسَبَنَّ الَّذِيْنَ كَفَرُوْا مُعْجِزِيْنَ فِى الْاَرْضِ ۚ وَمَاْوٰىهُمُ النَّارُ ؕ وَلَبِئْسَ الْمَصِيْرُ ؑ ﴿٥٧﴾

Section 8

58. O you who believe! let your slaves and such (boys) as have not yet attained to puberty, ask leave of you (when entering the houses) three times. Before the morning prayer, and (also) when you put off your clothes at noon-time (for rest), and after the prayer at night–these are the three times of privacy for you. No sin

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِيَسْتَاْذِنْكُمُ الَّذِيْنَ مَلَكَتْ اَيْمَانُكُمْ وَالَّذِيْنَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلٰثَ مَرّٰتٍ ؕ مِنْ قَبْلِ صَلٰوةِ الْفَجْرِ وَحِيْنَ تَضَعُوْنَ ثِيَابَكُمْ مِّنَ الظَّهِيْرَةِ وَمِنْۢ بَعْدِ صَلٰوةِ الْعِشَآءِ ۫ ثَلٰثُ عَوْرٰتٍ لَّكُمْ ؕ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌۢ بَعْدَهُنَّ ؕ طَوّٰفُوْنَ عَلَيْكُمْ

is on you nor on them besides these times (as) you frequently keep coming and going round from one to the other. Thus does Allah explain (His) Commandments for you, and verily Allah is the All-Knowing, the All-Wise.

بَعْضُكُمْ عَلٰى بَعْضٍ ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ
الْاٰيٰتِ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۵۸﴾

59. And when the children among you attain (the state of) puberty, they should also ask for permission as (those mentioned) before. Thus does Allah explain His Commandments for you and verily Allah is the All-Knowing, the All-Wise.

وَاِذَا بَلَغَ الْاَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَاْذِنُوْا
كَمَا اسْتَاْذَنَ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ كَذٰلِكَ يُبَيِّنُ
اللّٰهُ لَكُمْ اٰيٰتِهٖ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۵۹﴾

60. And aged retired women (past child-bearing stage) who have no desire for marriage incur no sin if they lay aside their outer garments provided they display not (their) adornment. And to abstain even from that is far better for them. And Allah is the All-Hearing, the All-Knowing.

وَالْقَوَاعِدُ مِنَ النِّسَآءِ الّٰتِيْ لَا يَرْجُوْنَ نِكَاحًا
فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ اَنْ يَّضَعْنَ ثِيَابَهُنَّ
غَيْرَ مُتَبَرِّجٰتٍۭ بِزِيْنَةٍ ؕ وَاَنْ يَّسْتَعْفِفْنَ خَيْرٌ
لَّهُنَّ ؕ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿۶۰﴾

61. There is no harm for the blind and no harm for the lame, and no harm for the sick nor on yourselves whether you eat in your own houses or the houses of your fathers or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your paternal uncles or the houses of your paternal aunts, or the houses of your maternal uncles, or the houses of your maternal aunts or houses whereof you possess the keys or the houses of your friends. There is no blame on you if you all eat together or separately. Then when you enter houses, greet your people with a greeting of peace and security–a greeting goodly and blessed from Allah. Thus does Allah explain to you (His) Commandments so that you may understand.

لَيْسَ عَلَى الْاَعْمٰى حَرَجٌ وَّلَا عَلَى الْاَعْرَجِ حَرَجٌ
وَّلَا عَلَى الْمَرِيْضِ حَرَجٌ وَّلَا عَلٰٓى اَنْفُسِكُمْ
اَنْ تَاْكُلُوْا مِنْۢ بُيُوْتِكُمْ اَوْ بُيُوْتِ اٰبَآئِكُمْ اَوْ
بُيُوْتِ اُمَّهٰتِكُمْ اَوْ بُيُوْتِ اِخْوَانِكُمْ اَوْ بُيُوْتِ
اَخَوٰتِكُمْ اَوْ بُيُوْتِ اَعْمَامِكُمْ اَوْ بُيُوْتِ عَمّٰتِكُمْ
اَوْ بُيُوْتِ اَخْوَالِكُمْ اَوْ بُيُوْتِ خٰلٰتِكُمْ اَوْ مَا مَلَكْتُمْ
مَّفَاتِحَهٗۤ اَوْ صَدِيْقِكُمْ ؕ لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ
تَاْكُلُوْا جَمِيْعًا اَوْ اَشْتَاتًا ؕ فَاِذَا دَخَلْتُمْ بُيُوْتًا فَسَلِّمُوْا
عَلٰٓى اَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللّٰهِ مُبٰرَكَةً طَيِّبَةً ؕ
كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ
تَعْقِلُوْنَ ﴿۶۱﴾ ع ٨ ١٤

Section 9

62. So the true Believers are only those who have believed in Allah and His Apostle, and when they are with you in connection with any collective affair they go not away (therefrom) until they have asked leave of you. Surely those who ask leave of you, it is they who believe in Allah and His Apostle. So when they ask leave of you for some affair of theirs, give leave to whom you will from among them and ask forgiveness for them from Allah. Surely Allah is the Most-Forgiving, the Ever-Merciful.

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرَسُوْلِهٖ
وَاِذَا كَانُوْا مَعَهٗ عَلٰٓى اَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوْا
حَتّٰى يَسْتَاْذِنُوْهُ ؕ اِنَّ الَّذِيْنَ يَسْتَاْذِنُوْنَكَ
اُولٰٓئِكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاللّٰهِ وَرَسُوْلِهٖ ۚ
فَاِذَا اسْتَاْذَنُوْكَ لِبَعْضِ شَاْنِهِمْ فَاْذَنْ لِّمَنْ
شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللّٰهَ ؕ اِنَّ اللّٰهَ
غَفُوْرٌ رَّحِيْمٌ ﴿۶۲﴾

63. Treat not the calling of the Apostle among yourselves in the same way as you call one another. Surely Allah knows well those from among you who slip away quietly under shelter of one another. Let those who act against the command of the Apostle fear lest there befall them some trial or there should overtake them a painful torment.

لَا تَجْعَلُوْا دُعَآءَ الرَّسُوْلِ بَيْنَكُمْ كَدُعَآءِ
بَعْضِكُمْ بَعْضًا ؕ قَدْ يَعْلَمُ اللّٰهُ الَّذِيْنَ يَتَسَلَّلُوْنَ
مِنْكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ الَّذِيْنَ يُخَالِفُوْنَ عَنْ
اَمْرِهٖۤ اَنْ تُصِيْبَهُمْ فِتْنَةٌ اَوْ يُصِيْبَهُمْ
عَذَابٌ اَلِيْمٌ ﴿۶۳﴾

64. Beware! surely to Allah belongs whatever is in the heavens and the earth. He knows best in what condition you be. And on the Day when they will be brought back to Him, He will inform them of what they used to do. And verily Allah is Best Knower of everything.

اَلَآ اِنَّ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَالْاَرْضِ ؕ قَدْ
يَعْلَمُ مَاۤ اَنْتُمْ عَلَيْهِ ؕ وَيَوْمَ يُرْجَعُوْنَ اِلَيْهِ
فَيُنَبِّئُهُمْ بِمَا عَمِلُوْا ؕ وَاللّٰهُ بِكُلِّ شَیْءٍ
عَلِيْمٌ ﴿۶۴﴾ ع ٩ ١٥

Introduction to Sûrah Al-Furqan

Sûrah Al-Furqan, The Criterion, is a Makkan Sûrah comprising seventy-seven verses divided into six sections.

The Sûrah deals with the themes of the unity of Allah, the nature of the Qur'an and the truth of the Prophet, and answers all the objections raised by the disbelievers against these realities with such clear, easily understandable arguments as to convince and satisfy those whose minds not defiled by obstinate prejudice.

Sûrah 25. Al-Furqan
(The Criterion)

ایاتها ۷۷   ۲۵ سُوْرَةُ الْفُرْقَانِ مَكِّيَّةٌ ۴۲   رکوعاتها ۶

Revealed at Makkah, 6 Sections, 77 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Most Blessed is He Who has sent down the Criterion to His (beloved) Servant that he maybe a Warner to all the people of the world (against the Wrath of Allah)–

تَبٰرَكَ الَّذِيْ نَزَّلَ الْفُرْقَانَ عَلٰى عَبْدِهٖ
لِيَكُوْنَ لِلْعٰلَمِيْنَ نَذِيْرَا ۙ ۝١

2. He, for Whom is the Kingdom of the heavens and the earth, and He has not taken any to Himself as son, and Who has no partner in His Kingdom, and He has created everything, and then has decreed a proper measure for everything.

الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَلَمْ
يَتَّخِذْ وَلَدًا وَّلَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِي
الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهٗ تَقْدِيْرًا ۝٢

3. And they have taken other gods beside Allah, who cannot create anything and are themselves created, and they have neither power (to protect themselves) against harm nor to benefit themselves and they have no power to cause any one to die or to grant life, or to raise up to life after death.

وَاتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً لَّا يَخْلُقُوْنَ
شَيْـًٔا وَّهُمْ يُخْلَقُوْنَ وَلَا يَمْلِكُوْنَ لِاَنْفُسِهِمْ
ضَرًّا وَّلَا نَفْعًا وَّلَا يَمْلِكُوْنَ مَوْتًا وَّلَا حَيٰوةً
وَّلَا نُشُوْرًا ۝٣

4. And the infidels said: "This (Qur'an) is not but a calumny which he has fabricated himself, and other people have helped him therein," by so saying they have indeed brought forward a great wrong and uttered a white lie.

وَقَالَ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّآ اِفْكُ
اِفْتَرٰىهُ وَاَعَانَهٗ عَلَيْهِ قَوْمٌ اٰخَرُوْنَ ۚ فَقَدْ جَآءُوْ
ظُلْمًا وَّزُوْرًا ۚ ۝٤

معانقة ۱۰

5. And the infidels said: "These are but fables of the ancients, this man has caused them to be written, then these are recited to him every morning and evening (to be memorised)."

وَقَالُوْٓا اَسَاطِيْرُ الْاَوَّلِيْنَ اكْتَتَبَهَا فَهِيَ تُمْلٰى
عَلَيْهِ بُكْرَةً وَّاَصِيْلًا ۝٥

6. Say you: "This Qur'an has been sent down by Him Who knows all the secrets of the heavens and the earth. Verily He is the Most-Forgiving, the Ever-Merciful."

قُلْ اَنْزَلَهُ الَّذِيْ يَعْلَمُ السِّرَّ فِي السَّمٰوٰتِ
وَالْاَرْضِ ۭ اِنَّهٗ كَانَ غَفُوْرًا رَّحِيْمًا ۝٦

7. And the infidels say: "What happened to this Apostle! he eats food and walks about in the streets. Why was not an angel sent down to him to be a Warner by his side–

وَقَالُوْا مَالِ هٰذَا الرَّسُوْلِ يَاْكُلُ الطَّعَامَ وَيَمْشِيْ
فِي الْاَسْوَاقِ ۭ لَوْلَآ اُنْزِلَ اِلَيْهِ مَلَكٌ فَيَكُوْنَ
مَعَهٗ نَذِيْرًا ۙ ۝٧

8. "Or why was not a treasure given to him or (at least) a garden of his own that he might eat from its income." And these evildoers (go so far as to) say: "You are following but a man bewitched."

اَوْ يُلْقٰٓى اِلَيْهِ كَنْزٌ اَوْ تَكُوْنُ لَهٗ جَنَّةٌ يَّاْكُلُ مِنْهَا ۭ
وَقَالَ الظّٰلِمُوْنَ اِنْ تَتَّبِعُوْنَ اِلَّا رَجُلًا
مَّسْحُوْرًا ۝٨

9. Just see what kind of parables they set forth for you! so (for this disrespect) they have gone astray and cannot find the way.

اُنْظُرْ كَيْفَ ضَرَبُوْا لَكَ الْاَمْثَالَ فَضَلُّوْا
فَلَا يَسْتَطِيْعُوْنَ سَبِيْلًا ۝٩

ع ۱ ۹ ۱۴

Section 2

10. Most Blessed is Allah, Who if He pleases, would make for you better than that, (namely) Gardens with streams running beneath, and would make big palaces for you.

تَبٰرَكَ الَّذِيْٓ اِنْ شَآءَ جَعَلَ لَكَ خَيْرًا
مِّنْ ذٰلِكَ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا
الْاَنْهٰرُ ۙ وَيَجْعَلْ لَّكَ قُصُوْرًا ۝١٠

11. Nay! they but deny the Hour (of Resurrection). And for those who deny the Hour, We have prepared a Blazing Fire.

بَلْ كَذَّبُوْا بِالسَّاعَةِ ۣ وَاَعْتَدْنَا لِمَنْ كَذَّبَ
بِالسَّاعَةِ سَعِيْرًا ۚ ۝١١

12. When this Fire will see them from afar, they will hear it raging and roaring.

إِذَا رَأَتْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا
تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾

13. And when they will be cast into the Fire bound in chains from a narrow place, they will call therein for death.

وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ
دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٣﴾

14. (It will be said: "O wretched ones!) call not this Day for one death but for many deaths."

لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا
ثُبُورًا كَثِيرًا ﴿١٤﴾

15. Say you to them: "Is this Blazing Fire better or the Garden of eternal bliss promised to the righteous? This Paradise will be the reward of their deeds and the happy end (of their earthly life).

قُلْ أَذَٰلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ
الْمُتَّقُونَ ۚ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا ﴿١٥﴾

16. "For them therein is every kind of bliss they would desire. Therein they will abide for ever. That is a Promise from your Lord as prayed for and its fulfilment is binding on Him."

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ ۚ كَانَ عَلَىٰ
رَبِّكَ وَعْدًا مَسْئُولًا ﴿١٦﴾

17. And on the Day of Gathering when He will gather them and those (false gods) whom they worship beside Allah all together, Allah will say: "Were you the ones who misled these My servants or did they themselves stray away from the straight path?"

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ
فَيَقُولُ ءَأَنْتُمْ أَضْلَلْتُمْ عِبَادِي هَٰؤُلَاءِ أَمْ
هُمْ ضَلُّوا السَّبِيلَ ﴿١٧﴾

18. They will say: "Glory be to You? it behoved us not that we should take any other for patron beside You, but You had given them and their forefathers comfort and luxury so much so that they (quite) forgot all Remembrance of You; and (thus) these were the people to be destroyed."

قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ
مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَٰكِنْ مَتَّعْتَهُمْ
وَآبَاءَهُمْ حَتَّىٰ نَسُوا الذِّكْرَ ۚ وَكَانُوا قَوْمًا بُورًا ﴿١٨﴾

19. "(O infidels!) your gods have denied you in what you say–so you cannot avert from yourselves the torment now, nor will you be helped. And whosoever of you does wrong, We shall make him taste a painful torment.

فَقَدْ كَذَّبُوكُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا
وَلَا نَصْرًا ۚ وَمَنْ يَظْلِمْ مِنْكُمْ نُذِقْهُ عَذَابًا
كَبِيرًا ﴿١٩﴾

20. "And We did not send before you any Apostles, but they all ate food and walked about in the streets and We have made one of you a trial for the other. Will you have patience (in the trial)? And surely your Lord is Beholder of everything."

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ
لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ ۗ وَ
جَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً ۗ أَتَصْبِرُونَ ۚ
وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾

Section 3

21. And those who have no hope of Meeting Us say: "Why are angels not sent down to us or why do we not see our Lord with our own eyes?" Surely they are too proud of themselves and they are past all limits of impiety.

وَقَالَ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا لَوْلَآ
أُنْزِلَ عَلَيْنَا الْمَلٰٓئِكَةُ أَوْ نَرٰى رَبَّنَا ؕ لَقَدِ
اسْتَكْبَرُوْا فِيْٓ أَنْفُسِهِمْ وَعَتَوْ عُتُوًّا
كَبِيْرًا ﴿٢١﴾

22. The Day they will see the angels, there will be no joy for the guilty on that Day, and the angels will say: "For you entry (in Paradise) is totally forbidden."

يَوْمَ يَرَوْنَ الْمَلٰٓئِكَةَ لَا بُشْرٰى يَوْمَئِذٍ
لِّلْمُجْرِمِيْنَ وَيَقُوْلُوْنَ حِجْرًا مَّحْجُوْرًا ﴿٢٢﴾

23. And We shall turn to their works and render them as particles of dust blown away by the wind.

وَقَدِمْنَآ إِلٰى مَا عَمِلُوْا مِنْ عَمَلٍ فَجَعَلْنٰهُ
هَبَآءً مَّنْثُوْرًا ﴿٢٣﴾

24. That Day, for the people of the Paradise will be a goodly abode and a comfortable resting-place at noon.

أَصْحٰبُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَّ
أَحْسَنُ مَقِيْلًا ﴿٢٤﴾

25. And remember the Day when the sky will be rent asunder and the cloud appear, and the angels will be sent down in ranks upon ranks.

وَيَوْمَ تَشَقَّقُ السَّمَآءُ بِالْغَمَامِ وَنُزِّلَ الْمَلٰٓئِكَةُ
تَنْزِيْلًا ﴿٢٥﴾

26. True Sovereignty on that Day is for Lord the Most-Kind and it will be indeed a hard Day for the infidels.

اَلْمُلْكُ يَوْمَئِذِ نِ الْحَقُّ لِلرَّحْمٰنِ ؕ وَكَانَ يَوْمًا
عَلَى الْكٰفِرِيْنَ عَسِيْرًا ﴿٢٦﴾

27. And on that Day the wrongdoer will bite his hands (in regret) saying: "Would that I had taken a way (of salvation) with the Holy Apostle!

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلٰى يَدَيْهِ يَقُوْلُ
يٰلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُوْلِ سَبِيْلًا ﴿٢٧﴾

28. "Ah, woe is me! would that I had not taken such a one for a friend!

يٰوَيْلَتٰى لَيْتَنِيْ لَمْ أَتَّخِذْ فُلَانًا خَلِيْلًا ﴿٢٨﴾

29. "Surely he led me astray from the Qur'an after it had come to me." And surely Satan (the devil) always leaves man deserted (in time of difficulty).

لَقَدْ أَضَلَّنِيْ عَنِ الذِّكْرِ بَعْدَ إِذْ جَآءَنِيْ ؕ وَ
كَانَ الشَّيْطٰنُ لِلْإِنْسَانِ خَذُوْلًا ﴿٢٩﴾

30. And the Apostle will submit: "My Lord! surely my people took the Qur'an as a thing abandoned."

وَقَالَ الرَّسُوْلُ يٰرَبِّ إِنَّ قَوْمِي اتَّخَذُوْا
هٰذَا الْقُرْاٰنَ مَهْجُوْرًا ﴿٣٠﴾

31. And (O My Apostle!) thus have We set up an enemy against every

وَكَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ
الْمُجْرِمِيْنَ ؕ وَكَفٰى بِرَبِّكَ هَادِيًا وَّنَصِيْرًا ﴿٣١﴾

Apostle from among the guilty. And Sufficient is your Lord (for you) as Guide to the destination and as Helper (in distress).

32. And the infidels said (by way of objection): "Why has not the Qur'an been Revealed to him all at once?" We did thus so that We may strengthen your heart thereby and that is why We have recited it well in slow gradual recitation.

وَقَالَ الَّذِيْنَ كَفَرُوْا لَوْلَا نُزِّلَ عَلَيْهِ
الْقُرْاٰنُ جُمْلَةً وَّاحِدَةً ۚ كَذٰلِكَ ۚ لِنُثَبِّتَ
بِهٖ فُؤَادَكَ وَرَتَّلْنٰهُ تَرْتِيْلًا ﴿٣٢﴾

33. And they bring not to you an objection, but We bring to you its correct answer and the best explanation (to refute their objection).

وَلَا يَأْتُوْنَكَ بِمَثَلٍ إِلَّا جِئْنٰكَ بِالْحَقِّ
وَأَحْسَنَ تَفْسِيْرًا ﴿٣٣﴾

34. Those who will be driven upon their faces towards Hell– theirs will be the worst retreat, and they will be straying farthest away from the path.

اَلَّذِيْنَ يُحْشَرُوْنَ عَلٰى وُجُوْهِهِمْ إِلٰى جَهَنَّمَ ۙ
أُولٰٓئِكَ شَرٌّ مَّكَانًا وَّأَضَلُّ سَبِيْلًا ﴿٣٤﴾

Section 4

35. And surely We gave to Moses the Book, and appointed with him his brother Aaron as his co-minister.

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَجَعَلْنَا مَعَهٗٓ
أَخَاهُ هٰرُوْنَ وَزِيْرًا ﴿٣٥﴾

36. Then We commanded them: "Go both of you to the people who have denied Our Revelations" (They went accordingly, but the people rejected them). Then We destroyed them altogether (for disobeying Us).

فَقُلْنَا اذْهَبَآ إِلَى الْقَوْمِ الَّذِيْنَ كَذَّبُوْا
بِاٰيٰتِنَا ؕ فَدَمَّرْنٰهُمْ تَدْمِيْرًا ﴿٣٦﴾

37. And recall the People of Noah, when they denied the Apostles, We drowned them and made them a sign of warning for all people. And We have prepared a painful torment for the wrongdoers.

وَقَوْمَ نُوْحٍ لَّمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنٰهُمْ
وَجَعَلْنٰهُمْ لِلنَّاسِ اٰيَةً ؕ وَأَعْتَدْنَا لِلظّٰلِمِيْنَ
عَذَابًا أَلِيْمًا ﴿٣٧﴾

38. And recall Aad and Thamud and the People of the Rass, and many other generations that passed in-between.

وَعَادًا وَّثَمُوْدَاْ وَأَصْحٰبَ الرَّسِّ وَقُرُوْنًا
بَيْنَ ذٰلِكَ كَثِيْرًا ﴿٣٨﴾

39. And to each of them We narrated examples to admonish Truth and We

وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ ؗ وَكُلًّا تَبَّرْنَا

destroyed them all together after complete annihilation (on account of their disobedience).

تَتْبِيْرًا ﴿٣٩﴾

40. And surely many times do these associaters pass by the town on which was pelted the evil rain of stones. Do they not see it (while passing thereby)? Nay! the truth is that they expect not to be raised up again.

وَلَقَدْ اَتَوْا عَلَى الْقَرْيَةِ الَّتِىْٓ اُمْطِرَتْ
مَطَرَ السَّوْءِ ؕ اَفَلَمْ يَكُوْنُوْا يَرَوْنَهَا ۚ بَلْ كَانُوْا لَا
يَرْجُوْنَ نُشُوْرًا ﴿٤٠﴾

41. And when they see you, they start mocking at you (saying): "Is he the one whom Allah has sent as Apostle (Messenger)?

وَاِذَا رَاَوْكَ اِنْ يَّتَّخِذُوْنَكَ اِلَّا هُزُوًا ؕ اَهٰذَا
الَّذِىْ بَعَثَ اللّٰهُ رَسُوْلًا ﴿٤١﴾

42. "(Adding) this man had well-nigh led us astray from our gods, if we had not held fast to (our worship of) them." (O My Apostle) soon they will know when they see (Our) torment as to who was astray from the (right) Path.

اِنْ كَادَ لَيُضِلُّنَا عَنْ اٰلِهَتِنَا لَوْلَآ اَنْ صَبَرْنَا
عَلَيْهَا ؕ وَسَوْفَ يَعْلَمُوْنَ حِيْنَ يَرَوْنَ
الْعَذَابَ مَنْ اَضَلُّ سَبِيْلًا ﴿٤٢﴾

43. Have you seen (the fool) who has taken his own vain desire as his god? Then are you responsible for such a man?

اَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰىهُ ؕ اَفَاَنْتَ
تَكُوْنُ عَلَيْهِ وَكِيْلًا ﴿٤٣﴾

44. Do you think that most of them hear or understand (anything)? They are not but as the cattle, nay! but they are even worst astray from the Path.

اَمْ تَحْسَبُ اَنَّ اَكْثَرَهُمْ يَسْمَعُوْنَ اَوْ يَعْقِلُوْنَ ؕ
اِنْ هُمْ اِلَّا كَالْاَنْعَامِ بَلْ هُمْ اَضَلُّ سَبِيْلًا ﴿٤٤﴾

Section 5

45. (O My Apostle!) Have you not seen your Lord–(as to) how He spreads the shadow? And if He had willed He would have made it stationary. Then We have made the sun guide over it–

اَلَمْ تَرَ اِلٰى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ ۚ وَلَوْ شَآءَ
لَجَعَلَهٗ سَاكِنًا ۚ ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ
دَلِيْلًا ﴿٤٥﴾

46. Then We roll up the shadow in contraction towards Us slowly and slowly.

ثُمَّ قَبَضْنٰهُ اِلَيْنَا قَبْضًا يَّسِيْرًا ﴿٤٦﴾

47. And it is He Who has made the night a covering for you, and sleep a means of rest, and has made the day a time of activity (for seeking provision).

وَهُوَ الَّذِىْ جَعَلَ لَكُمُ الَّيْلَ لِبَاسًا وَّالنَّوْمَ
سُبَاتًا وَّجَعَلَ النَّهَارَ نُشُوْرًا ﴿٤٧﴾

48. And it is He Who sends the winds as glad-tidings before His Mercy (rain), and We send down (pure) water from the sky purifying–

وَهُوَ الَّذِىْٓ اَرْسَلَ الرِّيٰحَ بُشْرًاۢ بَيْنَ يَدَىْ
رَحْمَتِهٖ ۚ وَاَنْزَلْنَا مِنَ السَّمَآءِ مَآءً طَهُوْرًا ﴿٤٨﴾

49. That We may give life to a dead city with that water, and that We may give it for drink to many cattle and men We have created.

لِّنُحْیِۦَ بِهٖ بَلْدَةً مَّيْتًا وَّنُسْقِيَهٗ مِمَّا خَلَقْنَآ
اَنْعَامًا وَّاَنَاسِىَّ كَثِيْرًا ﴿٤٩﴾

50. And We keep distributing rain among the people by turn that they may reflect; but most of the people are averse to it and are ungrateful.

وَلَقَدْ صَرَّفْنٰهُ بَيْنَهُمْ لِيَذَّكَّرُوْا ۖ فَاَبٰٓى اَكْثَرُ
النَّاسِ اِلَّا كُفُوْرًا ﴿٥٠﴾

51. And if We had willed, We would have sent a Warner in every town.

وَلَوْ شِئْنَا لَبَعَثْنَا فِىْ كُلِّ قَرْيَةٍ نَّذِيْرًا ﴿٥١﴾

52. So do not follow the infidels and wage war against them most firmly with (arguments from) this Qur'an–a mighty war.

فَلَا تُطِعِ الْكٰفِرِيْنَ وَجَاهِدْهُمْ بِهٖ جِهَادًا
كَبِيْرًا ﴿٥٢﴾

53. And Allah has joined the two bodies of water flowing freely together–(this) one sweet, very sweet, and the other most saltish and bitter. And Allah in His Might has placed between them a barrier and a strong partition.

وَهُوَ الَّذِىْ مَرَجَ الْبَحْرَيْنِ هٰذَا عَذْبٌ فُرَاتٌ
وَّهٰذَا مِلْحٌ اُجَاجٌ ۚ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَّحِجْرًا
مَّحْجُوْرًا ﴿٥٣﴾

54. And it is He Who has created man from (a drop of) water and has appointed for him kinship by blood, and (kinship) by marriage. And verily your Lord is ever so Powerful.

وَهُوَ الَّذِىْ خَلَقَ مِنَ الْمَآءِ بَشَرًا فَجَعَلَهٗ نَسَبًا
وَّصِهْرًا ؕ وَكَانَ رَبُّكَ قَدِيْرًا ﴿٥٤﴾

55. And they worship beside Allah the idols that can neither benefit them nor can harm them. And the infidel is always a friend (of Satan) against his own Lord.

وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُهُمْ وَلَا
يَضُرُّهُمْ ؕ وَكَانَ الْكَافِرُ عَلٰى رَبِّهٖ ظَهِيْرًا ﴿٥٥﴾

56. And We have not sent you but as a Bearer of glad-tidings and a Warner.

وَمَآ اَرْسَلْنٰكَ اِلَّا مُبَشِّرًا وَّنَذِيْرًا ﴿٥٦﴾

57. Say you: "I ask of you no wage for this (service), except that whoso wills may take the Path to his Lord."

قُلْ مَآ اَسْئَلُكُمْ عَلَيْهِ مِنْ اَجْرٍ اِلَّا مَنْ شَآءَ
اَنْ يَّتَّخِذَ اِلٰى رَبِّهٖ سَبِيْلًا ﴿٥٧﴾

58. And (O My Apostle!) rely on (your Lord) the Ever-Living, Who will never die, and celebrate His Praise! And Sufficient is He, Aware of the sins of His servants.

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِيْ لَا يَمُوْتُ وَسَبِّحْ بِحَمْدِهٖ ؕ وَكَفٰى بِهٖ بِذُنُوْبِ عِبَادِهٖ خَبِيْرًا ﴿۵۸﴾

ربع

59. Who created the heavens and the earth and whatever is in-between in six days, and then established Himself on the Throne of Authority (befitting His Dignity)– He is the Lord Most-Kind– ask you then about Him any who knows.

الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۚ اَلرَّحْمٰنُ فَسْئَلْ بِهٖ خَبِيْرًا ﴿۵۹﴾

60. And when it is said to them: “Prostrate yourselves before the Lord Most-Kind,” they ask: “What? Is this Lord Most-Kind? Shall we prostrate ourselves to what you order us?” And it only adds to their aversion (to the Truth) all the more.

وَاِذَا قِيْلَ لَهُمُ اسْجُدُوْا لِلرَّحْمٰنِ قَالُوْا وَمَا الرَّحْمٰنُ ۗ اَنَسْجُدُ لِمَا تَاْمُرُنَا وَزَادَهُمْ نُفُوْرًا ﴿۶۰﴾

السجدة ۷ ع ۵

Section 6

61. Most Blessed is He Who has placed in the sky big stars, and has placed therein a bright lamp (the Sun) and a shining Moon.

تَبٰرَكَ الَّذِيْ جَعَلَ فِي السَّمَآءِ بُرُوْجًا وَّجَعَلَ فِيْهَا سِرٰجًا وَّقَمَرًا مُّنِيْرًا ﴿۶۱﴾

62. And He it is, Who has made the night and the day to follow each other, for him who wishes to accept admonition or who intends to be grateful.

وَهُوَ الَّذِيْ جَعَلَ الَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنْ اَرَادَ اَنْ يَّذَّكَّرَ اَوْ اَرَادَ شُكُوْرًا ﴿۶۲﴾

63. And the servants of the Lord Most-Kind are those who walk on the earth meekly, and when the ignorant speak to them they only say: “Peace be to you.”

وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْاَرْضِ هَوْنًا وَّاِذَا خَاطَبَهُمُ الْجٰهِلُوْنَ قَالُوْا سَلٰمًا ﴿۶۳﴾

64. And they who pass the night before their Lord in prostration and standing.

وَالَّذِيْنَ يَبِيْتُوْنَ لِرَبِّهِمْ سُجَّدًا وَّقِيَامًا ﴿۶۴﴾

65. And they who keep praying (to Allah): “O our Lord! turn away from us the torment of the Hell; surely its torment is utter destruction.”

وَالَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۖ اِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿۶۵﴾

66. Surely it is a most evil abode and a most evil resting-place.

اِنَّهَا سَآءَتْ مُسْتَقَرًّا وَّمُقَامًا ﴿۶۶﴾

67. And those people, when they spend, are neither extravagant nor miserly (but) their spending is balanced between extravagance and miserliness.

وَالَّذِيْنَ اِذَآ اَنْفَقُوْا لَمْ يُسْرِفُوْا وَلَمْ يَقْتُرُوْا وَكَانَ بَيْنَ ذٰلِكَ قَوَامًا ﴿۶۷﴾

68. And they who worship not any other god beside Allah, and slay not a soul whose slaying Allah has forbidden except in justice and they do not commit adultery; and whoso does this, shall meet its due punishment–

وَالَّذِيْنَ لَا يَدْعُوْنَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ وَلَا يَقْتُلُوْنَ النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ وَلَا يَزْنُوْنَ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ يَلْقَ اَثَامًا ﴿۶۸﴾

69. The torment will be multiplied for him on the Day of Resurrection and he shall abide therein for ever in disgrace.

يُّضٰعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيٰمَةِ وَيَخْلُدْ فِيْهٖ مُهَانًا ﴿۶۹﴾

70. But he who repents and believes and does good works– these are the ones whose vices Allah shall change to virtues. And verily Allah is the Most-Forgiving, the Ever-Merciful.

اِلَّا مَنْ تَابَ وَاٰمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَاُولٰٓئِكَ يُبَدِّلُ اللّٰهُ سَيِّاٰتِهِمْ حَسَنٰتٍ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۷۰﴾

71. And whosoever repents and does good works, then surely he turns to Allah in the true spirit of turning to Him in all repentance.

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَاِنَّهٗ يَتُوْبُ اِلَى اللّٰهِ مَتَابًا ﴿۷۱﴾

72. And they who do not bear false witness, and when they pass by anything vain they pass by in all dignity.

وَالَّذِيْنَ لَا يَشْهَدُوْنَ الزُّوْرَ ۙ وَاِذَا مَرُّوْا بِاللَّغْوِ مَرُّوْا كِرَامًا ﴿۷۲﴾

73. And they who when they are admonished with the (Signs) of their Lord, droop not down thereat as if they were deaf and blind.

وَالَّذِيْنَ اِذَا ذُكِّرُوْا بِاٰيٰتِ رَبِّهِمْ لَمْ يَخِرُّوْا عَلَيْهَا صُمًّا وَّعُمْيَانًا ﴿۷۳﴾

74. And they who keep praying: “O our Lord! grant us in our wives and off-spring the coolness of eyes and make us a leader of those who guard themselves against evil.”

وَالَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَذُرِّيّٰتِنَا قُرَّةَ اَعْيُنٍ وَّاجْعَلْنَا لِلْمُتَّقِيْنَ اِمَامًا ﴿۷۴﴾

75. These are the (blessed) ones who shall be rewarded with the highest upper apartments of the Paradise because of their patience and therein they will be welcomed with greetings and salutations of Peace–

أُولٰٓئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوْا وَيُلَقَّوْنَ فِيْهَا تَحِيَّةً وَّسَلٰمًا ﴿٧٥﴾

76. Therein they shall abide for ever. What an excellent abode and habitation.

خٰلِدِيْنَ فِيْهَا حَسُنَتْ مُسْتَقَرًّا وَّمُقَامًا ﴿٧٦﴾

77. Say you: "What does my Lord care for you if you worship Him not! whereas you have (instead) denied Him; so presently this denial will lead you to a torment that shall stick for ever."

قُلْ مَا يَعْبَؤُا بِكُمْ رَبِّيْ لَوْلَا دُعَآؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُوْنُ لِزَامًا ﴿٧٧﴾

Introduction to Sûrah Ash-Shu'ara

Sûrah Ash-Shu'ara, The Poets, is a Makkan Sûrah, although its last four verses, according to some scholars, were revealed in Madinah. It consists of two hundred and twenty-seven verses divided into eleven sections.

The Prophet spent long years in preaching the message of Allah to the people of Makkah and trying to rescue them from the abyss of disbelief in which they had sunk. He spent his days in answering their doubts and reservations, and his nights in praying to Allah to grant them the wisdom to recognise and accept true guidance. But in spite of all his efforts and concern for their welfare, they held on to their superstitious beliefs and evil ways. As he preached the truth with more and more fervour, they became more and more obstinate in their ignorance and prejudice. This state of affairs saddened and distressed the Prophet.

This Sûrah comforts and heartens him by appreciating his sincere, ceaseless efforts to fulfil his responsibility by telling him that he should not grieve over their fate, for they themselves are to blame for rejecting the manifest truth.

The Sûrah declares that Allah has the power to bring them to the straight path by showing them some miraculous sign, some extraordinary event, but it is against His wise scheme to force them into belief; man, if he is to justify the status bestowed on him and retain his honour, should choose his course intelligently and willingly.

The theme of the previous prophets and their erring nations which is one of the chief motifs that runs through the Qur'an once again recurs in this Sûrah. The purpose is to console the Prophet and warn the disbelievers.

In the end the Sûrah affirms that the Qur'an is the Word of Allah promised in the earlier revealed books and revealed to the pure heart of the Prophet through Gabriel; and declares that to call it a Satanic work, as disbelievers do, is the height of obstinate folly.

اٰيَاتُهَا ٢٢٧ ٢٦ سُوْرَةُ الشُّعَرَآءِ مَكِّيَّةٌ ٤٧ رُكُوْعَاتُهَا ١١

Sûrah 26. Ash-Shu'ara (The Poets)

Revealed at Makkah, 11 Sections, 227 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

المنزل ٥

1. Ta. Sin. Mim.

طٰسٓمّٓ (١)

2. These are the revelations of a Book luminous.

تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ (٢)

3. (O My Apostle!) perhaps you shall kill yourself with grief because they do not believe.

لَعَلَّكَ بَاخِعٌ نَّفْسَكَ اَلَّا يَكُوْنُوْا مُؤْمِنِيْنَ (٣)

4. If We willed, We could send down to them any Sign from heaven, so that the necks of these highbrows would remain bent before it.

اِنْ نَّشَاْ نُنَزِّلْ عَلَيْهِمْ مِّنَ السَّمَآءِ اٰيَةً فَظَلَّتْ اَعْنَاقُهُمْ لَهَا خٰضِعِيْنَ (٤)

5. And there comes not to them any fresh admonition from the Lord Most-Kind but they turn their faces from it.

وَمَا يَاْتِيْهِمْ مِّنْ ذِكْرٍ مِّنَ الرَّحْمٰنِ مُحْدَثٍ اِلَّا كَانُوْا عَنْهُ مُعْرِضِيْنَ (٥)

6. They have surely denied, so soon there is to come to them the tidings of what they used to mock at.

فَقَدْ كَذَّبُوْا فَسَيَاْتِيْهِمْ اَنْۢبٰٓؤُا مَا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ (٦)

7. Have they not seen the earth—how many beneficial plants of every kind have We caused to grow therein?

اَوَلَمْ يَرَوْا اِلَى الْاَرْضِ كَمْ اَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ زَوْجٍ كَرِيْمٍ (٧)

8. Verily in this is a Sign (of Allah's Might for them). Yet most of them are not to believe.

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً ؕ وَمَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ (٨)

9. And surley your Lord! He is the All-Powerful, the Ever-Merciful.

وَاِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ (٩)

ع ١

Section 2

10. And recall, when your Lord called Moses saying: "Go to the people who are wrongdoers–

وَاِذْ نَادٰى رَبُّكَ مُوْسٰٓى اَنِ ائْتِ الْقَوْمَ الظّٰلِمِيْنَ (١٠)

11. "(That is) the People of Pharaoh. Will they fear not (the Wrath of God)?"

قَوْمَ فِرْعَوْنَ ؕ اَلَا يَتَّقُوْنَ (١١)

12. Moses submitted: "O my Lord! I do fear they will deny me.

قَالَ رَبِّ اِنِّيْۤ اَخَافُ اَنْ يُّكَذِّبُوْنِ (١٢)

13. "And my breast straitens and my tongue moves not smoothly: so send Revelation to Aaron (as well).

وَيَضِيْقُ صَدْرِيْ وَلَا يَنْطَلِقُ لِسَانِيْ فَاَرْسِلْ اِلٰى هٰرُوْنَ (١٣)

14. "And (You know that) they have a charge (of murder pending) against me, so I fear they may kill me."

وَلَهُمْ عَلَيَّ ذَنْۢبٌ فَاَخَافُ اَنْ يَّقْتُلُوْنِ (١٤)

15. Allah said: "By no means! so go both of you with Our Signs, surely We are with you, Hearing.

قَالَ كَلَّا ۚ فَاذْهَبَا بِاٰيٰتِنَاۤ اِنَّا مَعَكُمْ مُّسْتَمِعُوْنَ (١٥)

16. "So go both of you to Pharaoh and say to him: 'We both are the Messengers of Him Who is the Lord of the Worlds–

فَاْتِيَا فِرْعَوْنَ فَقُوْلَاۤ اِنَّا رَسُوْلُ رَبِّ الْعٰلَمِيْنَ (١٦)

17. 'That send you the Children of Israel with us.'"

اَنْ اَرْسِلْ مَعَنَا بَنِيْۤ اِسْرَآءِيْلَ (١٧)

18. (On hearing this) Pharaoh said: "Moses! did we not bring you up among us when you were a child, and you did pass many years of your life in our midst?

قَالَ اَلَمْ نُرَبِّكَ فِيْنَا وَلِيْدًا وَّلَبِثْتَ فِيْنَا مِنْ عُمُرِكَ سِنِيْنَ (١٨)

19. "And you committed that deed of yours which you committed, and surely you are most ungrateful."

وَفَعَلْتَ فَعْلَتَكَ الَّتِيْ فَعَلْتَ وَاَنْتَ مِنَ الْكٰفِرِيْنَ (١٩)

20. Moses said: "I committed the deed at a time when I was ignorant of the Path and was in error.

قَالَ فَعَلْتُهَاۤ اِذًا وَّاَنَا مِنَ الضَّآلِّيْنَ (٢٠)

21. "So I fled from you when I was afraid of you, then my Lord granted me judgment and made me one of the Messengers (Apostles).

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِيْ رَبِّيْ حُكْمًا وَّجَعَلَنِيْ مِنَ الْمُرْسَلِيْنَ (٢١)

22. "And this is any favour you boast of, whereas you have actually enslaved the Children of Israel."

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ اَنْ عَبَّدْتَّ بَنِيْۤ اِسْرَآءِيْلَ (٢٢)

23. Pharaoh said: "And what is in truth this Lord of the Worlds?"

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعٰلَمِيْنَ (٢٣)

24. Moses said: "(The Lord of the Worlds is He Who is) the Lord of the heavens and the earth and whatever is in-between, if you really would believe."

قَالَ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا ؕ
اِنْ كُنْتُمْ مُّوْقِنِيْنَ ٢٤

25. Pharaoh said to those seated around him: "Do you not hear carefully what he says?"

قَالَ لِمَنْ حَوْلَهٗۤ اَلَا تَسْتَمِعُوْنَ ٢٥

26. Moses said: "Your Lord as well as the Lord of your former fathers of old."

قَالَ رَبُّكُمْ وَرَبُّ اٰبَآئِكُمُ الْاَوَّلِيْنَ ٢٦

27. Pharaoh said: "Surely this Messenger who has been sent to you is but mad."

قَالَ اِنَّ رَسُوْلَكُمُ الَّذِيْۤ اُرْسِلَ اِلَيْكُمْ
لَمَجْنُوْنٌ ٢٧

28. Moses retorted: "The Lord of the East and the West, and what is in-between, if you have any wisdom."

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا ؕ اِنْ
كُنْتُمْ تَعْقِلُوْنَ ٢٨

29. Pharaoh said: "(Remember!) if you take any god other than I, then I shall surely put you in prison."

قَالَ لَئِنِ اتَّخَذْتَ اِلٰهًا غَيْرِيْ لَاَجْعَلَنَّكَ مِنَ
الْمَسْجُوْنِيْنَ ٢٩

30. Moses said: "What, even if I bring you something as clear proof?"

قَالَ اَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِيْنٍ ۚ ٣٠

31. Pharaoh said: "Bring it then, if you are truthful."

قَالَ فَاْتِ بِهٖۤ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ٣١

32. So Moses cast down his staff, and it at once became a serpent manifest.

فَاَلْقٰى عَصَاهُ فَاِذَا هِيَ ثُعْبَانٌ مُّبِيْنٌ ۚ ٣٢

33. And he drew forth his hand, and it at once became shining bright to the beholders.

وَّنَزَعَ يَدَهٗ فَاِذَا هِيَ بَيْضَآءُ لِلنّٰظِرِيْنَ ٣٣ ع

Section 3

34. (At this) Pharaoh said to the courtiers seated around him: "Surely he is a magician skilled–

قَالَ لِلْمَلَاِ حَوْلَهٗۤ اِنَّ هٰذَا لَسٰحِرٌ عَلِيْمٌ ٣٤

35. "He but intends to turn you out of your land by (force of) his magic; (now say) what is it that you advise?"

يُّرِيْدُ اَنْ يُّخْرِجَكُمْ مِّنْ اَرْضِكُمْ بِسِحْرِهٖ ۖۗ فَمَاذَا
تَاْمُرُوْنَ ٣٥

36. They said: "Give him and his brother respite and send callers to the cities to collect–

قَالُوْۤا اَرْجِهْ وَاَخَاهُ وَابْعَثْ فِي الْمَدَآئِنِ
حٰشِرِيْنَ ٣٦

37. "That they may bring to you every learned magicians (from every nook and corner of the country)."

يَاْتُوْكَ بِكُلِّ سَحَّارٍ عَلِيْمٍ ٣٧

38. In short all the magicians were gathered together at an appointed time on a given day–

فَجُمِعَ السَّحَرَةُ لِمِيْقَاتِ يَوْمٍ مَّعْلُوْمٍ ٣٨

39. And it was said to the people: "Will you assemble together (to watch the contest)?

وَّقِيْلَ لِلنَّاسِ هَلْ اَنْتُمْ مُّجْتَمِعُوْنَ ٣٩

40. "Haply we may follow the magicians if they overcome (in the contest)."

لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ اِنْ كَانُوْا هُمُ الْغٰلِبِيْنَ ٤٠

41. Then when the magicians presented themselves they said to Pharaoh: "Will we get any reward if we overcome (Moses)?"

فَلَمَّا جَآءَ السَّحَرَةُ قَالُوْا لِفِرْعَوْنَ اَئِنَّ لَنَا لَاَجْرًا
اِنْ كُنَّا نَحْنُ الْغٰلِبِيْنَ ٤١

42. He said: "Yes, of course, and then you will be of those near to us."

قَالَ نَعَمْ وَاِنَّكُمْ اِذًا لَّمِنَ الْمُقَرَّبِيْنَ ٤٢

43. Moses said to them: "Cast you down what you have to cast."

قَالَ لَهُمْ مُّوْسٰۤى اَلْقُوْا مَاۤ اَنْتُمْ مُّلْقُوْنَ ٤٣

44. So they cast down their ropes and their rods and said (with certainty): "By the might of Pharaoh! we are the winners."

فَاَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوْا بِعِزَّةِ فِرْعَوْنَ
اِنَّا لَنَحْنُ الْغٰلِبُوْنَ ٤٤

45. Then Moses cast his staff and lo! it at once began to swallow up what devices they had fabricated.

فَاَلْقٰى مُوْسٰى عَصَاهُ فَاِذَا هِيَ تَلْقَفُ مَا
يَاْفِكُوْنَ ٤٥

46. Lo! (on seeing this miracle) the magicians fell down prostrating–

فَاُلْقِيَ السَّحَرَةُ سٰجِدِيْنَ ٤٦

47. They said (openly): "We believe in the Lord of the Worlds–

قَالُوْۤا اٰمَنَّا بِرَبِّ الْعٰلَمِيْنَ ٤٧

48. "The Lord of Moses and Aaron."

رَبِّ مُوْسٰى وَهٰرُوْنَ ٤٨

49. Pharaoh said (to save his face): "You had believed in Him even before I gave you leave to contest. Surely he is your big boss who has taught you the art of magic; so you will soon know (the consequences of this conspiracy). I shall surely cut off your hands and your feet on opposite sides, and I shall crucify you all."

قَالَ اٰمَنْتُمْ لَهٗ قَبْلَ اَنْ اٰذَنَ لَكُمْ ۚ اِنَّهٗ لَكَبِيْرُكُمُ
الَّذِيْ عَلَّمَكُمُ السِّحْرَ ۚ فَلَسَوْفَ تَعْلَمُوْنَ ؕ لَاُقَطِّعَنَّ
اَيْدِيَكُمْ وَ اَرْجُلَكُمْ مِّنْ خِلَافٍ وَّلَاُصَلِّبَنَّكُمْ
اَجْمَعِيْنَ ۚ ٤٩

50. They replied: "We do not care a fig for it; we are to return to our Lord after all.

قَالُوْا لَا ضَيْرَ ۫ اِنَّاۤ اِلٰى رَبِّنَا مُنْقَلِبُوْنَ ٥٠

51. "We greedily desire that our Lord may forgive us our wrongs since we are the first to believe (from among your people)."

إِنَّا نَطْمَعُ أَنْ يَّغْفِرَ لَنَا رَبُّنَا خَطٰيٰنَآ أَنْ كُنَّآ أَوَّلَ الْمُؤْمِنِيْنَ (۵۱)

ع ۱۸ ۳

Section 4

52. And We revealed to Moses saying: "Depart by night with My servants, for surely you will be followed."

وَأَوْحَيْنَآ إِلٰى مُوْسٰٓى أَنْ أَسْرِ بِعِبَادِيْٓ إِنَّكُمْ مُّتَّبَعُوْنَ (۵۲)

53. Then Pharaoh sent heralds to all the cities (proclaiming to the people).

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَآئِنِ حٰشِرِيْنَ (۵۳)

54. "That these (Israelites) are indeed a small band –

إِنَّ هٰٓؤُلَآءِ لَشِرْذِمَةٌ قَلِيْلُوْنَ (۵۴)

55. "And they have grossly offended us–

وَإِنَّهُمْ لَنَا لَغَآئِظُوْنَ (۵۵)

56. "(But no matter) we are all vigilant (against them).

وَإِنَّا لَجَمِيْعٌ حٰذِرُوْنَ (۵۶)

57. "Therefore We turned them out from (flourishing) gardens and (flowing) springs–

فَأَخْرَجْنٰهُمْ مِّنْ جَنّٰتٍ وَّعُيُوْنٍ (۵۷)

58. "And (rich) treasures and grand palaces–

وَّكُنُوْزٍ وَّمَقَامٍ كَرِيْمٍ (۵۸)

59. "Even so: and We made the Children of Israel inheritors of all those things."

كَذٰلِكَ ۖ وَأَوْرَثْنٰهَا بَنِيْٓ إِسْرَآءِيْلَ (۵۹)

60. And the People of Pharaoh set out in pursuit of them at sunrise.

فَأَتْبَعُوْهُمْ مُّشْرِقِيْنَ (۶۰)

61. And when the two parties caught sight of each other, the companions of Moses said: "(Alas!) we are surely overtaken."

فَلَمَّا تَرَآءَ الْجَمْعٰنِ قَالَ أَصْحٰبُ مُوْسٰٓى إِنَّا لَمُدْرَكُوْنَ (۶۱)

62. Moses said: "By no means! my Lord is with me, He will surely guide me just now."

قَالَ كَلَّا ۚ إِنَّ مَعِيَ رَبِّيْ سَيَهْدِيْنِ (۶۲)

63. Then We revealed to Moses: "Strike with your staff the sea." So the sea was parted and each part of water became (solid) like a big mountain.

فَأَوْحَيْنَآ إِلٰى مُوْسٰٓى أَنِ اضْرِبْ بِّعَصَاكَ الْبَحْرَ ۖ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيْمِ (۶۳)

64. And We caused the other party to get nearer to that place.

وَأَزْلَفْنَا ثَمَّ الْاٰخَرِيْنَ (۶۴)

65. And We saved Moses and those with him, all (from the ferocious waves).

وَأَنْجَيْنَا مُوْسٰى وَمَنْ مَّعَهٗٓ أَجْمَعِيْنَ (۶۵)

66. Then We drowned the other party.

ثُمَّ أَغْرَقْنَا الْاٰخَرِيْنَ (۶۶)

67. Surely there is a clear Sign in this incident. Yet most of them were not believers.

إِنَّ فِيْ ذٰلِكَ لَاٰيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِيْنَ (۶۷)

68. And surely (O My Apostle!) your Lord! He is the All-Powerful, the Ever-Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ (۶۸)

ع ۱۷ ۴

Section 5

69. And relate to them the story of Abraham.

وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرٰهِيْمَ (۶۹)

وقف لازم

70. When he said to his father and his people: "What do you worship?"

إِذْ قَالَ لِأَبِيْهِ وَقَوْمِهٖ مَا تَعْبُدُوْنَ (۷۰)

71. They said: "We worship idols, then we remain squating before them all the time devoted to their worship."

قَالُوْا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عٰكِفِيْنَ (۷۱)

72. He said: "(Tell me) do they hear your voice when you call them?

قَالَ هَلْ يَسْمَعُوْنَكُمْ إِذْ تَدْعُوْنَ (۷۲)

73. "Or do they do you (any) good, or (other wise) harm you?"

أَوْ يَنْفَعُوْنَكُمْ أَوْ يَضُرُّوْنَ (۷۳)

74. (Rendered speechless) they said: "Nay! but we found our fathers doing so."

قَالُوْا بَلْ وَجَدْنَآ اٰبَآءَنَا كَذٰلِكَ يَفْعَلُوْنَ (۷۴)

75. He said: "Do you then see, (the helplessness of) what you worship?

قَالَ أَفَرَءَيْتُمْ مَّا كُنْتُمْ تَعْبُدُوْنَ (۷۵)

76. "You and your forefathers of old?

أَنْتُمْ وَاٰبَآؤُكُمُ الْأَقْدَمُوْنَ (۷۶)

77. "So they are all but enemy to me, except the Lord of the Worlds–

فَإِنَّهُمْ عَدُوٌّ لِّيْٓ إِلَّا رَبَّ الْعٰلَمِيْنَ (۷۷)

78. "He Who created me, so He will guide me (at every step)–

الَّذِيْ خَلَقَنِيْ فَهُوَ يَهْدِيْنِ (۷۸)

79. "And He Who feeds me and gives me to drink as well–

وَالَّذِيْ هُوَ يُطْعِمُنِيْ وَيَسْقِيْنِ (۷۹)

80. "And when I am ill, it is He Who heals me.

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِيْنِ (۸۰)

81. "And He Who will cause me to die, then bring me to life–

وَالَّذِيْ يُمِيْتُنِيْ ثُمَّ يُحْيِيْنِ (۸۱)

82. "And Who I very much long, will forgive me my faults on the Day of Requital.

وَالَّذِيْٓ أَطْمَعُ أَنْ يَّغْفِرَ لِيْ خَطِيْٓئَتِيْ يَوْمَ الدِّيْنِ (۸۲)

83. "O my Lord! grant me wisdom in thought and deed and join me with the righteous–

رَبِّ هَبْ لِیْ حُكْمًا وَّاَلْحِقْنِیْ بِالصّٰلِحِیْنَ ﴿٨٣﴾

84. "And give me true renown among the later generations–

وَاجْعَلْ لِّیْ لِسَانَ صِدْقٍ فِی الْاٰخِرِیْنَ ﴿٨٤﴾

85. "And make me of those who are the heirs of the Gardens of Bliss–

وَاجْعَلْنِیْ مِنْ وَّرَثَةِ جَنَّةِ النَّعِیْمِ ﴿٨٥﴾

86. "And forgive my father, no doubt he is of the misguided (ones)–

وَاغْفِرْ لِاَبِیْۤ اِنَّهٗ كَانَ مِنَ الضَّآلِّیْنَ ﴿٨٦﴾

87. "And disgrace me not on the Day when people will be raised up from the graves–

وَلَا تُخْزِنِیْ یَوْمَ یُبْعَثُوْنَ ﴿٨٧﴾

88. "The Day when neither wealth nor sons shall avail–

یَوْمَ لَا یَنْفَعُ مَالٌ وَّلَا بَنُوْنَ ﴿٨٨﴾

89. "Except him who comes before Allah with a sound heart.

اِلَّا مَنْ اَتَی اللّٰهَ بِقَلْبٍ سَلِیْمٍ ﴿٨٩﴾

90. "And the Paradise shall be brought nigh to the righteous–

وَاُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِیْنَ ﴿٩٠﴾

91. "And the Hell shall be made apparent to those who had gone astray–

وَبُرِّزَتِ الْجَحِیْمُ لِلْغٰوِیْنَ ﴿٩١﴾

92. "And it will be said to them: 'Where are those whom you used to worship-

وَقِیْلَ لَهُمْ اَیْنَمَا كُنْتُمْ تَعْبُدُوْنَ ﴿٩٢﴾

93. 'Beside Allah? Can they help you (in anything), or can they help themselves?' "

مِنْ دُوْنِ اللّٰهِؕ هَلْ یَنْصُرُوْنَكُمْ اَوْ یَنْتَصِرُوْنَ ﴿٩٣﴾

94. Then they will be hurled headlong into the Fire–they and the others who had gone astray–

فَكُبْكِبُوْا فِیْهَا هُمْ وَالْغَاوٗنَ ﴿٩٤﴾

95. And the armies of the devil (Satan) all together.

وَجُنُوْدُ اِبْلِیْسَ اَجْمَعُوْنَ ﴿٩٥﴾

96. And they will say while they will be disputing among themselves in Hell-

قَالُوْا وَهُمْ فِیْهَا یَخْتَصِمُوْنَ ﴿٩٦﴾

97. "By Allah! we were in manifest error for certain–

تَاللّٰهِ اِنْ كُنَّا لَفِیْ ضَلٰلٍ مُّبِیْنٍ ﴿٩٧﴾

98. "When we made you equal with the Lord of the Worlds.

اِذْ نُسَوِّیْكُمْ بِرَبِّ الْعٰلَمِیْنَ ﴿٩٨﴾

99. "And none led us astray but the (leading) culprits.

وَمَاۤ اَضَلَّنَاۤ اِلَّا الْمُجْرِمُوْنَ ﴿٩٩﴾

100. "So we have no intercessor now to plead (for us)–

فَمَا لَنَا مِنْ شَافِعِیْنَ ﴿١٠٠﴾

101. "Nor a single sincere friend to feel for us.

وَلَا صَدِیْقٍ حَمِیْمٍ ﴿١٠١﴾

102. "So if it were within our power to return (to the world) we would certainly become of the Muslims."

فَلَوْ اَنَّ لَنَا كَرَّةً فَنَكُوْنَ مِنَ الْمُؤْمِنِیْنَ ﴿١٠٢﴾

103. Verily in it there is a sign (of warning), yet most of them are not believers.

اِنَّ فِیْ ذٰلِكَ لَاٰیَةً وَمَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِیْنَ ﴿١٠٣﴾

104. And (O My Apostle!) surely your Lord: He is the All-Powerful, the Ever-Merciful.

وَاِنَّ رَبَّكَ لَهُوَ الْعَزِیْزُ الرَّحِیْمُ ﴿١٠٤﴾

ركوع ٥

Section 6

105. The People of Noah denied the Apostles (of Allah)–

كَذَّبَتْ قَوْمُ نُوْحِ اِلْمُرْسَلِیْنَ ﴿١٠٥﴾

106. When their brother Noah (on him be peace) said to them: "Do you not fear (Allah)?

اِذْ قَالَ لَهُمْ اَخُوْهُمْ نُوْحٌ اَلَا تَتَّقُوْنَ ﴿١٠٦﴾

107. "Surely I am a trusted Apostle to you (from Him) –

اِنِّیْ لَكُمْ رَسُوْلٌ اَمِیْنٌ ﴿١٠٧﴾

108. "So fear Allah and obey me.

فَاتَّقُوا اللّٰهَ وَاَطِیْعُوْنِ ﴿١٠٨﴾

109. "And I ask of you no wage for this (preaching); my wage is only with the Lord of the Worlds.

وَمَاۤ اَسْـَٔلُكُمْ عَلَیْهِ مِنْ اَجْرٍ اِنْ اَجْرِیَ اِلَّا عَلٰی رَبِّ الْعٰلَمِیْنَ ﴿١٠٩﴾

110. "So fear Allah and obey me."

فَاتَّقُوا اللّٰهَ وَاَطِیْعُوْنِ ﴿١١٠﴾

111. They said: "What! should we (the rich and wealthy) believe you, whereas it is only the meanest of the folk who follow you?"

قَالُوْۤا اَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْاَرْذَلُوْنَ ﴿١١١﴾

112. He said: "What do I know with what intention they have believed.

قَالَ وَمَا عِلْمِیْ بِمَا كَانُوْا یَعْمَلُوْنَ ﴿١١٢﴾

113. "Their account is only with my Lord, if you could but understand (the truth).

اِنْ حِسَابُهُمْ اِلَّا عَلٰی رَبِّیْ لَوْ تَشْعُرُوْنَ ﴿١١٣﴾

114.“And I am not one to drive away those who have believed (Muslims).

وَمَآ أَنَا۠ بِطَارِدِ ٱلْمُؤْمِنِينَ ﴿١١٤﴾

115.“I am not but a plain Warner (against the torment).”

إِنْ أَنَا۠ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٥﴾

116.Those (haughty ones) said: “O Noah! if you desist not (then remember), you will surely be stoned (to death).”

قَالُوا۟ لَئِن لَّمْ تَنتَهِ يَـٰنُوحُ لَتَكُونَنَّ مِنَ ٱلْمَرْجُومِينَ ﴿١١٦﴾

117.He said: “O my Lord! Truly my people have denied me–

قَالَ رَبِّ إِنَّ قَوْمِى كَذَّبُونِ ﴿١١٧﴾

النصف

118.“So judge between me and them finally, and deliver me and the Believers who are with me (from Your torment).”

فَٱفْتَحْ بَيْنِى وَبَيْنَهُمْ فَتْحًا وَنَجِّنِى وَمَن مَّعِىَ مِنَ ٱلْمُؤْمِنِينَ ﴿١١٨﴾

119.So We delivered him and those with him in the laden Ark (filled with all creatures).

فَأَنجَيْنَـٰهُ وَمَن مَّعَهُۥ فِى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿١١٩﴾

120.Thereafter We drowned the rest.

ثُمَّ أَغْرَقْنَا بَعْدُ ٱلْبَاقِينَ ﴿١٢٠﴾

121.Surely in this too, there is a sign of warning and (yet) most of them were not Believers.

إِنَّ فِى ذَٰلِكَ لَـَٔايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٢١﴾

122. And surely your Lord! He is the All-Powerful, the Ever-Merciful.

وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٢٢﴾

Section 7

123. The Aad (people) denied (their) Apostles–

كَذَّبَتْ عَادٌ ٱلْمُرْسَلِينَ ﴿١٢٣﴾

124.When their brother Hud said: “Do you not fear (Allah)?

إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾

125.“Surely I am to you a trusted Apostle-

إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾

126.“So fear Allah and obey me.

فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٢٦﴾

127.“And I ask of you no wage for this (preaching); my wage is but with Allah, the Lord of the Worlds.

وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَـٰلَمِينَ ﴿١٢٧﴾

128.“Do you build on every height a land-mark out of vanity for amusement?

أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ ﴿١٢٨﴾

129.“And erect strong palaces for living, in the hope that haply you may abide for ever?

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾

130.“And when you lay hands on any one you lay hands (with cruelty) like absolute tyrants.

وَإِذَا بَطَشْتُم بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾

131.“So fear Allah (now) and obey me.

فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٣١﴾

132.“And fear Him Who has helped you freely with the things which you know.

وَٱتَّقُوا۟ ٱلَّذِىٓ أَمَدَّكُم بِمَا تَعْلَمُونَ ﴿١٣٢﴾

133.“(Freely) has He helped you with cattle and sons–

أَمَدَّكُم بِأَنْعَـٰمٍ وَبَنِينَ ﴿١٣٣﴾

134.“And gardens and springs.

وَجَنَّـٰتٍ وَعُيُونٍ ﴿١٣٤﴾

135.“Truly I fear lest there should come upon you the torment of a Mighty Day.”

إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾

136.They said: “It is eqaul to us whether you admonish us, or be not of the admonishers–

قَالُوا۟ سَوَآءٌ عَلَيْنَآ أَوَعَظْتَ أَمْ لَمْ تَكُن مِّنَ ٱلْوَٰعِظِينَ ﴿١٣٦﴾

137.“This (taste for palaces) is not but a customary device of our ancestors of old–

إِنْ هَـٰذَآ إِلَّا خُلُقُ ٱلْأَوَّلِينَ ﴿١٣٧﴾

138.“And (don't bother) we are not going to be tormented.”

وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٨﴾

139.So they denied him, therefore We destroyed them. Verily in this is a lesson. And yet most of them were not the ones to believe.

فَكَذَّبُوهُ فَأَهْلَكْنَـٰهُمْ ۗ إِنَّ فِى ذَٰلِكَ لَـَٔايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٣٩﴾

140.And verily your Lord! He is the All-Powerful, the Ever-Merciful.

وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٤٠﴾

Section 8

141.And the tribe of Thamud denied the Apostles–

كَذَّبَتْ ثَمُودُ ٱلْمُرْسَلِينَ ﴿١٤١﴾

142.When their brother Saleh said to them: “Fear you not (the Wrath of Allah)?

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَـٰلِحٌ أَلَا تَتَّقُونَ ﴿١٤٢﴾

143.“I am to you a trusted Apostle–

إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾

144.“So fear Allah and obey me.

فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٤٤﴾

145.“I do not ask you for any wage for it; my wage is upon Him Who is the Lord of the Worlds.

وَمَآ اَسْـَٔلُكُمْ عَلَيْهِ مِنْ اَجْرٍ ۚ اِنْ اَجْرِيَ اِلَّا عَلٰى رَبِّ الْعٰلَمِيْنَ (١٤٥)

146.“Will you be left secure in (luxury and enjoyment) that you have here–

اَتُتْرَكُوْنَ فِيْ مَا هٰهُنَآ اٰمِنِيْنَ (١٤٦)

147.“In these gardens and these springs–

فِيْ جَنّٰتٍ وَّعُيُوْنٍ (١٤٧)

148.“And (luxuriant) cornfields and palm trees of which the blossoms are so soft and fine?

وَّزُرُوْعٍ وَّنَخْلٍ طَلْعُهَا هَضِيْمٌ (١٤٨)

149.“And would you continue to hew out houses in the mountains (as skiful stone-carvers)?

وَتَنْحِتُوْنَ مِنَ الْجِبَالِ بُيُوْتًا فٰرِهِيْنَ (١٤٩)

150.“So fear Allah and obey me.

فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ (١٥٠)

151.“And do not follow the command of those who exceed the limits–

وَلَا تُطِيْعُوْٓا اَمْرَ الْمُسْرِفِيْنَ (١٥١)

152.“Who keep creating mischief in the earth and do not try to reform (themselves).”

الَّذِيْنَ يُفْسِدُوْنَ فِي الْاَرْضِ وَلَا يُصْلِحُوْنَ (١٥٢)

153.They said: “(O Saleh!) surely you are but of those who are bewitched.

قَالُوْٓا اِنَّمَآ اَنْتَ مِنَ الْمُسَحَّرِيْنَ (١٥٣)

154.“You are not but a man like us; or else bring any Sign if you are of the truthful.”

مَآ اَنْتَ اِلَّا بَشَرٌ مِّثْلُنَا ۚ فَاْتِ بِاٰيَةٍ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ (١٥٤)

155.Saleh said: “Here is a she-camel; it has its turn of drink and yours is a turn of drink on an appointed day.

قَالَ هٰذِهٖ نَاقَةٌ لَّهَا شِرْبٌ وَّلَكُمْ شِرْبُ يَوْمٍ مَّعْلُوْمٍ (١٥٥)

156.“And do not touch her with evil lest there should overtake you the torment of a Mighty Day.”

وَلَا تَمَسُّوْهَا بِسُوْٓءٍ فَيَاْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيْمٍ (١٥٦)

157.But they hamstrung her, thereafter they were filled with repentance in the morning–

فَعَقَرُوْهَا فَاَصْبَحُوْا نٰدِمِيْنَ (١٥٧)

158.So the torment overtook them. Surely in this, too, there is a lesson but most of them were not to believe.

فَاَخَذَهُمُ الْعَذَابُ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً ۭ وَمَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ (١٥٨)

159.And verily your Lord! He is the All-Powerful, the Ever-Merciful.

وَاِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ (١٥٩)

Section 9

160.The People of Lot denied the Apostles–

كَذَّبَتْ قَوْمُ لُوْطِ ا۟لْمُرْسَلِيْنَ (١٦٠)

161.When their brother Lot said to them: “Do not you fear (the Wrath of Allah)?

اِذْ قَالَ لَهُمْ اَخُوْهُمْ لُوْطٌ اَلَا تَتَّقُوْنَ (١٦١)

162.“Surely I am to you a trusted Apostle–

اِنِّيْ لَكُمْ رَسُوْلٌ اَمِيْنٌ (١٦٢)

163.“So fear Allah and obey me.

فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ (١٦٣)

164.“And I ask not of you any wage for this (preaching); truly my wage is upon Him Who is the Lord of the Worlds.

وَمَآ اَسْـَٔلُكُمْ عَلَيْهِ مِنْ اَجْرٍ ۚ اِنْ اَجْرِيَ اِلَّا عَلٰى رَبِّ الْعٰلَمِيْنَ (١٦٤)

165.“Do you lustfully approach males from among all the creatures in the world–

اَتَاْتُوْنَ الذُّكْرَانَ مِنَ الْعٰلَمِيْنَ (١٦٥)

166.“And leave your wives whom your Lord has created for you. Nay! but you are a people exceeding the limit.”

وَتَذَرُوْنَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِّنْ اَزْوَاجِكُمْ ۭ بَلْ اَنْتُمْ قَوْمٌ عٰدُوْنَ (١٦٦)

167.They said (angrily): “(Hold your tongue) O Lot! if you do not desist, you will surely be turned out of the land.”

قَالُوْا لَىِٕنْ لَّمْ تَنْتَهِ يٰلُوْطُ لَتَكُوْنَنَّ مِنَ الْمُخْرَجِيْنَ (١٦٧)

168.He said: “(Listen!) I am averse to this (foul) deed of yours.

قَالَ اِنِّيْ لِعَمَلِكُمْ مِّنَ الْقَالِيْنَ (١٦٨)

169.“O my Lord! deliver me and my family from (the evil consequences of)what they do!”

رَبِّ نَجِّنِيْ وَاَهْلِيْ مِمَّا يَعْمَلُوْنَ (١٦٩)

170.So We delivered him and his family-

فَنَجَّيْنٰهُ وَاَهْلَهٗٓ اَجْمَعِيْنَ (١٧٠)

171.Except an old hag who was of those who remained behind.

اِلَّا عَجُوْزًا فِي الْغٰبِرِيْنَ (١٧١)

172.Then We destroyed the others.

ثُمَّ دَمَّرْنَا الْاٰخَرِيْنَ (١٧٢)

173.And We rained on them a rain (of stones); so most evil was the rain which was showered upon those who were warned (but desisted not).

وَاَمْطَرْنَا عَلَيْهِمْ مَّطَرًا ۚ فَسَاۗءَ مَطَرُ الْمُنْذَرِيْنَ (١٧٣)

174.Surely in this (incident) also is a sign (lesson). And yet most of them were not Believers.

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً ۭ وَمَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ (١٧٤)

175.And surely (O My Apostle) your Lord, He is the All-Powerful, the Ever-Merciful.

وَاِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ۱۷۵

Section 10

176.And the Dwellers of the Wood also denied their Apostles–

كَذَّبَ اَصْحٰبُ لْئَيْكَةِ الْمُرْسَلِيْنَ ۱۷۶

177.When their brother Shoaib said to them: "Do you not fear (the Wrath of Allah)?

اِذْ قَالَ لَهُمْ شُعَيْبٌ اَلَا تَتَّقُوْنَ ۱۷۷

178."Surely I am to you a trusted Apostle.

اِنِّيْ لَكُمْ رَسُوْلٌ اَمِيْنٌ ۱۷۸

179."So fear Allah and obey me.

فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ۱۷۹

180."And I ask not of you any wage for this (preaching); truly my wage is upon Him Who is the Lord of the Worlds.

وَمَآ اَسْئَلُكُمْ عَلَيْهِ مِنْ اَجْرٍ اِنْ اَجْرِيَ اِلَّا عَلٰى رَبِّ الْعٰلَمِيْنَ ۱۸۰

181."Give full measure and be not of those who give short measure (by fraud).

اَوْفُوا الْكَيْلَ وَلَا تَكُوْنُوْا مِنَ الْمُخْسِرِيْنَ ۱۸۱

182."And weigh with a straight balance.

وَزِنُوْا بِالْقِسْطَاسِ الْمُسْتَقِيْمِ ۱۸۲

183."And give not less than due to the people, and do not go about in the earth making mischief.

وَلَا تَبْخَسُوا النَّاسَ اَشْيَآءَهُمْ وَلَا تَعْثَوْا فِي الْاَرْضِ مُفْسِدِيْنَ ۱۸۳

184."And fear Him Who created you as well as the former generations (before you)."

وَاتَّقُوا الَّذِيْ خَلَقَكُمْ وَالْجِبِلَّةَ الْاَوَّلِيْنَ ۱۸۴

185.They said: "Surely you are of those bewitched.

قَالُوْٓا اِنَّمَآ اَنْتَ مِنَ الْمُسَحَّرِيْنَ ۱۸۵

186."And you are not but only a man like us, and we but deem you to be of the liars.

وَمَآ اَنْتَ اِلَّا بَشَرٌ مِّثْلُنَا وَاِنْ نَّظُنُّكَ لَمِنَ الْكٰذِبِيْنَ ۱۸۶

187."(We do not accept your word) so cause now a fragment of the sky to fall upon us, if you are of the truthful."

فَاَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَآءِ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ۱۸۷

188.He said: "My Lord knows well what you do."

قَالَ رَبِّيْٓ اَعْلَمُ بِمَا تَعْمَلُوْنَ ۱۸۸

189.So they denied Shoaib, whereat there seized them the torment of a Day of Shadow. Surely it was the torment of a Mighty Day.

فَكَذَّبُوْهُ فَاَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ اِنَّهٗ كَانَ عَذَابَ يَوْمٍ عَظِيْمٍ ۱۸۹

190.Surely in this incident also is a sign (lesson). And yet most of them were not to Believe.

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً وَمَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ۱۹۰

191.And surely your Lord: He is the All-Poweful, the Ever-Merciful.

وَاِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ۱۹۱

Section 11

192.And surely this Qur'an has been sent down by the Lord of the Worlds.

وَاِنَّهٗ لَتَنْزِيْلُ رَبِّ الْعٰلَمِيْنَ ۱۹۲

193.The Trusted Spirit (Gabriel) has brought it down with him–

نَزَلَ بِهِ الرُّوْحُ الْاَمِيْنُ ۱۹۳

194.Upon your (illuminating) heart that you maybe a Warner (to all people)–

عَلٰى قَلْبِكَ لِتَكُوْنَ مِنَ الْمُنْذِرِيْنَ ۱۹۴

195.In Arabic speech plain to understand.

بِلِسَانٍ عَرَبِيٍّ مُّبِيْنٍ ۱۹۵

196.And surely its mention is also in the Scriptures of the ancients.

وَاِنَّهٗ لَفِيْ زُبُرِ الْاَوَّلِيْنَ ۱۹۶

197.Was it not an evidence of your truth for those (polytheists of Makkah) that the learned scholars of the Children of Israel know it as true?

اَوَلَمْ يَكُنْ لَّهُمْ اٰيَةً اَنْ يَّعْلَمَهٗ عُلَمٰٓؤُا بَنِيْٓ اِسْرَآءِيْلَ ۱۹۷

198.And if We had sent down the Qur'an to any of the non-Arabs–

وَلَوْ نَزَّلْنٰهُ عَلٰى بَعْضِ الْاَعْجَمِيْنَ ۱۹۸

199.And he had recited it to them, even then they were not the ones to believe in it.

فَقَرَاَهٗ عَلَيْهِمْ مَّا كَانُوْا بِهٖ مُؤْمِنِيْنَ ۱۹۹

200.Thus We have caused the habit of denial to enter into the hearts of the culprits.

كَذٰلِكَ سَلَكْنٰهُ فِيْ قُلُوْبِ الْمُجْرِمِيْنَ ۲۰۰

201.They will not believe in it until they see (with their own eyes) the painful torment–

لَا يُؤْمِنُوْنَ بِهٖ حَتّٰى يَرَوُا الْعَذَابَ الْاَلِيْمَ ۲۰۱

202.Then it will come to them all of a sudden, and they will not even perceive (its coming)–

فَيَاْتِيَهُمْ بَغْتَةً وَّهُمْ لَا يَشْعُرُوْنَ ۲۰۲

203.Then they will say (wistfully): "Shall we get (any more) respite?"	فَيَقُوْلُوْا هَلْ نَحْنُ مُنْظَرُوْنَ ۗ ﴿٢٠٣﴾
204.Do they now ask for hastening of Our torment?	اَفَبِعَذَابِنَا يَسْتَعْجِلُوْنَ ﴿٢٠٤﴾
205.Well, see, if We let them enjoy for a number of years–	اَفَرَءَيْتَ اِنْ مَّتَّعْنٰهُمْ سِنِيْنَ ۙ ﴿٢٠٥﴾
206.And then (after the expiry of that period) there comes to them the torment that they were warned against–	ثُمَّ جَآءَهُمْ مَّا كَانُوْا يُوْعَدُوْنَ ۙ ﴿٢٠٦﴾
207.What will they gain by that which they had been enjoying?	مَآ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يُمَتَّعُوْنَ ۗ ﴿٢٠٧﴾
208.And not a town did We destroy but it had its Warners–	وَمَآ اَهْلَكْنَا مِنْ قَرْيَةٍ اِلَّا لَهَا مُنْذِرُوْنَ ۛ ﴿٢٠٨﴾
209.To admonish them. And surely We were never unjust.	ذِكْرٰى ۛ وَمَا كُنَّا ظٰلِمِيْنَ ﴿٢٠٩﴾
210.And it is not the devils (Satans) who have brought down this (Qur'an).	وَمَا تَنَزَّلَتْ بِهِ الشَّيٰطِيْنُ ﴿٢١٠﴾
211.They are not worthy of it, nor have they the power to do so.	وَمَا يَنْۢبَغِىْ لَهُمْ وَمَا يَسْتَطِيْعُوْنَ ۗ ﴿٢١١﴾
212.Surely they are deprived (of even a chance) of hearing it.	اِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُوْلُوْنَ ۗ ﴿٢١٢﴾
213.So do not call upon another god beside Allah, lest you should be of those tormented.	فَلَا تَدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَتَكُوْنَ مِنَ الْمُعَذَّبِيْنَ ۚ ﴿٢١٣﴾
214.And (O My Apostle,) warn your nearest relatives–	وَاَنْذِرْ عَشِيْرَتَكَ الْاَقْرَبِيْنَ ۙ ﴿٢١٤﴾
215.And lower your wing of mercy to the Believers who follow you.	وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِيْنَ ۚ ﴿٢١٥﴾
216.Then if they disobey you, say: "I am free (from the responsibility) of what you do."	فَاِنْ عَصَوْكَ فَقُلْ اِنِّىْ بَرِىْٓءٌ مِّمَّا تَعْمَلُوْنَ ۚ ﴿٢١٦﴾
217.And always rely upon Him Who is the All-Powerful, the Ever-Merciful-	وَتَوَكَّلْ عَلَى الْعَزِيْزِ الرَّحِيْمِ ۙ ﴿٢١٧﴾
218.Who sees you when you stand up (for prayer)–	الَّذِىْ يَرٰىكَ حِيْنَ تَقُوْمُ ۙ ﴿٢١٨﴾

ربع

219.And your movements among those who prostrate in prayer.	وَتَقَلُّبَكَ فِى السّٰجِدِيْنَ ﴿٢١٩﴾
220.Surely He is the All-Hearing, the All-Knowing.	اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿٢٢٠﴾
221.Shall I inform you (O people!) Upon whom the devils descend?	هَلْ اُنَبِّئُكُمْ عَلٰى مَنْ تَنَزَّلُ الشَّيٰطِيْنُ ۗ ﴿٢٢١﴾
222.They descend upon every lying evil-doer–	تَنَزَّلُ عَلٰى كُلِّ اَفَّاكٍ اَثِيْمٍ ۙ ﴿٢٢٢﴾
223.These people give ear (to the devils) and most of them are liars.	يُّلْقُوْنَ السَّمْعَ وَاَكْثَرُهُمْ كٰذِبُوْنَ ۗ ﴿٢٢٣﴾
224.And as for the poets! it is only the misguided ones who follow them.	وَالشُّعَرَآءُ يَتَّبِعُهُمُ الْغَاوٗنَ ۗ ﴿٢٢٤﴾
225.Do you not see that they keep wandering about distracted in every valley?	اَلَمْ تَرَ اَنَّهُمْ فِىْ كُلِّ وَادٍ يَّهِيْمُوْنَ ۙ ﴿٢٢٥﴾
226.And they say that which they practise not–	وَاَنَّهُمْ يَقُوْلُوْنَ مَا لَا يَفْعَلُوْنَ ۙ ﴿٢٢٦﴾
227.Except those (poets) who believe and do good deeds and remember Allah in abundance and avenge themselves only after they are wronged. And soon will those who do wrong come to know what (a miserable) place they will return to.	اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَذَكَرُوا اللّٰهَ كَثِيْرًا وَّانْتَصَرُوْا مِنْۢ بَعْدِ مَا ظُلِمُوْا ۗ وَ سَيَعْلَمُ الَّذِيْنَ ظَلَمُوْٓا اَىَّ مُنْقَلَبٍ يَّنْقَلِبُوْنَ ع ﴿٢٢٧﴾

ع ١١ ١٥

Introduction to Sûrah An-Naml

Sûrah An-Naml, The Ants, is a Makkan Sûrah, revealed in the late Makkan period when the disbelievers' opposition to Islam was at its height. It consists of ninety-three verses arranged into seven sections.

The Sûrah begins by declaring that the Qur'an is the Word of Allah Who is All-Wise, All-Knowing, and Whose wisdom and knowledge, transcending all temporal and territorial limitations, are free from every kind of defect and deficiency.

The Sûrah emphasises the importance of firm belief in the Day of Reckoning in shaping and reforming human character and attitudes: in the absence of this belief, man goes astray, considers himself a demigod, answerable to no one and responsible to no one, takes wealth and power as things good in themselves, and makes them the sole objects of his ambition and endeavour. The Sûrah illustrates the results of belief and disbelief in the Hereafter by recounting the conduct of certain rulers and nations: the Pharaoh whose power led him to forget his human origin and declare himself a god, the final arbiter of the fate of his subjects, became a scourge for his people; Solomon who ruled a vaster empire than that of Pharaoh and exercised control over the jinn and the winds was, on the other hand, a firm believer in Allah and deeply conscious of the inevitability of the Final Judgement, and his belief made him a just ruler and a humble servant of Allah even when he was at the height of his glory.

The Sûrah, then, narrates the story of the peoples of Lot and Thamud who rejected the reality of the Day of Judgement and fell into such repulsive, obnoxious and indescribable lewdness that brought upon them Allah's wrath in this very world.

After this the Sûrah demonstrates the irrationality of idolatry and the absurdity of the arguments advanced by idolaters to justify their beliefs.

The Sûrah also consoles the prophet in his anguish over the idolaters' adamant refusal to accept the truth of his message, and declares that they have lost the capacity to recognise truth.

The last verses of the Sûrah make it clear that whoever follows the Divine guidance follows it for his own good, and whoever rejects it rejects it at his own peril; and that the chiefs of Quraish are wrong when they think that they would be doing great favour to Allah and His Prophet if they at all embraced Islam.

Sûrah 27. An-Naml
(The Ant)

اٰيَاتُهَا ٩٣ | ٢٧ سُوْرَةُ النَّمْلِ مَكِّيَّةٌ ٤٨ | رُكُوْعَاتُهَا ٧

Revealed at Makkah, 7 Sections, 93 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Ta. Sin. These are the Verses of the Qur'an, and the Book luminous–	طٰسٓ تِلْكَ اٰيٰتُ الْقُرْاٰنِ وَكِتَابٍ مُّبِيْنٍ ①
2. A guidance: and glad-tidings to the Believers–	هُدًى وَّبُشْرٰى لِلْمُؤْمِنِيْنَ ②
3. Who establish prayer and pay the poor-rate (Zakat) and who have firm faith in the Hereafter.	الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ③
4. Surely those who do not believe in the Hereafter–We have made their (evil) deeds fair-seeming (in their eyes), so that they keep wandering about blindly in distraction.	اِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ زَيَّنَّا لَهُمْ اَعْمَالَهُمْ فَهُمْ يَعْمَهُوْنَ ④
5. They are the ones for whom is an evil torment, and they will be the greatest losers in the Hereafter.	اُولٰٓئِكَ الَّذِيْنَ لَهُمْ سُوْٓءُ الْعَذَابِ وَهُمْ فِى الْاٰخِرَةِ هُمُ الْاَخْسَرُوْنَ ⑤
6. And surely, you are being bestowed the Qur'an by the All-Wise, the All-Knowing.	وَاِنَّكَ لَتُلَقَّى الْقُرْاٰنَ مِنْ لَّدُنْ حَكِيْمٍ عَلِيْمٍ ⑥
7. (Recall), when Moses said to his wife: "I see a fire. I shall bring to you some news therefrom, or bring to you a burning brand, so that you may warm yourself."	اِذْ قَالَ مُوْسٰى لِاَهْلِهٖٓ اِنِّىْٓ اٰنَسْتُ نَارًا ؕ سَاٰتِيْكُمْ مِّنْهَا بِخَبَرٍ اَوْ اٰتِيْكُمْ بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُوْنَ ⑦
8. Then when he came to it, a call was made to him: "Blessed is he (i.e. Moses) who is in the place of manifestation of this Fire and those (i.e angels) who are around it, and Glory be to Allah, the Lord of all the Worlds.	فَلَمَّا جَآءَهَا نُوْدِىَ اَنْ بُوْرِكَ مَنْ فِى النَّارِ وَمَنْ حَوْلَهَا ؕ وَسُبْحٰنَ اللّٰهِ رَبِّ الْعٰلَمِيْنَ ⑧
9. "O Moses! surely I am Allah, the Almighty, the All-Wise–	يٰمُوْسٰٓى اِنَّهٗٓ اَنَا اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ⑨

10. "And just cast down your staff." So when he saw it wriggling as if it were a snake, he turned back in retreat and did not even look behind. (We said): "O Moses! fear not. Surely those made Messengers have no fear in My Presence–

وَاَلْقِ عَصَاكَ ۚ فَلَمَّا رَاٰهَا تَهْتَزُّ كَاَنَّهَا جَآنٌّ
وَّلّٰى مُدْبِرًا وَّلَمْ يُعَقِّبْ ؕ يٰمُوْسٰى لَا تَخَفْ ۟ اِنِّىْ
لَا يَخَافُ لَدَىَّ الْمُرْسَلُوْنَ ﴿١٠﴾

11. "Except one who does wrong, then if even the wrongdoer does good after having done evil–then surely I am the Most-Forgiving, the Ever-Merciful.

اِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًۢا بَعْدَ سُوْٓءٍ فَاِنِّىْ
غَفُوْرٌ رَّحِيْمٌ ﴿١١﴾

12. "And just put your hand into your bosom, it shall come forth shining white without any hurt. (These are the two Signs) of the nine Signs with which you are sent to Pharaoh and his people. Surely they are a people most disobedient."

وَاَدْخِلْ يَدَكَ فِىْ جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ
غَيْرِ سُوْٓءٍ ۟ فِىْ تِسْعِ اٰيٰتٍ اِلٰى فِرْعَوْنَ وَقَوْمِهٖ ؕ
اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ ﴿١٢﴾

13. So when Our Signs came to them as a clear proof, they said: "This is but open magic."

فَلَمَّا جَآءَتْهُمْ اٰيٰتُنَا مُبْصِرَةً قَالُوْا هٰذَا سِحْرٌ
مُّبِيْنٌ ۚ ﴿١٣﴾

14. And they rejected those Signs while their hearts were convinced of their truth, merely out of vanity and injustice. So see, how (terrible) then was the end of the mischief- makers.

وَجَحَدُوْا بِهَا وَاسْتَيْقَنَتْهَآ اَنْفُسُهُمْ ظُلْمًا وَّعُلُوًّا ؕ
فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِيْنَ ﴿١٤﴾

ع ١٤

Section 2

15. And surely We bestowed great knowledge to David and Solomon and they both said: "All Praise be to Allah, Who has exalted us above many of His believing servants!"

وَلَقَدْ اٰتَيْنَا دَاوٗدَ وَسُلَيْمٰنَ عِلْمًا ۚ وَقَالَا
الْحَمْدُ لِلّٰهِ الَّذِىْ فَضَّلَنَا عَلٰى كَثِيْرٍ مِّنْ
عِبَادِهِ الْمُؤْمِنِيْنَ ﴿١٥﴾

16. And Solomon succeeded David, and he said: "O people, we have been taught the speech of birds and we have been granted of every kind of things. Surely this is a manifest grace (to us)."

وَوَرِثَ سُلَيْمٰنُ دَاوٗدَ وَقَالَ يٰٓاَيُّهَا النَّاسُ
عُلِّمْنَا مَنْطِقَ الطَّيْرِ وَاُوْتِيْنَا مِنْ كُلِّ
شَىْءٍ ؕ اِنَّ هٰذَا لَهُوَ الْفَضْلُ الْمُبِيْنُ ﴿١٦﴾

17. And there were gathered to Solomon his armies of the jinns and men and birds and they were all held in order and discipline.

وَحُشِرَ لِسُلَيْمٰنَ جُنُوْدُهٗ مِنَ الْجِنِّ وَ
الْاِنْسِ وَالطَّيْرِ فَهُمْ يُوْزَعُوْنَ ﴿١٧﴾

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18. Until when they passed by the valley of the ants, an ant said: "O ants! get into your houses lest Solomon and his armies may crush you without even knowing (as to what had happened to you)."

حَتّٰٓى اِذَآ اَتَوْا عَلٰى وَادِ النَّمْلِ ۙ قَالَتْ نَمْلَةٌ
يّٰٓاَيُّهَا النَّمْلُ ادْخُلُوْا مَسٰكِنَكُمْ ۚ لَا يَحْطِمَنَّكُمْ
سُلَيْمٰنُ وَجُنُوْدُهٗ ۙ وَهُمْ لَا يَشْعُرُوْنَ ﴿١٨﴾

19. So Solomon smiled, amused at her speech and submitted: "O my Lord! grant me that I maybe grateful for the favour which You have bestowed on me and on my parents and (grant me strength that) I may do what You are pleased with and admit me out of Your Mercy among Your righteous servants who deserve nearness to You."

فَتَبَسَّمَ ضَاحِكًا مِّنْ قَوْلِهَا وَقَالَ رَبِّ
اَوْزِعْنِىْٓ اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِىْٓ اَنْعَمْتَ
عَلَىَّ وَعَلٰى وَالِدَىَّ وَاَنْ اَعْمَلَ صَالِحًا
تَرْضٰىهُ وَاَدْخِلْنِىْ بِرَحْمَتِكَ فِىْ عِبَادِكَ
الصّٰلِحِيْنَ ﴿١٩﴾

20. And (one day) Solomon took survey of the birds, then he said: "Why is it that I do not see the hoopoe (today)? Or is he really among the absentees?

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِىَ لَآ اَرَى الْهُدْهُدَ ۖ
اَمْ كَانَ مِنَ الْغَآئِبِيْنَ ﴿٢٠﴾

21. "(If he is absent) then I shall surely punish him with a severe punishment or even kill him unless he gives me a genuine explanation."

لَاُعَذِّبَنَّهٗ عَذَابًا شَدِيْدًا اَوْ لَاَاذْبَحَنَّهٗٓ
اَوْ لَيَاْتِيَنِّىْ بِسُلْطٰنٍ مُّبِيْنٍ ﴿٢١﴾

22. So it was not long before the hoopoe turned up and said: "I have brought to you news of which you knew not before. I have come to you from the land of Saba with true information.

فَمَكَثَ غَيْرَ بَعِيْدٍ فَقَالَ اَحَطْتُّ بِمَا لَمْ تُحِطْ
بِهٖ وَجِئْتُكَ مِنْ سَبَاٍۢ بِنَبَاٍ يَّقِيْنٍ ﴿٢٢﴾

23. "I found a woman ruling over them and she has been given of everything and she has a magnificent throne.

اِنِّىْ وَجَدْتُّ امْرَاَةً تَمْلِكُهُمْ وَاُوْتِيَتْ مِنْ
كُلِّ شَىْءٍ وَّلَهَا عَرْشٌ عَظِيْمٌ ﴿٢٣﴾

24. "I found her and her people prostrating before the sun instead of Allah, and the devil has made their deeds fair-seeming in their eyes and turned them away from the(right) Path, so that they do not receive guidance–

وَجَدْتُّهَا وَقَوْمَهَا يَسْجُدُوْنَ لِلشَّمْسِ مِنْ
دُوْنِ اللّٰهِ وَزَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ
فَصَدَّهُمْ عَنِ السَّبِيْلِ فَهُمْ لَا يَهْتَدُوْنَ ﴿٢٤﴾

25. "Why do they not prostrate before Allah Who brings forth what is hidden in the heavens and the earth and He knows what you conceal and what you make known?

اَلَّا يَسْجُدُوْا لِلّٰهِ الَّذِىْ يُخْرِجُ الْخَبْءَ فِى السَّمٰوٰتِ
وَالْاَرْضِ وَيَعْلَمُ مَا تُخْفُوْنَ وَمَا تُعْلِنُوْنَ ﴿٢٥﴾

26. "Allah it is, beside Him there is no deity. He alone is Lord of the Mighty Throne!"

اَللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِیْمِ ۩ ۲۶

السجدة

27. Solomon said: "We shall look into the matter whether you have spoken the truth or you are of the liars.

قَالَ سَنَنْظُرُ اَصَدَقْتَ اَمْ كُنْتَ مِنَ الْكٰذِبِیْنَ ۲۷

28. "Take this letter of mine and deliver it to them, then draw aside from them and see what answer they return."

اِذْهَبْ بِّكِتٰبِیْ هٰذَا فَاَلْقِهْ اِلَیْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا یَرْجِعُوْنَ ۲۸

29. (After reading the letter) the Queen said: "O chiefs! there has been delivered to me a noble epistle.

قَالَتْ یٰۤاَیُّهَا الْمَلَؤُا اِنِّیْۤ اُلْقِیَ اِلَیَّ كِتٰبٌ كَرِیْمٌ ۲۹

30. "It is from Solomon and it runs like this: 'I commence in the name of Allah, the Most-Kind, the Ever-Merciful–

اِنَّهٗ مِنْ سُلَیْمٰنَ وَاِنَّهٗ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۳۰

31. "Seek not to exalt yourself against me; and come to me in all submission to the true religion.' "

اَلَّا تَعْلُوْا عَلَیَّ وَاْتُوْنِیْ مُسْلِمِیْنَ ۳۱

ركوع ع

Section 3

32. The Queen said: "O chiefs! advise me in this matter. I do not take any final decision until you are present with me."

قَالَتْ یٰۤاَیُّهَا الْمَلَؤُا اَفْتُوْنِیْ فِیْۤ اَمْرِیْ مَا كُنْتُ قَاطِعَةً اَمْرًا حَتّٰى تَشْهَدُوْنِ ۳۲

33. They said: "We are very powerful and are strong warriors. And it is for you to command, so consider what you would like to command."

قَالُوْا نَحْنُ اُولُوْا قُوَّةٍ وَّاُولُوْا بَاْسٍ شَدِیْدٍ وَّالْاَمْرُ اِلَیْكِ فَانْظُرِیْ مَاذَا تَاْمُرِیْنَ ۳۳

34. The Queen said: "No doubt, when the kings enter any town they ruin it and disgrace the noblest of its citizens; and that is what they do.

قَالَتْ اِنَّ الْمُلُوْكَ اِذَا دَخَلُوْا قَرْیَةً اَفْسَدُوْهَا وَجَعَلُوْۤا اَعِزَّةَ اَهْلِهَاۤ اَذِلَّةً ۚ وَكَذٰلِكَ یَفْعَلُوْنَ ۳۴

35. "And I am going to send him a present, then see with what answer the messengers return."

وَاِنِّیْ مُرْسِلَةٌ اِلَیْهِمْ بِهَدِیَّةٍ فَنٰظِرَةٌۢ بِمَ یَرْجِعُ الْمُرْسَلُوْنَ ۳۵

36. So when the messengers came to Solomon (with the present) he said: "Do you seek to help me with wealth? (Listen!) what Allah has given me is far better than what He

فَلَمَّا جَآءَ سُلَیْمٰنَ قَالَ اَتُمِدُّوْنَنِ بِمَالٍ فَمَاۤ اٰتٰىنِۦَ اللّٰهُ خَیْرٌ مِّمَّاۤ اٰتٰىكُمْ ۚ بَلْ اَنْتُمْ بِهَدِیَّتِكُمْ تَفْرَحُوْنَ ۳۶

Has given to you. Nay! you but exult in this your gift (as if you bring something novel and rare).

37. "Go back to them, and be sure we shall come to them with an army they have not the power to oppose, and we shall certainly drive them out of the town in disgrace and they will be humbled and abased."

اِرْجِعْ اِلَیْهِمْ فَلَنَاْتِیَنَّهُمْ بِجُنُوْدٍ لَّا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِّنْهَاۤ اَذِلَّةً وَّهُمْ صٰغِرُوْنَ ۳۷

38. Solomon said: "O my courtiers! which of you will bring her throne to me before they come to my presence in submission?"

قَالَ یٰۤاَیُّهَا الْمَلَؤُا اَیُّكُمْ یَاْتِیْنِیْ بِعَرْشِهَا قَبْلَ اَنْ یَّاْتُوْنِیْ مُسْلِمِیْنَ ۳۸

39. One big evil jinn said: "I will bring it to you before you rise up from your sitting and surely I am strong enough to carry it and may be trusted."

قَالَ عِفْرِیْتٌ مِّنَ الْجِنِّ اَنَا اٰتِیْكَ بِهٖ قَبْلَ اَنْ تَقُوْمَ مِنْ مَّقَامِكَ ۚ وَاِنِّیْ عَلَیْهِ لَقَوِیٌّ اَمِیْنٌ ۳۹

40. One who had knowledge of the Book said: "(If you permit) I shall bring it to you within the twinkling of an eye." Then when Solomon saw the throne placed before him he said: "This is of the Grace of my Lord so that He may try me whether I am grateful or ungrateful. And whosoever is grateful, he is grateful for his own good; and whosoever is ungrateful (it is to his own loss), then surely my Lord is Self-Sufficient (and) Bountiful."

قَالَ الَّذِیْ عِنْدَهٗ عِلْمٌ مِّنَ الْكِتٰبِ اَنَا اٰتِیْكَ بِهٖ قَبْلَ اَنْ یَّرْتَدَّ اِلَیْكَ طَرْفُكَ ؕ فَلَمَّا رَاٰهُ مُسْتَقِرًّا عِنْدَهٗ قَالَ هٰذَا مِنْ فَضْلِ رَبِّیْ ۖ لِیَبْلُوَنِیْۤ ءَاَشْكُرُ اَمْ اَكْفُرُ ؕ وَمَنْ شَكَرَ فَاِنَّمَا یَشْكُرُ لِنَفْسِهٖ ۚ وَمَنْ كَفَرَ فَاِنَّ رَبِّیْ غَنِیٌّ كَرِیْمٌ ۴۰

41. Solomon said: "Alter the appearance of her throne for her; let us see whether she is guided to the truth or is of those who remain unguided."

قَالَ نَكِّرُوْا لَهَا عَرْشَهَا نَنْظُرْ اَتَهْتَدِیْۤ اَمْ تَكُوْنُ مِنَ الَّذِیْنَ لَا یَهْتَدُوْنَ ۴۱

42. So when she came she was asked: "Is your throne as such?" She said: "It is as though it were the same; and we have been informed of this already and we have come to you submitting to Allah."

فَلَمَّا جَآءَتْ قِیْلَ اَهٰكَذَا عَرْشُكِ ؕ قَالَتْ كَاَنَّهٗ هُوَ ۚ وَاُوْتِیْنَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِیْنَ ۴۲

43. And that which she used to worship besides Allah, prevented her (from believing). And surely she was (sprung) of a disbelieving people.

وَصَدَّهَا مَا كَانَتْ تَّعْبُدُ مِنْ دُوْنِ اللّٰهِ ؕ اِنَّهَا
كَانَتْ مِنْ قَوْمٍ كٰفِرِيْنَ ﴿۴۳﴾

44. It was said to her: "Enter the lofty palace." Then when she saw (the crystal floor) she imagined it to be deep water and she tucked up her skirt from both her legs. Solomon said: "This is a shining palace made of crystal." (Her eyes were opened), she said: "O my Lord! I have wronged my soul (till now) and now with Solomon I submit to Allah Who is Lord of all the Worlds."

قِيْلَ لَهَا ادْخُلِي الصَّرْحَ ۚ فَلَمَّا رَاَتْهُ حَسِبَتْهُ
لُجَّةً وَّ كَشَفَتْ عَنْ سَاقَيْهَا ؕ قَالَ اِنَّهٗ صَرْحٌ
مُّمَرَّدٌ مِّنْ قَوَارِيْرَ ؕ قَالَتْ رَبِّ اِنِّيْ ظَلَمْتُ
نَفْسِيْ وَ اَسْلَمْتُ مَعَ سُلَيْمٰنَ لِلّٰهِ رَبِّ
الْعٰلَمِيْنَ ﴿۴۴﴾

Section 4

45. And surely We sent to Thamud their brother Saleh as Apostle, saying: "Worship Allah," then they became two parties, contending with each other.

وَلَقَدْ اَرْسَلْنَآ اِلٰى ثَمُوْدَ اَخَاهُمْ صٰلِحًا اَنِ
اعْبُدُوا اللّٰهَ فَاِذَا هُمْ فَرِيْقٰنِ يَخْتَصِمُوْنَ ﴿۴۵﴾

46. Saleh said: "O my people! why do you hasten the evil before the good? Why do you not seek forgiveness of Allah so that you maybe shown mercy?"

قَالَ يٰقَوْمِ لِمَ تَسْتَعْجِلُوْنَ بِالسَّيِّئَةِ
قَبْلَ الْحَسَنَةِ ۚ لَوْلَا تَسْتَغْفِرُوْنَ اللّٰهَ لَعَلَّكُمْ
تُرْحَمُوْنَ ﴿۴۶﴾

47. They said: "We augur ill omen from you and from those with you." He said: "Your evil augury is but with Allah, nay! you are a people put to trial."

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَّعَكَ ؕ قَالَ طٰٓئِرُكُمْ
عِنْدَ اللّٰهِ بَلْ اَنْتُمْ قَوْمٌ تُفْتَنُوْنَ ﴿۴۷﴾

48. And there were in that city nine persons who made mischief in the land and did not try to reform.

وَكَانَ فِي الْمَدِيْنَةِ تِسْعَةُ رَهْطٍ يُّفْسِدُوْنَ
فِي الْاَرْضِ وَلَا يُصْلِحُوْنَ ﴿۴۸﴾

49. They said: "Come, let us swear by Allah that we shall make a secret attack at night and kill Saleh and his family, then we shall say to his heir: 'We were not present at the time of murder of the family and (believe it) we are surely telling the truth.' "

قَالُوْا تَقَاسَمُوْا بِاللّٰهِ لَنُبَيِّتَنَّهٗ وَاَهْلَهٗ ثُمَّ
لَنَقُوْلَنَّ لِوَلِيِّهٖ مَا شَهِدْنَا مَهْلِكَ اَهْلِهٖ
وَاِنَّا لَصٰدِقُوْنَ ﴿۴۹﴾

50. And they plotted their own plot in secret and We, too, planned Our plan in secret and they simply remained unaware of it.

وَ مَكَرُوْا مَكْرًا وَّ مَكَرْنَا مَكْرًا وَّ هُمْ لَا
يَشْعُرُوْنَ ﴿۵۰﴾

51. Then see (for yourselves) what was the end of their plot–surely We destroyed them and their people all together.

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ ۙ اَنَّا دَمَّرْنٰهُمْ
وَقَوْمَهُمْ اَجْمَعِيْنَ ﴿۵۱﴾

52. So those are their houses lying in ruins, because of their wrongdoing. Surely therein is a warning for a people who know.

فَتِلْكَ بُيُوْتُهُمْ خَاوِيَةًۢ بِمَا ظَلَمُوْا ؕ اِنَّ فِيْ ذٰلِكَ
لَاٰيَةً لِّقَوْمٍ يَّعْلَمُوْنَ ﴿۵۲﴾

53. And We delivered those who believed and feared (their Lord).

وَاَنْجَيْنَا الَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ ﴿۵۳﴾

54. And recall Lot, when he said to his people: "Do you commit indecency while you see (that it is evil).

وَلُوْطًا اِذْ قَالَ لِقَوْمِهٖۤ اَتَاْتُوْنَ الْفَاحِشَةَ
وَاَنْتُمْ تُبْصِرُوْنَ ﴿۵۴﴾

55. "Do you come to men in lust leaving (your) wives? Nay! you are but a people most ignorant."

اَئِنَّكُمْ لَتَاْتُوْنَ الرِّجَالَ شَهْوَةً مِّنْ دُوْنِ
النِّسَآءِ ؕ بَلْ اَنْتُمْ قَوْمٌ تَجْهَلُوْنَ ﴿۵۵﴾

56. Then the answer of his people was not but that they said: "Turn out the family of Lot from your town; surely they are a people who would be pious."

فَمَا كَانَ جَوَابَ قَوْمِهٖۤ اِلَّاۤ اَنْ قَالُوْۤا اَخْرِجُوْۤا اٰلَ
لُوْطٍ مِّنْ قَرْيَتِكُمْ ۚ اِنَّهُمْ اُنَاسٌ يَّتَطَهَّرُوْنَ ﴿۵۶﴾

57. Then We delivered Lot and his family–all except his wife, whom We decreed to be of those who remained behind.

فَاَنْجَيْنٰهُ وَاَهْلَهٗۤ اِلَّا امْرَاَتَهٗ ۫ قَدَّرْنٰهَا مِنَ
الْغٰبِرِيْنَ ﴿۵۷﴾

58. And We rained upon them a rain of stones–and indeed it was a rain of ruins on those who had been warned before (time and again).

وَاَمْطَرْنَا عَلَيْهِمْ مَّطَرًا ۚ فَسَآءَ مَطَرُ الْمُنْذَرِيْنَ ﴿۵۸﴾

Section 5

59. Say you: (O Prophet!): "All Praise be to Allah; and peace be upon His Servants whom He has chosen. (Say) is Allah better or that which they associate (with Him)?"

قُلِ الْحَمْدُ لِلّٰهِ وَسَلٰمٌ عَلٰى عِبَادِهِ
الَّذِيْنَ اصْطَفٰى ؕ آٰللّٰهُ خَيْرٌ اَمَّا يُشْرِكُوْنَ ﴿۵۹﴾

60. Well say: "Who created the heavens and the earth, and Who sent down for you water from the sky? Then We cause to grow therewith beautiful gardens–you had not the power to cause their trees to grow. Is there any other god beside Allah?" Nay! surely they are a people deviating from the right path!

أَمَّنْ خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِّنَ السَّمَآءِ مَآءً فَأَنْۢبَتْنَا بِهٖ حَدَآئِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَنْ تُنْۢبِتُوْا شَجَرَهَا ءَاِلٰهٌ مَّعَ اللّٰهِ بَلْ هُمْ قَوْمٌ يَّعْدِلُوْنَ ٦٠

61. Well, Who is it that made the earth a dwelling-place, and caused streams to flow in its midst, and set therein (mountains as) anchors and made between the two seas a barrier? Is there another god beside Allah? Nay! Most of them know not (the truth).

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَّجَعَلَ خِلٰلَهَآ أَنْهٰرًا وَّجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ءَاِلٰهٌ مَّعَ اللّٰهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُوْنَ ٦١

62. Well, Who responds to the cry of the distressed when he calls to Him and (Who) removes the distress, and (Who) has made you the successors (of the formers) in the earth? Is there any other god beside Allah? You reflect but very little.

أَمَّنْ يُّجِيْبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوْٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ الْأَرْضِ ءَاِلٰهٌ مَّعَ اللّٰهِ قَلِيْلًا مَّا تَذَكَّرُوْنَ ٦٢

63. Well, Who guides you in the darkness of the land and the sea, and Who sends the winds bearing glad-tidings before His Mercy (rain)? Is there any other god beside Allah? Exalted be Allah, high above what they associate with Him.

أَمَّنْ يَّهْدِيْكُمْ فِيْ ظُلُمٰتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُّرْسِلُ الرِّيٰحَ بُشْرًاۢ بَيْنَ يَدَيْ رَحْمَتِهٖ ءَاِلٰهٌ مَّعَ اللّٰهِ تَعٰلَى اللّٰهُ عَمَّا يُشْرِكُوْنَ ٦٣

64. Well, Who originates the creation (in the first instance), then shall recreate it, again and Who gives you sustenance from the heaven and the earth? Is there any other god beside Allah? Say you: "(O associaters) bring forth your proof if you are truthful."

أَمَّنْ يَّبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ وَمَنْ يَّرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْأَرْضِ ءَاِلٰهٌ مَّعَ اللّٰهِ قُلْ هَاتُوْا بُرْهَانَكُمْ إِنْ كُنْتُمْ صٰدِقِيْنَ ٦٤

65. Say you: "None in the heavens and earth can know (by himself) the unseen except Allah." And they know not (even) when they will be raised up (from their graves).

قُلْ لَّا يَعْلَمُ مَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللّٰهُ وَمَا يَشْعُرُوْنَ أَيَّانَ يُبْعَثُوْنَ ٦٥

66. Nay! their knowledge reaches not (to the extent of) the Hereafter; nay! they are but in doubt about it; nay! they are rather blind to it.

بَلِ ادّٰرَكَ عِلْمُهُمْ فِي الْاٰخِرَةِ بَلْ هُمْ فِيْ شَكٍّ مِّنْهَا بَلْ هُمْ مِّنْهَا عَمُوْنَ ٦٦

Section 6

67. And the disbelievers said: "What! when we have become dust–we as well as our forefathers–shall we (in truth) be brought forth (alive) again?

وَقَالَ الَّذِيْنَ كَفَرُوْٓا ءَاِذَا كُنَّا تُرٰبًا وَّاٰبَآؤُنَآ أَئِنَّا لَمُخْرَجُوْنَ ٦٧

68. "Surely, we have been promised this (coming of the Resurrection), we as well as our forefathers before this–this is not but fables of the ancients."

لَقَدْ وُعِدْنَا هٰذَا نَحْنُ وَاٰبَآؤُنَا مِنْ قَبْلُ إِنْ هٰذَآ إِلَّآ أَسَاطِيْرُ الْأَوَّلِيْنَ ٦٨

69. Say you: "Travel in the earth and see with your own eyes how (terrible) was the end of the culprits!"

قُلْ سِيْرُوْا فِي الْأَرْضِ فَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِيْنَ ٦٩

70. And (O My Apostle!) do not grieve over their behaviour nor feel distressed because of their plotting.

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِيْ ضَيْقٍ مِّمَّا يَمْكُرُوْنَ ٧٠

71. And they say: "When will this promise come to pass? (Tell us) if you are truthful."

وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ إِنْ كُنْتُمْ صٰدِقِيْنَ ٧١

72. Say you: "Maybe some part of the torment that you seek to hasten has already drawn near to you.

قُلْ عَسٰٓى أَنْ يَّكُوْنَ رَدِفَ لَكُمْ بَعْضُ الَّذِيْ تَسْتَعْجِلُوْنَ ٧٢

73. "And surely your Lord is full of Grace (and Mercy) to mankind"–but most of them are not grateful.

وَإِنَّ رَبَّكَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَلٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُوْنَ ٧٣

74. And surely your Lord knows best what their breasts keep hidden and what they make known.

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُوْرُهُمْ وَمَا يُعْلِنُوْنَ ٧٤

75. And there is nothing hidden in the heaven and the earth but is inscribed in a clear Book (disclosing every-thing).

وَمَا مِنْ غَآئِبَةٍ فِي السَّمَآءِ وَالْأَرْضِ إِلَّا فِيْ كِتٰبٍ مُّبِيْنٍ ٧٥

76. Surely, this Qur'an describes to the Children of Israel (the truth of) most of the things wherein they differ.

إِنَّ هٰذَا الْقُرْاٰنَ يَقُصُّ عَلٰى بَنِيْٓ إِسْرَآءِيْلَ أَكْثَرَ الَّذِيْ هُمْ فِيْهِ يَخْتَلِفُوْنَ ٧٦

77. And surely, this Qur'an is a guidance from end to end, and a Mercy for the Believers.

وَإِنَّهٗ لَهُدًى وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ٧٧

78. And verily your Lord will judge between them by His (own) Command, and He it is; the Almighty, the All-Knowing.

اِنَّ رَبَّكَ يَقۡضِىۡ بَيۡنَهُمۡ بِحُكۡمِهٖ ۚ وَهُوَ الۡعَزِيۡزُ
الۡعَلِيۡمُ ﴿٧٨﴾

79. So put your trust in Allah. Verily you are on clear shining Truth.

فَتَوَكَّلۡ عَلَى اللّٰهِ ؕ اِنَّكَ عَلَى الۡحَـقِّ الۡمُبِيۡنِ ﴿٧٩﴾

80. Truly you cannot make the dead hear, nor even can you make the deaf hear your call, when they turn away showing their backs.

اِنَّكَ لَا تُسۡمِعُ الۡمَوۡتٰى وَلَا تُسۡمِعُ الصُّمَّ الدُّعَآءَ
اِذَا وَلَّوۡا مُدۡبِرِيۡنَ ﴿٨٠﴾

81. Nor can you guide the blind (of heart) out of their error. You can make none hear except those who believe in Our Signs (Revelations) and they are Muslims.

وَمَاۤ اَنۡتَ بِهٰدِى الۡعُمۡىِ عَنۡ ضَلٰلَتِهِمۡ ؕ اِنۡ
تُسۡمِعُ اِلَّا مَنۡ يُّؤۡمِنُ بِاٰيٰتِنَا فَهُمۡ
مُّسۡلِمُوۡنَ ﴿٨١﴾

82. And when Our Word against them comes to pass, We shall bring forth for them a beast out of the earth that shall speak to them because people had not believed in Our Revelations.

وَاِذَا وَقَعَ الۡقَوۡلُ عَلَيۡهِمۡ اَخۡرَجۡنَا لَهُمۡ دَآ بَّةً
مِّنَ الۡاَرۡضِ تُكَلِّمُهُمۡ ۙ اَنَّ النَّاسَ كَانُوۡا
بِاٰيٰتِنَا لَا يُوۡقِنُوۡنَ ﴿٨٢﴾

Section 7

83. And the Day when We shall gather from every community a party of those who used to deny Our Revelations, the first-comers will be stopped in their respective places so that the parties coming later may meet them.

وَيَوۡمَ نَحۡشُرُ مِنۡ كُلِّ اُمَّةٍ فَوۡجًا مِّمَّنۡ يُّكَذِّبُ
بِاٰيٰتِنَا فَهُمۡ يُوۡزَعُوۡنَ ﴿٨٣﴾

84. Till, when all of them will have come, Allah will say: "Did you deny My Revelations because you had not clearly understood them? Or what else it was that you used to do?"

حَتّٰٓى اِذَا جَآءُوۡ قَالَ اَكَذَّبۡتُمۡ بِاٰيٰتِىۡ وَلَمۡ
تُحِيۡطُوۡا بِهَا عِلۡمًا اَمَّاذَا كُنۡتُمۡ تَعۡمَلُوۡنَ ﴿٨٤﴾

85. And the Word of Allah will be fulfilled against them because of their wrongdoing, so they will be speechless and say nothing.

وَوَقَعَ الۡقَوۡلُ عَلَيۡهِمۡ بِمَا ظَلَمُوۡا فَهُمۡ لَا
يَنۡطِقُوۡنَ ﴿٨٥﴾

86. Do they not see that We have made the night so that they may rest therein, and the day sight-giving (to give light for seeing)? Surely in this are signs (of Our Might)for the people who believe.

اَلَمۡ يَرَوۡا اَنَّا جَعَلۡنَا الَّيۡلَ لِيَسۡكُنُوۡا فِيۡهِ
وَالنَّهَارَ مُبۡصِرًا ؕ اِنَّ فِىۡ ذٰلِكَ لَاٰيٰتٍ لِّقَوۡمٍ
يُّؤۡمِنُوۡنَ ﴿٨٦﴾

87. And the Day when the Trumpet shall be blown, then all those in the heavens and in the earth shall be stricken with terror, except such as Allah may will (they will not be unnerved). And all shall come to His Presence in all humility.

وَيَوۡمَ يُنۡفَخُ فِى الصُّوۡرِ فَفَزِعَ مَنۡ فِى السَّمٰوٰتِ وَ
مَنۡ فِى الۡاَرۡضِ اِلَّا مَنۡ شَآءَ اللّٰهُ ؕ وَكُلٌّ اَتَوۡهُ
دٰخِرِيۡنَ ﴿٨٧﴾

88. And when you would see the mountains (that Day) you shall think of them as (fixed and) stationary whereas they will be moving like the passing of a cloud. This is the handiwork of Allah Who has made everything perfect (in His Wisdom). Surely He is aware of what you do.

وَتَرَى الۡجِبَالَ تَحۡسَبُهَا جَامِدَةً وَّهِىَ تَمُرُّ مَرَّ
السَّحَابِ ؕ صُنۡعَ اللّٰهِ الَّذِىۡۤ اَتۡقَنَ كُلَّ شَىۡءٍ ؕ
اِنَّهٗ خَبِيۡرٌۢ بِمَا تَفۡعَلُوۡنَ ﴿٨٨﴾

89. Whoever brings good, he will get a reward better than that, and those righteous ones will be secure from the terror of that Day.

مَنۡ جَآءَ بِالۡحَسَنَةِ فَلَهٗ خَيۡرٌ مِّنۡهَا ۚ وَهُمۡ
مِّنۡ فَزَعٍ يَّوۡمَئِذٍ اٰمِنُوۡنَ ﴿٨٩﴾

90. And whoever brings evil, they will be thrown down on their faces into the Fire. "(O evildoers!) will you be rewarded for anything except that which you used to do?"

وَمَنۡ جَآءَ بِالسَّيِّئَةِ فَكُبَّتۡ وُجُوۡهُهُمۡ فِى
النَّارِ ؕ هَلۡ تُجۡزَوۡنَ اِلَّا مَا كُنۡتُمۡ
تَعۡمَلُوۡنَ ﴿٩٠﴾

91. "I am commanded only to worship the Lord of this (Holy) City, Who has sanctified it and His alone is everything, and I am commanded to be of (the band of.)those who bow in submission only to Allah–

اِنَّمَاۤ اُمِرۡتُ اَنۡ اَعۡبُدَ رَبَّ هٰذِهِ الۡبَلۡدَةِ
الَّذِىۡ حَرَّمَهَا وَلَهٗ كُلُّ شَىۡءٍ ۚ وَّاُمِرۡتُ اَنۡ
اَكُوۡنَ مِنَ الۡمُسۡلِمِيۡنَ ﴿٩١﴾

92. "And that I recite the Qur'an to them. Then whoever accepts guidance; accepts guidance for his own good, and whoever goes astray (then it is his own luck)." Say you: "I am only a Warner."

وَاَنۡ اَتۡلُوَا الۡقُرۡاٰنَ ۚ فَمَنِ اهۡتَدٰى فَاِنَّمَا
يَهۡتَدِىۡ لِنَفۡسِهٖ ۚ وَمَنۡ ضَلَّ فَقُلۡ اِنَّمَاۤ
اَنَا مِنَ الۡمُنۡذِرِيۡنَ ﴿٩٢﴾

93. And say you: "All Praise be to Allah, soon He will show you His Signs, then you will recognise them. And your Lord is not unaware (O people) of what you do."

وَقُلِ الۡحَمۡدُ لِلّٰهِ سَيُرِيۡكُمۡ اٰيٰتِهٖ فَتَعۡرِفُوۡنَهَا ؕ
وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعۡمَلُوۡنَ ﴿٩٣﴾

Introduction to Sûrah Al-Qasas

Sûrah Al-Qasas, The Narratives, is a Makkan Sûrah. It consists of eighty-eight verses arranged into nine sections.

The Sûrah deals with the conflict between the Pharaoh and Moses in some detail, and makes three very significant points:

1. Despots and dictators who, like the Pharaohs of Egypt, accept no moral codes sent by Allah and recognise no authority above them are not concerned about the welfare of their people. They are interested only in continuing their personal rule and power They create and encourage strife and dissension between various classes and sections of their subjects to keep them busy without giving a thought to the misery, distress and suffering their policy causes to the people.

2. Those who, like Qarun (Korah of the Bible), consider wealth as the only important and desirable thing in the world are victims of the illusion that their wealth is the fruit of their own effort and business skill. They do not acknowledge their riches as Allah's bounty, nor do they realise how many people have toiled and sweated to earn it for them. They are worshippers of Mammon, and do not spend this wealth in the way of Allah for the welfare of the needy and the indigent. No word of advice and persuasion will make them spend what they have amassed for the welfare of less fortunate fellow-beings. They use their wealth as a tool for more and more exploitation which, sooner or later, provokes a powerful, uncontrollable reaction which destroys them. Korah is told by the righteous persons of his tribe that his attitude has caused mischief and corruption in the society, but his love for wealth has sealed his ears against all advice. Korah is the archetype of avaricious capitalist of all ages.

3. Verses 57 to 59, referring to the disbelievers' fear of disastrous economic and political consequences of their acceptance of Islam, declare that societies do not invite destruction by following the guidance of Allah but by rejecting it. This should serve as a warning to the leaders of Muslim ummah who in their ignorance imagine all kinds of catastrophes resulting from the enforcement of Islamic systems of law, ethics and economics.

Sûrah 28. Al-Qasas
(The Narratives)

اٰيَاتُهَا ۸۸ ۲۸ سُوْرَةُ الْقَصَصِ مَكِّيَّةٌ ۴۹ رُكُوْعَاتُهَا ۹

Revealed at Makkah, 9 Sections, 88 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. TA. Sin. Mim.

طٰسٓمّٓ ﴿۱﴾

2. These are the Verses of a Book luminous.

تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ﴿۲﴾

3. We recite to you in part the true story of Moses and Pharaoh for (the benefit of) those who believe.

نَتْلُوْا عَلَيْكَ مِنْ نَّبَاِ مُوْسٰى وَ فِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُّؤْمِنُوْنَ ﴿۳﴾

4. Surely Pharaoh became stiff-necked (and rebelled) in the land (of Egypt), and he made its people into parties, he sought to weaken a party among them, slaying their sons and letting their women live. Surely he was of the mischief-makers.

اِنَّ فِرْعَوْنَ عَلَا فِى الْاَرْضِ وَجَعَلَ اَهْلَهَا شِيَعًا يَّسْتَضْعِفُ طَآئِفَةً مِّنْهُمْ يُذَبِّحُ اَبْنَآءَهُمْ وَيَسْتَحْيٖ نِسَآءَهُمْ ۭ اِنَّهٗ كَانَ مِنَ الْمُفْسِدِيْنَ ﴿۴﴾

5. And We intended to show favour to those who were suppressed in the land and make them leaders and make them the inheritors (of Pharaoh's throne and power)–

وَنُرِيْدُ اَنْ نَّمُنَّ عَلَى الَّذِيْنَ اسْتُضْعِفُوْا فِى الْاَرْضِ وَنَجْعَلَهُمْ اَئِمَّةً وَّنَجْعَلَهُمُ الْوٰرِثِيْنَ ﴿۵﴾

6. And to give them authority in the land (of Egypt) and that We may show Pharaoh and Haman and their armies that which they had been fearing from them.

وَنُمَكِّنَ لَهُمْ فِى الْاَرْضِ وَنُرِيَ فِرْعَوْنَ وَ هَامٰنَ وَ جُنُوْدَهُمَا مِنْهُمْ مَّا كَانُوْا يَحْذَرُوْنَ ﴿۶﴾

7. And We inspired the mother of Moses saying: "Keep suckling him (without fear); then when you fear for him, cast him into the river, and fear not, nor grieve; for surely We shall return him to you and We are going to make him a Messenger."

وَاَوْحَيْنَآ اِلٰٓى اُمِّ مُوْسٰٓى اَنْ اَرْضِعِيْهِ ۚ فَاِذَا خِفْتِ عَلَيْهِ فَاَلْقِيْهِ فِى الْيَمِّ وَلَا تَخَافِىْ وَلَا تَحْزَنِىْ ۚ اِنَّا رَآدُّوْهُ اِلَيْكِ وَجَاعِلُوْهُ مِنَ الْمُرْسَلِيْنَ ﴿۷﴾

8. Then the family of Pharaoh picked him up (from the river) that he might (in the end) be an enemy to them and a cause of grief and sorrow. Surely

فَالْتَقَطَهٗٓ اٰلُ فِرْعَوْنَ لِيَكُوْنَ لَهُمْ عَدُوًّا وَّحَزَنًا ۭ اِنَّ فِرْعَوْنَ وَهَامٰنَ وَجُنُوْدَهُمَا كَانُوْا خٰطِئِيْنَ ﴿۸﴾

Pharaoh and Haman and their armies were wrongdoers.

9. And the wife of Pharaoh said: (My lord!) this child is but coolness of the eyes for me and you. Slay him not, perhaps he may be of benefit to us, or we may adopt him as a son"–and they could not perceive (the outcome of their plan).

وَقَالَتِ امْرَاَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّيْ
وَلَكَ ۭ لَا تَقْتُلُوْهُ ڰ عَسٰٓى اَنْ يَّنْفَعَنَآ اَوْ
نَتَّخِذَهٗ وَلَدًا وَّهُمْ لَا يَشْعُرُوْنَ ﴿٩﴾

10. And next morning the heart of Moses's mother became restless. And she had nearly given out the secret if We had not strengthened her heart so that she might remain convinced of the Promise of Allah.

وَاَصْبَحَ فُؤَادُ اُمِّ مُوْسٰى فٰرِغًا ۭ اِنْ كَادَتْ
لَتُبْدِيْ بِهٖ لَوْلَآ اَنْ رَّبَطْنَا عَلٰى قَلْبِهَا لِتَكُوْنَ
مِنَ الْمُؤْمِنِيْنَ ﴿١٠﴾

11. And she said to Moses's sister: "Follow him." So she kept watching him from a distance, and they did not perceive (the reality of) it–

وَقَالَتْ لِاُخْتِهٖ قُصِّيْهِ ۡ فَبَصُرَتْ بِهٖ عَنْ
جُنُبٍ وَّهُمْ لَا يَشْعُرُوْنَ ﴿١١﴾

12. And We had already forbidden all wet nurses for him, So Moses's sister said: "Shall I direct you to a household who may bring up the child for you, and would also be well-wishers of the child?"

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ
فَقَالَتْ هَلْ اَدُلُّكُمْ عَلٰٓى اَهْلِ بَيْتٍ
يَّكْفُلُوْنَهٗ لَكُمْ وَهُمْ لَهٗ نٰصِحُوْنَ ﴿١٢﴾

13. So (in this way) We returned him to his mother to cool her eyes at the sight of the child, and feel not grieved (at his separation), and that she might also know that the Promise of Allah is always true, but most of the people know not (this truth).

فَرَدَدْنٰهُ اِلٰٓى اُمِّهٖ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ
وَلِتَعْلَمَ اَنَّ وَعْدَ اللّٰهِ حَقٌّ وَّلٰكِنَّ
اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿١٣﴾

Section 2

14. And when Moses reached the prime of his life and his upbringing was completed, We granted him wisdom and knowledge. And thus do We reward the welldoers.

وَلَمَّا بَلَغَ اَشُدَّهٗ وَاسْتَوٰٓى اٰتَيْنٰهُ حُكْمًا
وَّعِلْمًا ۭ وَكَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿١٤﴾

15. And (one day) he entered the city at a time when its people were sleeping unaware, and he found there two men

وَدَخَلَ الْمَدِيْنَةَ عَلٰي حِيْنِ غَفْلَةٍ مِّنْ
اَهْلِهَا فَوَجَدَ فِيْهَا رَجُلَيْنِ يَقْتَتِلٰنِ ڭ هٰذَا

fighting, one of Moses's own party and the other of his enemies. Then the man of his party called out to him for help against the one of his enemy group–so Moses struck him with his fist in his breast and (accidently) put an end to his life. He said: "This is of the work of evil Satan. Surely he is an open enemy, clearly leading astray."

مِنْ شِيْعَتِهٖ وَهٰذَا مِنْ عَدُوِّهٖ ۚ فَاسْتَغَاثَهُ
الَّذِيْ مِنْ شِيْعَتِهٖ عَلَي الَّذِيْ مِنْ عَدُوِّهٖ ۙ
فَوَكَزَهٗ مُوْسٰى فَقَضٰى عَلَيْهِ ڭ قَالَ هٰذَا
مِنْ عَمَلِ الشَّيْطٰنِ ۭ اِنَّهٗ عَدُوٌّ مُّضِلٌّ
مُّبِيْنٌ ﴿١٥﴾

16. He submitted: "O my Lord! I have indeed wronged my soul, so forgive me!" Then Allah forgave him. Surely! He is the Most-Forgiving, the Ever-Merciful.

قَالَ رَبِّ اِنِّىْ ظَلَمْتُ نَفْسِيْ فَاغْفِرْ لِيْ
فَغَفَرَ لَهٗ ۭ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿١٦﴾

17. Moses said: "O Lord! by all the favours You have bestowed on me, I shall never more be a helper of the culprits."

قَالَ رَبِّ بِمَآ اَنْعَمْتَ عَلَيَّ فَلَنْ اَكُوْنَ
ظَهِيْرًا لِّلْمُجْرِمِيْنَ ﴿١٧﴾

18. So Moses saw the morning in the city fearing and waiting anxiously as to what happens, when suddenly he saw the same man who had sought help the day before, was again crying out for help. Moses said: "You are evidently a misguided man."

فَاَصْبَحَ فِي الْمَدِيْنَةِ خَاۗىِٕفًا يَّتَرَقَّبُ فَاِذَا
الَّذِي اسْتَنْصَرَهٗ بِالْاَمْسِ يَسْتَصْرِخُهٗ ۭ قَالَ لَهٗ
مُوْسٰٓى اِنَّكَ لَغَوِيٌّ مُّبِيْنٌ ﴿١٨﴾

19. So when Moses intended to lay hold of him who was an enemy to both, he said: "O Moses! do you intend to kill me even as you killed a person yesterday? You seek only to be a tyrant in the land and you seek not to reform."

فَلَمَّآ اَنْ اَرَادَ اَنْ يَّبْطِشَ بِالَّذِيْ هُوَ
عَدُوٌّ لَّهُمَا ۙ قَالَ يٰمُوْسٰٓى اَتُرِيْدُ اَنْ تَقْتُلَنِيْ
كَمَا قَتَلْتَ نَفْسًۢا بِالْاَمْسِ ڰ اِنْ تُرِيْدُ
اِلَّآ اَنْ تَكُوْنَ جَبَّارًا فِي الْاَرْضِ وَمَا
تُرِيْدُ اَنْ تَكُوْنَ مِنَ الْمُصْلِحِيْنَ ﴿١٩﴾

20. And there came a man running from the farthest end of the city. He said: "O Moses! the chiefs are counselling together to kill you, so leave the city at once, surely I am your well-wisher."

وَجَاۗءَ رَجُلٌ مِّنْ اَقْصَا الْمَدِيْنَةِ يَسْعٰى ۡ قَالَ
يٰمُوْسٰٓى اِنَّ الْمَلَاَ يَاْتَمِرُوْنَ بِكَ
لِيَقْتُلُوْكَ فَاخْرُجْ اِنِّىْ لَكَ مِنَ
النّٰصِحِيْنَ ﴿٢٠﴾

21. So he got out therefrom fearing, and anxiously awaiting (his arrest). He prayed: "My Lord! save me from a people who are oppressors."

فَخَرَجَ مِنْهَا خَاۗىِٕفًا يَّتَرَقَّبُ ۡ قَالَ رَبِّ نَجِّنِيْ
مِنَ الْقَوْمِ الظّٰلِمِيْنَ ﴿٢١﴾

Section 3

22. And when he set out for Midian he said (to himself): "I hope my Lord will guide me to the right path."

وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ قَالَ عَسٰى رَبِّيٓ
اَنْ يَّهْدِيَنِيْ سَوَآءَ السَّبِيْلِ ﴿٢٢﴾

23. And when he came to the watering place of Midian, he saw there a group of people watering their cattle, and he saw at the other side two women standing aloof from the crowd holding back their flock. Moses said: "What is the matter with you?" The two said: "We cannot water until all shepherds drive away their flocks, and our father is very old."

وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ اُمَّةً
مِّنَ النَّاسِ يَسْقُوْنَ ۟ وَوَجَدَ مِنْ دُوْنِهِمُ
امْرَاَتَيْنِ تَذُوْدٰنِ ۚ قَالَ مَا خَطْبُكُمَا ؕ
قَالَتَا لَا نَسْقِيْ حَتّٰى يُصْدِرَ الرِّعَآءُ ٜ
وَاَبُوْنَا شَيْخٌ كَبِيْرٌ ﴿٢٣﴾

24. Then Moses watered their flock for them both. Then he turned back towards the shade and submitted: "O my Lord! Verily I am in need of what good you may send down for me."

فَسَقٰى لَهُمَا ثُمَّ تَوَلّٰٓى اِلَى الظِّلِّ فَقَالَ رَبِّ
اِنِّيْ لِمَآ اَنْزَلْتَ اِلَيَّ مِنْ خَيْرٍ فَقِيْرٌ ﴿٢٤﴾

25. After a short while one of the two women came to him walking shyly and said: "My father invites you so that he may give you wage for having watered our goats." So when Moses came to him and related to him his story–he (comforted him) saying: "Fear not. You are secure from the oppressors."

فَجَآءَتْهُ اِحْدٰىهُمَا تَمْشِيْ عَلَى اسْتِحْيَآءٍ ؗ
قَالَتْ اِنَّ اَبِيْ يَدْعُوْكَ لِيَجْزِيَكَ اَجْرَ مَا
سَقَيْتَ لَنَا ؕ فَلَمَّا جَآءَهٗ وَقَصَّ عَلَيْهِ
الْقَصَصَ ۙ قَالَ لَا تَخَفْ ۫ نَجَوْتَ مِنَ
الْقَوْمِ الظّٰلِمِيْنَ ﴿٢٥﴾

26. Then one of the two women said: "O my (respected) father! employ him; surely the best man that you can employ is one strong and trustworthy."

قَالَتْ اِحْدٰىهُمَا يٰٓاَبَتِ اسْتَاْجِرْهُ ؗ اِنَّ
خَيْرَ مَنِ اسْتَاْجَرْتَ الْقَوِيُّ الْاَمِيْنُ ﴿٢٦﴾

27. He said: "I intend that I may marry to you one of my daughters on condition that you serve me for eight years, then if you complete full ten years, it will be of your own free will; and I do not wish to lay on you any hardship. If Allah will, you would find me of the righteous (who keep their word)."

قَالَ اِنِّيْٓ اُرِيْدُ اَنْ اُنْكِحَكَ اِحْدَى
ابْنَتَيَّ هٰتَيْنِ عَلٰٓى اَنْ تَاْجُرَنِيْ ثَمٰنِيَ
حِجَجٍ ۚ فَاِنْ اَتْمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ ۚ
وَمَآ اُرِيْدُ اَنْ اَشُقَّ عَلَيْكَ ؕ سَتَجِدُنِيْٓ
اِنْ شَآءَ اللّٰهُ مِنَ الصّٰلِحِيْنَ ﴿٢٧﴾

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28. Moses said: "That is settled between me and you. Whichever of the two terms I fulfil, there will be no (unjust) demand against me. And Allah is surety over what we say."

قَالَ ذٰلِكَ بَيْنِيْ وَبَيْنَكَ ؕ اَيَّمَا الْاَجَلَيْنِ
قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ ؕ وَاللّٰهُ عَلٰى مَا نَقُوْلُ
وَكِيْلٌ ﴿٢٨﴾ ع

Section 4

29. Then when Moses had fulfilled the appointed term and departed (therefrom) with his family, he observed a fire on the side of the (Mount) Tur. He said to his family: "Stay here, I see a fire afar, I may bring to you some news from there or a brand from the fire so that you may warm yourself."

فَلَمَّا قَضٰى مُوْسَى الْاَجَلَ وَسَارَ بِاَهْلِهٖٓ
اٰنَسَ مِنْ جَانِبِ الطُّوْرِ نَارًا ۚ قَالَ لِاَهْلِهِ
امْكُثُوْٓا اِنِّيْٓ اٰنَسْتُ نَارًا لَّعَلِّيْٓ اٰتِيْكُمْ مِّنْهَا
بِخَبَرٍ اَوْ جَذْوَةٍ مِّنَ النَّارِ لَعَلَّكُمْ
تَصْطَلُوْنَ ﴿٢٩﴾

30. Then when he came there, a call was made from the right side of the valley in that blessed spot, out of the tree: "O Moses! verily I am, I am Allah, the Lord of all the Worlds–

فَلَمَّآ اَتٰىهَا نُوْدِيَ مِنْ شَاطِئِ الْوَادِ الْاَيْمَنِ
فِي الْبُقْعَةِ الْمُبٰرَكَةِ مِنَ الشَّجَرَةِ اَنْ
يّٰمُوْسٰٓى اِنِّيْٓ اَنَا اللّٰهُ رَبُّ الْعٰلَمِيْنَ ﴿٣٠﴾

31. "And just cast down your staff on the ground." And now that Moses looked at it, it was wriggling as if it were a serpent, (so) he turned away retreating and did not look back. (The Voice said): "O Moses! come forth! and fear not. Surely you are secure (against all risk).

وَاَنْ اَلْقِ عَصَاكَ ؕ فَلَمَّا رَاٰهَا تَهْتَزُّ
كَاَنَّهَا جَآنٌّ وَّلّٰى مُدْبِرًا وَّلَمْ يُعَقِّبْ ؕ
يٰمُوْسٰٓى اَقْبِلْ وَلَا تَخَفْ ۟ اِنَّكَ مِنَ
الْاٰمِنِيْنَ ﴿٣١﴾

32. "(And) put your hand in your bosom, it will come out shining white without any injury; and place your hand close to your bosom to calm your fear. So these are the two Signs from your Lord to Pharaoh and his chiefs. Surely they are disobedient people."

اُسْلُكْ يَدَكَ فِيْ جَيْبِكَ تَخْرُجْ بَيْضَآءَ
مِنْ غَيْرِ سُوْٓءٍ ؗ وَّاضْمُمْ اِلَيْكَ جَنَاحَكَ
مِنَ الرَّهْبِ فَذٰنِكَ بُرْهَانٰنِ مِنْ رَّبِّكَ
اِلٰى فِرْعَوْنَ وَمَلَا۠ئِهٖ ؕ اِنَّهُمْ كَانُوْا قَوْمًا
فٰسِقِيْنَ ﴿٣٢﴾

33. He submitted: "My Lord! I have killed a man from among them, so I fear that they may slay me.

قَالَ رَبِّ اِنِّيْ قَتَلْتُ مِنْهُمْ نَفْسًا
فَاَخَافُ اَنْ يَّقْتُلُوْنِ ﴿٣٣﴾

34. "And my brother Aaron, he is more eloquent in speech than I am, so send him with me as a helper to confirm me; surely I fear they may reject me."

وَاَخِيْ هٰرُوْنُ هُوَ اَفْصَحُ مِنِّيْ لِسَانًا
فَاَرْسِلْهُ مَعِيَ رِدْاً يُّصَدِّقُنِيْٓ ؗ اِنِّيْٓ اَخَافُ
اَنْ يُّكَذِّبُوْنِ ﴿٣٤﴾

35. Allah said: "We shall indeed strengthen your arm with your brother, and We shall give you both authority and dominance so that they will not be able to harm you. With Our Signs; you both and those who will follow you shall triumph."

قَالَ سَنَشُدُّ عَضُدَكَ بِاَخِيْكَ وَنَجْعَلُ
لَكُمَا سُلْطٰنًا فَلَا يَصِلُوْنَ اِلَيْكُمَا ۚ
بِاٰيٰتِنَآ ۚ اَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْغٰلِبُوْنَ ﴿۳۵﴾

36. Then when Moses (on him be peace) brought to the people of Pharaoh Our clear Signs, they said: "This is not but magic fabricated and we never heard the like of it in the times of our forefathers."

فَلَمَّا جَآءَهُمْ مُّوْسٰى بِاٰيٰتِنَا بَيِّنٰتٍ قَالُوْا
مَا هٰذَآ اِلَّا سِحْرٌ مُّفْتَرًى وَّمَا سَمِعْنَا
بِهٰذَا فِيْٓ اٰبَآئِنَا الْاَوَّلِيْنَ ﴿۳۶﴾

37. And Moses (on him be peace) said: "My Lord knows best him who brings guidance from Him and He knows for whom will be the happy Abode in the Hereafter. Surely the wrong-doers are never successful."

وَقَالَ مُوْسٰى رَبِّيْٓ اَعْلَمُ بِمَنْ جَآءَ
بِالْهُدٰى مِنْ عِنْدِهٖ وَمَنْ تَكُوْنُ لَهٗ
عَاقِبَةُ الدَّارِ ۭ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ﴿۳۷﴾

38. And Pharaoh said: "O chiefs! I know not for you any god other than myself. So kindle a fire for me, O Haman, for baking bricks of clay, and build me a lofty palace, so that (by ascending it) I may have a peep at the God of Moses– and surely I imagine him to be a liar."

وَقَالَ فِرْعَوْنُ يٰٓاَيُّهَا الْمَلَاُ مَا عَلِمْتُ لَكُمْ مِّنْ
اِلٰهٍ غَيْرِيْ ۚ فَاَوْقِدْ لِيْ يٰهَامٰنُ عَلَى الطِّيْنِ
فَاجْعَلْ لِّيْ صَرْحًا لَّعَلِّيْٓ اَطَّلِعُ اِلٰٓى اِلٰهِ
مُوْسٰى ۙ وَاِنِّيْ لَاَظُنُّهٗ مِنَ الْكٰذِبِيْنَ ﴿۳۸﴾

39. And he was unjustly proud in the land, he and his armies, and they thought that they would not be brought back to Us.

وَاسْتَكْبَرَ هُوَ وَجُنُوْدُهٗ فِي الْاَرْضِ بِغَيْرِ الْحَقِّ
وَظَنُّوْٓا اَنَّهُمْ اِلَيْنَا لَا يُرْجَعُوْنَ ﴿۳۹﴾

40. So We seized him and his armies and We cast them into the river. See! how (terrible) was the end of the oppressors.

فَاَخَذْنٰهُ وَجُنُوْدَهٗ فَنَبَذْنٰهُمْ فِي الْيَمِّ ۚ فَانْظُرْ
كَيْفَ كَانَ عَاقِبَةُ الظّٰلِمِيْنَ ﴿۴۰﴾

41. And We made them leaders of the people of Hell they call to the Fire; and they shall not be helped on the Day of Resurrection.

وَجَعَلْنٰهُمْ اَىِٕمَّةً يَّدْعُوْنَ اِلَى النَّارِ ۚ وَيَوْمَ
الْقِيٰمَةِ لَا يُنْصَرُوْنَ ﴿۴۱﴾

42. And We caused a curse to follow them in this world; and on the Day of Resurrection, too, they will be in a condition accursed.

وَاَتْبَعْنٰهُمْ فِيْ هٰذِهِ الدُّنْيَا لَعْنَةً ۚ وَيَوْمَ الْقِيٰمَةِ
هُمْ مِّنَ الْمَقْبُوْحِيْنَ ﴿۴۲﴾

Section 5

43. And surely We gave to Moses (on him be peace) the Book after We had destroyed the (disobedient) generations of old–(a Book) that was an enlightenment for people and a guidance from end to end, and a mercy so that they might accept admonition.

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ مِنْۢ بَعْدِ مَآ
اَهْلَكْنَا الْقُرُوْنَ الْاُوْلٰى بَصَآىِٕرَ لِلنَّاسِ وَ
هُدًى وَّرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿۴۳﴾

44. And you were not present on the western side of Tur when We sent the command of Prophethood to Moses, nor were you of the witnesses at that time–

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ اِذْ قَضَيْنَآ اِلٰى مُوْسَى
الْاَمْرَ وَمَا كُنْتَ مِنَ الشّٰهِدِيْنَ ﴿۴۴﴾

45. And We raised many generations thereafter and so was prolonged the period that passed over them (and they forgot the Covenant of Allah); nor were you dwelling among the people of Midian, reciting to them Our Revelations–but it is We Who were Sender of Messengers.

وَلٰكِنَّآ اَنْشَاْنَا قُرُوْنًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ ۚ
وَمَا كُنْتَ ثَاوِيًا فِيْٓ اَهْلِ مَدْيَنَ تَتْلُوْا
عَلَيْهِمْ اٰيٰتِنَا ۙ وَلٰكِنَّا كُنَّا مُرْسِلِيْنَ ﴿۴۵﴾

46. And nor were you at the side of the Tur when We called (to Moses), "But it is merely a Mercy from your Lord (that He gave you tidings of the Unseen) that you may warn a people (against Allah's Wrath) to whom no Warner had come before you–that haply they may accept admonition."

وَمَا كُنْتَ بِجَانِبِ الطُّوْرِ اِذْ نَادَيْنَا وَلٰكِنْ
رَّحْمَةً مِّنْ رَّبِّكَ لِتُنْذِرَ قَوْمًا مَّآ
اَتٰىهُمْ مِّنْ نَّذِيْرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ
يَتَذَكَّرُوْنَ ﴿۴۶﴾

47.(And for the reason) lest an affliction should seize them on account of the deeds they had committed and they should say: "O our Lord! why did You not send down to us an Apostle so that we might have followed Your Revelations and been of the Believers?"

وَلَوْلَآ اَنْ تُصِيْبَهُمْ مُّصِيْبَةٌۢ بِمَا قَدَّمَتْ
اَيْدِيْهِمْ فَيَقُوْلُوْا رَبَّنَا لَوْلَآ اَرْسَلْتَ
اِلَيْنَا رَسُوْلًا فَنَتَّبِعَ اٰيٰتِكَ وَنَكُوْنَ مِنَ
الْمُؤْمِنِيْنَ ﴿۴۷﴾

48. Then when the Truth came to them from Us, they said: "Why has he not been given the kind of miracles given to Moses before?" Ask (these wicked

فَلَمَّا جَآءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوْا لَوْلَآ
اُوْتِيَ مِثْلَ مَآ اُوْتِيَ مُوْسٰى ۭ اَوَلَمْ يَكْفُرُوْا

ones): did they not deny the miracles given to Moses before? It was they who said: "(Moses and Aaron are) two magicians backing up each other," and they said: "We reject all such things."

بِمَآ اُوْتِیَ مُوْسٰی مِنْ قَبْلُ ۚ قَالُوْا سِحْرٰنِ تَظٰهَرَا ۟ وَقَالُوْۤا اِنَّا بِكُلٍّ كٰفِرُوْنَ ﴿٤٨﴾

49. Say you: "Bring then any Book from Allah which is a better guide than these two (the Qur'an and the Torah), then I shall follow it– if you be truthful."

قُلْ فَاْتُوْا بِكِتٰبٍ مِّنْ عِنْدِ اللّٰهِ هُوَ اَهْدٰی مِنْهُمَاۤ اَتَّبِعْهُ اِنْ كُنْتُمْ صٰدِقِیْنَ ﴿٤٩﴾

50. Then if they do not accept your saying, know you that they only follow their own vain desires. And who is more misguided than one who follows his own desire apart from the guidance from Allah? Surely Allah does not guide a wrongdoing people.

فَاِنْ لَّمْ یَسْتَجِیْبُوْا لَكَ فَاعْلَمْ اَنَّمَا یَتَّبِعُوْنَ اَهْوَآءَهُمْ ؕ وَمَنْ اَضَلُّ مِمَّنِ اتَّبَعَ هَوٰىهُ بِغَیْرِ هُدًی مِّنَ اللّٰهِ ؕ اِنَّ اللّٰهَ لَا یَهْدِی الْقَوْمَ الظّٰلِمِیْنَ ﴿٥٠﴾ ع

ع ۵

Section 6

51. And undoubtedly We have kept sending to them the Word in continuation so that they may accept admonition.

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ یَتَذَكَّرُوْنَ ﴿٥١﴾ ط

52. Those to whom We gave the Book before the Qur'an-- they are believers therein.

اَلَّذِیْنَ اٰتَیْنٰهُمُ الْكِتٰبَ مِنْ قَبْلِهٖ هُمْ بِهٖ یُؤْمِنُوْنَ ﴿٥٢﴾

النصف

53. And when it is recited to them, they say: "We believe in it. Surely it is the very Truth from our Lord, indeed we had already submitted even before."

وَاِذَا یُتْلٰی عَلَیْهِمْ قَالُوْۤا اٰمَنَّا بِهٖۤ اِنَّهُ الْحَقُّ مِنْ رَّبِّنَاۤ اِنَّا كُنَّا مِنْ قَبْلِهٖ مُسْلِمِیْنَ ﴿٥٣﴾

54. These it is who will be given their recompense twice, because of their patience, and because they repel evil with good and keep spending in Our Way out of what We have provided them.

اُولٰٓئِكَ یُؤْتَوْنَ اَجْرَهُمْ مَّرَّتَیْنِ بِمَا صَبَرُوْا وَیَدْرَءُوْنَ بِالْحَسَنَةِ السَّیِّئَةَ وَمِمَّا رَزَقْنٰهُمْ یُنْفِقُوْنَ ﴿٥٤﴾

55. And when they hear any vain talk, they turn away from it, saying: "For us are our deeds and for you are your deeds; peace be to you, we seek not (to meddle with) the ignorant."

وَاِذَا سَمِعُوا اللَّغْوَ اَعْرَضُوْا عَنْهُ وَقَالُوْا لَنَاۤ اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ ؗ سَلٰمٌ عَلَیْكُمْ ؗ لَا نَبْتَغِی الْجٰهِلِیْنَ ﴿٥٥﴾

56. Surely it is not that you may guide whomsoever you like of your own accord but it is Allah Who guides whomsoever He pleases; and He knows best those who are guided.

اِنَّكَ لَا تَهْدِیْ مَنْ اَحْبَبْتَ وَلٰكِنَّ اللّٰهَ یَهْدِیْ مَنْ یَّشَآءُ ۚ وَهُوَ اَعْلَمُ بِالْمُهْتَدِیْنَ ﴿٥٦﴾

57. And they say: "If we were to follow the guidance with you, we would be snatched away from our land by the people." (Well), have We not settled them in a secure Sanctuary to which are brought all kinds of fruits– a provision from Us? But most of them know not anything.

وَقَالُوْۤا اِنْ نَّتَّبِعِ الْهُدٰی مَعَكَ نُتَخَطَّفْ مِنْ اَرْضِنَا ؕ اَوَلَمْ نُمَكِّنْ لَّهُمْ حَرَمًا اٰمِنًا یُّجْبٰۤی اِلَیْهِ ثَمَرٰتُ كُلِّ شَیْءٍ رِّزْقًا مِّنْ لَّدُنَّا وَلٰكِنَّ اَكْثَرَهُمْ لَا یَعْلَمُوْنَ ﴿٥٧﴾

58. And how many towns have We destroyed when they boasted of their prosperity. So these are their houses that have not been inhabited after them but a little; and (in the end) We alone are inheritors.

وَكَمْ اَهْلَكْنَا مِنْ قَرْیَةٍۭ بَطِرَتْ مَعِیْشَتَهَا ۚ فَتِلْكَ مَسٰكِنُهُمْ لَمْ تُسْكَنْ مِّنْۢ بَعْدِهِمْ اِلَّا قَلِیْلًا ؕ وَكُنَّا نَحْنُ الْوٰرِثِیْنَ ﴿٥٨﴾

59. And your Lord destroys not the towns until He has sent in their capital city an Apostle reciting to them Our Revelations; and We never destroy the towns except when their dwellers are wrongdoers.

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرٰی حَتّٰی یَبْعَثَ فِیْۤ اُمِّهَا رَسُوْلًا یَّتْلُوْا عَلَیْهِمْ اٰیٰتِنَا ۚ وَمَا كُنَّا مُهْلِكِی الْقُرٰۤی اِلَّا وَاَهْلُهَا ظٰلِمُوْنَ ﴿٥٩﴾

60. And whatever you have been given is but an enjoyment of worldly life and its adornment; and that which is with Allah is surely better and more enduring. Have you then no sense (to understand)?

وَمَاۤ اُوْتِیْتُمْ مِّنْ شَیْءٍ فَمَتَاعُ الْحَیٰوةِ الدُّنْیَا وَزِیْنَتُهَا ۚ وَمَا عِنْدَ اللّٰهِ خَیْرٌ وَّاَبْقٰی ؕ اَفَلَا تَعْقِلُوْنَ ﴿٦٠﴾ ع

منزل ۵

Section 7

61. (Consider for yourselves) is the blessed one to whom We have promised a goodly promise, which he shall achieve, like the (ill-fated) one whom We have given the goods of worldly life, then (after a short-lived enjoyment) will be on the Day of Resurrection of those presented in the criminal's dock for punishment?

اَفَمَنْ وَّعَدْنٰهُ وَعْدًا حَسَنًا فَهُوَ لَاقِیْهِ كَمَنْ مَّتَّعْنٰهُ مَتَاعَ الْحَیٰوةِ الدُّنْیَا ثُمَّ هُوَ یَوْمَ الْقِیٰمَةِ مِنَ الْمُحْضَرِیْنَ ﴿٦١﴾

62. And on that Day Allah will call them and say: "Where are those associates whom you imagined to be My partners."

وَيَوْمَ يُنَادِيْهِمْ فَيَقُوْلُ اَيْنَ شُرَكَآءِيَ
الَّذِيْنَ كُنْتُمْ تَزْعُمُوْنَ ﴿٦٢﴾

63. Those against whom the Word (of torment) has proved true will say: "O our Lord! these are the ones we led astray; we led them astray as we ourselves were astrayed; we now return to You with disgust towards them; they worshipped us not."

قَالَ الَّذِيْنَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هٰٓؤُلَآءِ
الَّذِيْنَ اَغْوَيْنَا ۚ اَغْوَيْنٰهُمْ كَمَا غَوَيْنَا ۚ
تَبَرَّاْنَآ اِلَيْكَ ۫ مَا كَانُوْٓا اِيَّانَا يَعْبُدُوْنَ ﴿٦٣﴾

64. And it will be said (to them): "Call now those associate-gods of yours," so they will call, but they will not give them any answer, and they will see the torment. Would that they had been guided aright!

وَقِيْلَ ادْعُوْا شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ
يَسْتَجِيْبُوْا لَهُمْ وَرَاَوُا الْعَذَابَ ۚ لَوْ اَنَّهُمْ كَانُوْا
يَهْتَدُوْنَ ﴿٦٤﴾

65. And that Day Allah will call upon them, and ask: "What answer did you give to (Our) Apostles?"

وَيَوْمَ يُنَادِيْهِمْ فَيَقُوْلُ مَاذَآ اَجَبْتُمُ
الْمُرْسَلِيْنَ ﴿٦٥﴾

66. Then all news will be blacked out to them that Day, and they will not be able to ask anything of each other (out of terror).

فَعَمِيَتْ عَلَيْهِمُ الْاَنْۢبَآءُ يَوْمَئِذٍ فَهُمْ لَا
يَتَسَآءَلُوْنَ ﴿٦٦﴾

67. Then he who repented and believed and did good deeds it is quite nigh that they will be successful.

فَاَمَّا مَنْ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا
فَعَسٰٓى اَنْ يَّكُوْنَ مِنَ الْمُفْلِحِيْنَ ﴿٦٧﴾

68. And your Lord creates whom He pleases and chooses (whom He wills). They have no power. Glory be to Allah, Exalted far above what they associate with Him.

وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ۭ مَا كَانَ
لَهُمُ الْخِيَرَةُ ۭ سُبْحٰنَ اللّٰهِ وَتَعٰلٰى عَمَّا
يُشْرِكُوْنَ ﴿٦٨﴾

69. And your Lord knows best what their breasts conceal and what they make known.

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُوْرُهُمْ وَمَا
يُعْلِنُوْنَ ﴿٦٩﴾

70. And He alone is Allah, there is no god beside Him. To Him alone is all praise due in the world and in the Hereafter; and His alone is the Command, and to Him alone will you all be returned.

وَهُوَ اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۭ لَهُ الْحَمْدُ فِي الْاُوْلٰى
وَالْاٰخِرَةِ ۡ وَلَهُ الْحُكْمُ وَاِلَيْهِ تُرْجَعُوْنَ ﴿٧٠﴾

71. Say you: "Just think, if Allah were to cause the night to continue over you till the Day of Resurrection–then who is the God there beside Allah who would bring you the light? Do you not then hear?"

قُلْ اَرَءَيْتُمْ اِنْ جَعَلَ اللّٰهُ عَلَيْكُمُ الَّيْلَ
سَرْمَدًا اِلٰى يَوْمِ الْقِيٰمَةِ مَنْ اِلٰهٌ غَيْرُ اللّٰهِ
يَاْتِيْكُمْ بِضِيَآءٍ ۭ اَفَلَا تَسْمَعُوْنَ ﴿٧١﴾

72. Say you: "Just think, if Allah were to cause the day to continue over you till the Day of Resurrection–then who is God there beside Allah who would bring you the night wherein you might rest? Do you not then see (anything)?"

قُلْ اَرَءَيْتُمْ اِنْ جَعَلَ اللّٰهُ عَلَيْكُمُ النَّهَارَ
سَرْمَدًا اِلٰى يَوْمِ الْقِيٰمَةِ مَنْ اِلٰهٌ غَيْرُ اللّٰهِ
يَاْتِيْكُمْ بِلَيْلٍ تَسْكُنُوْنَ فِيْهِ ۭ اَفَلَا تُبْصِرُوْنَ ﴿٧٢﴾

73. And merely out of His Mercy He has made for you the night and the day, so that you may rest in the night and may seek of His Bounty in the day and that you may be grateful.

وَمِنْ رَّحْمَتِهٖ جَعَلَ لَكُمُ الَّيْلَ وَالنَّهَارَ
لِتَسْكُنُوْا فِيْهِ وَلِتَبْتَغُوْا مِنْ فَضْلِهٖ
وَلَعَلَّكُمْ تَشْكُرُوْنَ ﴿٧٣﴾

74. And the Day when Allah will call out to them, saying: "Where are they whom you took to be My associates?"

وَيَوْمَ يُنَادِيْهِمْ فَيَقُوْلُ اَيْنَ شُرَكَآءِيَ
الَّذِيْنَ كُنْتُمْ تَزْعُمُوْنَ ﴿٧٤﴾

75. And We shall draw forth a witness from among every community and then ask: "Bring your proof," then they will know that the truth belongs to Allah alone, and that which they used to fabricate will be lost from them.

وَنَزَعْنَا مِنْ كُلِّ اُمَّةٍ شَهِيْدًا فَقُلْنَا
هَاتُوْا بُرْهَانَكُمْ فَعَلِمُوْٓا اَنَّ الْحَقَّ لِلّٰهِ
وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿٧٥﴾

Section 8

76. Verily Korah was of the people of Moses (on him be peace), then he behaved arrogantly towards them. And We had given him of treasures so much so that their keys would weigh down (the backs of) a party of strong men. When his people said to him: "Boast not, surely Allah loves not the boastful.

اِنَّ قَارُوْنَ كَانَ مِنْ قَوْمِ مُوْسٰى فَبَغٰى
عَلَيْهِمْ ۠ وَاٰتَيْنٰهُ مِنَ الْكُنُوْزِ مَآ اِنَّ
مَفَاتِحَهٗ لَتَنُوْٓاُ بِالْعُصْبَةِ اُولِي الْقُوَّةِ ۤ اِذْ
قَالَ لَهٗ قَوْمُهٗ لَا تَفْرَحْ اِنَّ اللّٰهَ لَا يُحِبُّ
الْفَرِحِيْنَ ﴿٧٦﴾

77. "And seek the abode of the Hereafter by means of what (wealth and riches) Allah has given you, and forget not your share of the world, and do good

وَابْتَغِ فِيْمَآ اٰتٰىكَ اللّٰهُ الدَّارَ الْاٰخِرَةَ
وَلَا تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا وَاَحْسِنْ
كَمَآ اَحْسَنَ اللّٰهُ اِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي

(to the poor) as Allah has been good to you, and seek not to make mischief in the land; surely Allah loves not the mischief-makers."

الْاَرْضِ ۭ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُفْسِدِيْنَ ﴿٧٧﴾

78. He said: "I have been granted all this (wealth) because of the knowledge I possess." Did he not know that Allah had destroyed before him many generations who were stronger than him in might and richer in what they had amassed. And the culprits shall not be questioned of their sins.

قَالَ اِنَّمَآ اُوْتِيْتُهٗ عَلٰى عِلْمٍ عِنْدِيْ ۭ اَوَلَمْ
يَعْلَمْ اَنَّ اللّٰهَ قَدْ اَهْلَكَ مِنْ قَبْلِهٖ مِنَ
الْقُرُوْنِ مَنْ هُوَ اَشَدُّ مِنْهُ قُوَّةً وَّاَكْثَرُ
جَمْعًا ۭ وَلَا يُسْـَٔلُ عَنْ ذُنُوْبِهِمُ
الْمُجْرِمُوْنَ ﴿٧٨﴾

79. In short, (one day) he went forth before his people in great pomp and show. Those who were desirous of the life of the world said: "Would that we too had the like of (grandeur) that Korah has been given, surely he is a lord of mighty good fortune."

فَخَرَجَ عَلٰى قَوْمِهٖ فِيْ زِيْنَتِهٖ ۭ قَالَ الَّذِيْنَ
يُرِيْدُوْنَ الْحَيٰوةَ الدُّنْيَا يٰلَيْتَ لَنَا مِثْلَ
مَآ اُوْتِيَ قَارُوْنُ ۙ اِنَّهٗ لَذُوْ حَظٍّ عَظِيْمٍ ﴿٧٩﴾

80. And those who were given the knowledge (of the world's passing worth) said: "Alas for you! Allah's reward is better for him who believes and does good deeds, and this favour is granted only to those who are patient."

وَقَالَ الَّذِيْنَ اُوْتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ
اللّٰهِ خَيْرٌ لِّمَنْ اٰمَنَ وَعَمِلَ صَالِحًا ۚ وَلَا
يُلَقّٰىهَآ اِلَّا الصّٰبِرُوْنَ ﴿٨٠﴾

81. Then We sank him and his house in the earth and he had no band of allies to help him against Allah, nor could he even avenge himself.

فَخَسَفْنَا بِهٖ وَبِدَارِهِ الْاَرْضَ ۣ فَمَا كَانَ لَهٗ
مِنْ فِئَةٍ يَّنْصُرُوْنَهٗ مِنْ دُوْنِ اللّٰهِ ۤ وَمَا
كَانَ مِنَ الْمُنْتَصِرِيْنَ ﴿٨١﴾

82. And in the morning those who till yesterday had coveted his position began to say: "Ah! (it is now manifest that) Allah expands the provision for whom (of His servants) He wills and reduces it (for whom He wills). Had not Allah been Gracious to us He would have caused us to sink (as well). Ah! (Evidently) the infidels do not prosper."

وَاَصْبَحَ الَّذِيْنَ تَمَنَّوْا مَكَانَهٗ بِالْاَمْسِ يَقُوْلُوْنَ
وَيْكَاَنَّ اللّٰهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَاۗءُ مِنْ
عِبَادِهٖ وَيَقْدِرُ ۚ لَوْلَآ اَنْ مَّنَّ اللّٰهُ عَلَيْنَا لَخَسَفَ
بِنَا ۭ وَيْكَاَنَّهٗ لَا يُفْلِحُ الْكٰفِرُوْنَ ﴿٨٢﴾

الربع

Section 9

83. This abode of the Hereafter–We have reserved (it) for those who do not desire to exalt themselves in the earth, nor make mischief therein. And the good end is only for those who are pious.

تِلْكَ الدَّارُ الْاٰخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا
يُرِيْدُوْنَ عُلُوًّا فِي الْاَرْضِ وَلَا فَسَادًا ۭ
وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ ﴿٨٣﴾

84. And whoso does good, for him is a better reward for it, and whoso commits evil, then those who do evil will be requited only equal to what they did.

مَنْ جَاۗءَ بِالْحَسَنَةِ فَلَهٗ خَيْرٌ مِّنْهَا ۚ وَمَنْ
جَاۗءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِيْنَ عَمِلُوا
السَّيِّاٰتِ اِلَّا مَا كَانُوْا يَعْمَلُوْنَ ﴿٨٤﴾

85. (O My Apostle!) surely He Who has enjoined the preaching of the Qur'an on you, will bring you back to where you desire to return. Say you: "Your Lord knows best as to who comes rightly guided and as to who is in open error."

اِنَّ الَّذِيْ فَرَضَ عَلَيْكَ الْقُرْاٰنَ لَرَاۗدُّكَ
اِلٰى مَعَادٍ ۭ قُلْ رَّبِّيْٓ اَعْلَمُ مَنْ جَاۗءَ
بِالْهُدٰى وَمَنْ هُوَ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٨٥﴾

86. And you did not expect that the Book would be revealed to you, but it was a Mercy from your Lord, so never be a helper of the Unbelievers–

وَمَا كُنْتَ تَرْجُوْٓا اَنْ يُّلْقٰٓى اِلَيْكَ الْكِتٰبُ
اِلَّا رَحْمَةً مِّنْ رَّبِّكَ فَلَا تَكُوْنَنَّ ظَهِيْرًا
لِّلْكٰفِرِيْنَ ﴿٨٦﴾

87. And (mind!) let them not hinder you from the Revelations of Allah after they have been sent down to you, and call (people) to your Lord and never be of those who associate partners with Allah.

وَلَا يَصُدُّنَّكَ عَنْ اٰيٰتِ اللّٰهِ بَعْدَ اِذْ اُنْزِلَتْ
اِلَيْكَ وَادْعُ اِلٰى رَبِّكَ وَلَا تَكُوْنَنَّ
مِنَ الْمُشْرِكِيْنَ ﴿٨٧﴾

88. And call not with Allah any other god. There is no god beside Him. Everything is bound to perish except His Presence. His is the Sovereignty and to Him you all will be brought back (in the end).

وَلَا تَدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۘ لَآ اِلٰهَ اِلَّا هُوَ ۣ
كُلُّ شَيْءٍ هَالِكٌ اِلَّا وَجْهَهٗ ۭ لَهُ
الْحُكْمُ وَاِلَيْهِ تُرْجَعُوْنَ ﴿٨٨﴾

وقف لازم

Introduction to Sûrah Al-Ankabut

Sûrah Al-Ankabut, The Spider, is a Makkan Sûrah. It consists of sixty-nine verses arranged into seven sections.

When the Prophet began his mission in Makkah, the chiefs of the Quraish opposed him and his message with such force that only a few persons dared to invite their rage by accepting Islam, and faced all kinds of abuse and torture with fortitude. Many other people recognised the truth of the Prophet's message but did not have the courage to profess it openly for fear of persecution. Another group of people did embrace Islam but being unable to bear the pressure and coercion by the disbelievers went back to their old creed.

This Sûrah declares that those who profess faith have to demonstrate their commitment to it by enduring opposition and harassment.

The Quraish of Makkah were proud of their wealth and power and considered themselves the favourites of their gods. They were, no doubt, brave warriors, and as the guardians of the Ka'ba they were held in great esteem in the country. Their eminent position in the Arabian peninsula made them invincible against any challenge from the Prophet and his few followers. This Sûrah warns them that the things on which they are depending for their protection are false and flimsy, no more substantial than the web of a spider.

The concluding verses return to the central theme of the Qur'an and establish the unity of Allah by simple, clear, comprehensible arguments, but they benefit only those whose hearts thirst for truth. The last verse reiterates Allah's promise of help and support to the righteous.

Sûrah 29. Al-Ankabut (The Spider)

اٰيَاتُهَا ٦٩ ٢٩ سُوْرَةُ الْعَنْكَبُوْتِ مَكِّيَّةٌ ٨٥ رُكُوْعَاتُهَا ٧

Revealed at Makkah, 7 Sections, 69 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Alif. Lam. Mim.

الٓمّٓ ①

2. Do people entertain the notion that they will be left alone on their mere saying: "We have believed," and that they will not be tested?

اَحَسِبَ النَّاسُ اَنْ يُّتْرَكُوْٓا اَنْ يَّقُوْلُوْٓا اٰمَنَّا وَهُمْ لَا يُفْتَنُوْنَ ②

3. And surely We tried those who passed before them, so Allah will necessarily see those who are true (in their profession of faith) and will also see those who are false (pretenders of faith).

وَلَقَدْ فَتَنَّا الَّذِيْنَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ صَدَقُوْا وَلَيَعْلَمَنَّ الْكٰذِبِيْنَ ③

4. What do they think, those who indulge in evil deeds, that they will outstrip Us? How evil do they judge!

اَمْ حَسِبَ الَّذِيْنَ يَعْمَلُوْنَ السَّيِّاٰتِ اَنْ يَّسْبِقُوْنَا ؕ سَآءَ مَا يَحْكُمُوْنَ ④

5. Whosoever hopes to meet Allah, then (let him know that) the term for the Meeting with Allah is sure to come. And He is the All-Hearing, the All-Knowing.

مَنْ كَانَ يَرْجُوْا لِقَآءَ اللّٰهِ فَاِنَّ اَجَلَ اللّٰهِ لَاٰتٍ ؕ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ⑤

6. And whosoever strives hard (to uphold the truth) then he strives only for his own good. Surely Allah is Independent of all the worlds.

وَمَنْ جَاهَدَ فَاِنَّمَا يُجَاهِدُ لِنَفْسِهٖ ؕ اِنَّ اللّٰهَ لَغَنِيٌّ عَنِ الْعٰلَمِيْنَ ⑥

7. And those who have believed and have done good deeds, We shall certainly remove from them (the abomination of) their evil deeds, and We shall give them an excellent recompense for (the best works) that they had done.

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّاٰتِهِمْ وَلَنَجْزِيَنَّهُمْ اَحْسَنَ الَّذِيْ كَانُوْا يَعْمَلُوْنَ ⑦

8. And We have enjoined on man to be good to his parents. But if they strive to make you associate with Me that

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ حُسْنًا ؕ وَاِنْ جَاهَدٰكَ لِتُشْرِكَ بِيْ مَا لَيْسَ

of which you have no knowledge, then obey them not (in this). To Me is your return, then I will inform you of what you were wont to do.

لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا ۭ اِلَيَّ مَرْجِعُكُمْ
فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ٨

9. And those who believe and work good deeds–then necessarily We shall admit them to the company of the righteous.

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
لَنُدْخِلَنَّهُمْ فِي الصّٰلِحِيْنَ ٩

10. And there are some among the people who say: "We have believed in Allah," then when he is afflicted in the Way of Allah, he treats the persecution of the people as equal to the torment of Allah! And if there comes help from your Lord, they say: "We were with you." Is not Allah Best Knower of what is (hidden) in the breasts of all the people of the world?

وَمِنَ النَّاسِ مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ
فَاِذَآ اُوْذِيَ فِي اللّٰهِ جَعَلَ فِتْنَةَ
النَّاسِ كَعَذَابِ اللّٰهِ ۭ وَلَىِٕنْ جَاۗءَ نَصْرٌ
مِّنْ رَّبِّكَ لَيَقُوْلُنَّ اِنَّا كُنَّا مَعَكُمْ ۭ
اَوَلَيْسَ اللّٰهُ بِاَعْلَمَ بِمَا فِيْ صُدُوْرِ
الْعٰلَمِيْنَ ١٠

11. And surely Allah will disclose those who believe and surely He will disclose the hypocrites.

وَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَلَيَعْلَمَنَّ
الْمُنٰفِقِيْنَ ١١

12. And the infidels say to those who believe: "Follow our path and we shall bear the burden of your sins," whereas they cannot bear anything out of their sins. Verily they are but liars.

وَقَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوا
اتَّبِعُوْا سَبِيْلَنَا وَلْنَحْمِلْ خَطٰيٰكُمْ ۭ وَمَا هُمْ
بِحٰمِلِيْنَ مِنْ خَطٰيٰهُمْ مِّنْ شَيْءٍ ۭ اِنَّهُمْ
لَكٰذِبُوْنَ ١٢

13. And they shall certainly bear their burdens and many other burdens besides their own burden of sins. And they shall be certainly called to account on the Day of Resurrection about the lies they used to fabricate.

وَلَيَحْمِلُنَّ اَثْقَالَهُمْ وَاَثْقَالًا مَّعَ
اَثْقَالِهِمْ ۡ وَلَيُسْـَٔلُنَّ يَوْمَ الْقِيٰمَةِ عَمَّا
كَانُوْا يَفْتَرُوْنَ ١٣

Section 2

14. And surely, We sent Noah (on him be peace) to his people and he dwelt among them for a thousand years less fifty. At length the Deluge (The Great Flood) overtook them while they were wrongdoers.

وَلَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَلَبِثَ فِيْهِمْ
اَلْفَ سَنَةٍ اِلَّا خَمْسِيْنَ عَامًا ۭ فَاَخَذَهُمُ
الطُّوْفَانُ وَهُمْ ظٰلِمُوْنَ ١٤

15. So We delivered Noah and those in the Ark, and We made the Ark a sign for the people of the entire world.

فَاَنْجَيْنٰهُ وَاَصْحٰبَ السَّفِيْنَةِ وَجَعَلْنٰهَآ
اٰيَةً لِّلْعٰلَمِيْنَ ١٥

16. And recall Abraham, when he said to his people: "Worship Allah, and keep fearing Him. That is best for you if you did but know (the truth).

وَاِبْرٰهِيْمَ اِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللّٰهَ
وَاتَّقُوْهُ ۭ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ
تَعْلَمُوْنَ ١٦

17. "You indeed worship idols instead of Allah, and you forge only lies. Verily those whom you worship instead of Allah have no power to provide for you, so seek your provision from Allah and worship Him alone and give thanks to Him. You will be brought back to Him in the end.

اِنَّمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ اَوْثَانًا
وَّتَخْلُقُوْنَ اِفْكًا ۭ اِنَّ الَّذِيْنَ تَعْبُدُوْنَ
مِنْ دُوْنِ اللّٰهِ لَا يَمْلِكُوْنَ لَكُمْ رِزْقًا
فَابْتَغُوْا عِنْدَ اللّٰهِ الرِّزْقَ وَاعْبُدُوْهُ
وَاشْكُرُوْا لَهٗ ۭ اِلَيْهِ تُرْجَعُوْنَ ١٧

18. "And if you deny, then (it is nothing new) the nations before you also denied (their Apostles). And nothing is binding on the Apostle but to deliver the message in clear terms."

وَاِنْ تُكَذِّبُوْا فَقَدْ كَذَّبَ اُمَمٌ مِّنْ قَبْلِكُمْ ۭ
وَمَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ الْمُبِيْنُ ١٨

19. "Have they never seen how Allah originates creation in the first instance, then He will reproduce it. Surely that is quite easy for Allah.

اَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللّٰهُ الْخَلْقَ ثُمَّ
يُعِيْدُهٗ ۭ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ١٩

20. Say you: "Travel in the earth and observe how Allah makes the first growth, and (similarly) He will bring about growth for the second time. Surely Allah is Potent over everything.

قُلْ سِيْرُوْا فِي الْاَرْضِ فَانْظُرُوْا كَيْفَ بَدَاَ
الْخَلْقَ ثُمَّ اللّٰهُ يُنْشِئُ النَّشْاَةَ الْاٰخِرَةَ ۭ اِنَّ
اللّٰهَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ٢٠

21. "He punishes whom He will and He has mercy on whom He will, and to Him alone you will all be returned in the end.

يُعَذِّبُ مَنْ يَّشَاۗءُ وَيَرْحَمُ مَنْ يَّشَاۗءُ ۚ وَاِلَيْهِ
تُقْلَبُوْنَ ٢١

22. "And you are not able to outstrip (Allah) by fleeing in the earth or (by taking refuge) in the heaven; and you have neither a friend nor any helper except Allah."

وَمَآ اَنْتُمْ بِمُعْجِزِيْنَ فِي الْاَرْضِ وَلَا فِي السَّمَاۗءِ ۡ
وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا
نَصِيْرٍ ٢٢

Section 3

23. And those who deny the Revelations of Allah and the Meeting with Him, it

وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ وَلِقَاۗىِٕهٖ

is they who have despaired of My Mercy and it is they for whom there is a painful torment in store.

أُولٰٓئِكَ يَئِسُوْا مِنْ رَّحْمَتِيْ وَأُولٰٓئِكَ لَهُمْ عَذَابٌ أَلِيْمٌ ۲۳

24. Then (as for Abraham) his people could make no answer, except that they said: "Put him to death, or burn him (alive)," then Allah delivered him from the fire. Surely in this incident are signs for a people who believe.

فَمَا كَانَ جَوَابَ قَوْمِهٖٓ إِلَّآ أَنْ قَالُوا اقْتُلُوْهُ أَوْ حَرِّقُوْهُ فَأَنْجٰىهُ اللّٰهُ مِنَ النَّارِ ۚ إِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ۲۴

25. And Abraham said: "You have taken idols instead of Allah by way of friendship in the life of this world; but on the Day of Resurrection you will deny each other and you will curse each other, and your abode will be the Fire (of Hell) and you will have no helper."

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِّنْ دُوْنِ اللّٰهِ أَوْثَانًا ۙ مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيٰوةِ الدُّنْيَا ۚ ثُمَّ يَوْمَ الْقِيٰمَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَّيَلْعَنُ بَعْضُكُمْ بَعْضًا ۖ وَّمَأْوٰىكُمُ النَّارُ وَمَا لَكُمْ مِّنْ نّٰصِرِيْنَ ۲۵

26. So Lot believed him and Abraham (on him be peace) said: "I shall migrate for the sake of my Lord. Surely He alone is the All-Powerful, the All-Wise."

فَاٰمَنَ لَهٗ لُوْطٌ ۘ وَقَالَ إِنِّيْ مُهَاجِرٌ إِلٰى رَبِّيْ ۗ إِنَّهٗ هُوَ الْعَزِيْزُ الْحَكِيْمُ ۲۶ وقف لازم

27. And We bestowed him Isaaq (a son) and Jacob (a grandson) and We put Prophethood and the Book in his off-spring, and We granted him the recompense (of his devotion) in the world and he will undoubtedly be among the righteous close to Allah in the Hereafter.

وَوَهَبْنَا لَهٗٓ إِسْحٰقَ وَيَعْقُوْبَ وَجَعَلْنَا فِيْ ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتٰبَ وَاٰتَيْنٰهُ أَجْرَهٗ فِي الدُّنْيَا ۚ وَإِنَّهٗ فِي الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ۲۷

28. And We sent Lot as an Apostle, when he said to his people: "You commit indecency which no people have done before you in the whole world.

وَلُوْطًا إِذْ قَالَ لِقَوْمِهٖٓ إِنَّكُمْ لَتَأْتُوْنَ الْفَاحِشَةَ ۫ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعٰلَمِيْنَ ۲۸

29. "Do you commit unnatural offence with males and commit robberies on the highways, and commit disreputable sin in your public assemblies?" Then his people's answer was nothing but that they said: "O Lot! bring upon us the torment of Allah if you are truthful (in your assertion)."

أَئِنَّكُمْ لَتَأْتُوْنَ الرِّجَالَ وَتَقْطَعُوْنَ السَّبِيْلَ ۙ وَتَأْتُوْنَ فِيْ نَادِيْكُمُ الْمُنْكَرَ ۖ فَمَا كَانَ جَوَابَ قَوْمِهٖٓ إِلَّآ أَنْ قَالُوا ائْتِنَا بِعَذَابِ اللّٰهِ إِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ۲۹

30. He submitted: "O my Lord help me against these mischievous people!"

قَالَ رَبِّ انْصُرْنِيْ عَلَى الْقَوْمِ الْمُفْسِدِيْنَ ۳۰

Section 4

31. And when Our sent-ones (angels) came to Abraham with the glad-tidings, they told (him): "We are going to destroy the people of this town; surely its inhabitants are wrongdoers."

وَلَمَّا جَآءَتْ رُسُلُنَآ إِبْرٰهِيْمَ بِالْبُشْرٰى ۙ قَالُوْٓا إِنَّا مُهْلِكُوْٓا أَهْلِ هٰذِهِ الْقَرْيَةِ ۚ إِنَّ أَهْلَهَا كَانُوْا ظٰلِمِيْنَ ۳۱

32. He said: "In it indeed is Lot." The angels said: "We know well who is in it; we shall surely deliver him and his family except his wife; she is to be of those who remain behind."

قَالَ إِنَّ فِيْهَا لُوْطًا ۚ قَالُوْا نَحْنُ أَعْلَمُ بِمَنْ فِيْهَا ۫ لَنُنَجِّيَنَّهٗ وَأَهْلَهٗٓ إِلَّا امْرَأَتَهٗ ۫ كَانَتْ مِنَ الْغٰبِرِيْنَ ۳۲

33. And when Our sent-ones (angels) came to Lot (on him be peace), he was grieved at their coming and felt distressed, (on seeing his distress) the angels said: "Fear not, nor grieve. Surely we are going to deliver you and your family except your wife, she is of those who remain behind.

وَلَمَّآ أَنْ جَآءَتْ رُسُلُنَا لُوْطًا سِيْٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَّقَالُوْا لَا تَخَفْ وَلَا تَحْزَنْ ۫ إِنَّا مُنَجُّوْكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغٰبِرِيْنَ ۳۳

34. "Surely we are going to bring down upon the people of this town a torment from the heaven because of their disobedience.

إِنَّا مُنْزِلُوْنَ عَلٰٓى أَهْلِ هٰذِهِ الْقَرْيَةِ رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوْا يَفْسُقُوْنَ ۳۴

35. "And surely, We have left behind some clear signs of the town for the warning of a people who are wise."

وَلَقَدْ تَّرَكْنَا مِنْهَآ اٰيَةً ۢ بَيِّنَةً لِّقَوْمٍ يَّعْقِلُوْنَ ۳۵

36. And to Midian (We sent) their compatriot Shoaib– then he said: "O my people, worship Allah and think of the Last Day, and go not wandering about in the land spreading mischief."

وَإِلٰى مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۙ فَقَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ وَارْجُوا الْيَوْمَ الْاٰخِرَ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِيْنَ ۳۶

37. Then they denied him, so a severe earthquake overtook them and they remained lying prostrated in their houses in the morning.

فَكَذَّبُوْهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوْا فِيْ دَارِهِمْ جٰثِمِيْنَ ۳۷

38. And (We destroyed the tribes of) Aad and Thamud! The ruins of their

وَعَادًا وَّثَمُوْدَا۟ وَقَدْ تَّبَيَّنَ لَكُمْ مِّنْ

dwellings are apparent to you. And Satan (the devil) made their (evil) works fair-seeming to them, and kept them back from the path though they were a reasonable people and could see clearly–

مَسٰكِنِهِمْ وَزَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيْلِ وَكَانُوْا مُسْتَبْصِرِيْنَ ﴿٣٨﴾

39. And (We destroyed) Korah, Pharaoh, and Haman! And surely Moses came to them with clear proofs, but they were haughty and proud in the earth, and they could not outstrip Us.

وَقَارُوْنَ وَفِرْعَوْنَ وَهَامٰنَ وَلَقَدْ جَآءَهُمْ مُّوْسٰى بِالْبَيِّنٰتِ فَاسْتَكْبَرُوْا فِى الْاَرْضِ وَمَا كَانُوْا سٰبِقِيْنَ ﴿٣٩﴾

40. So We seized each one of these (rebels) on account of his sin. Then as to some of them We sent a storm of pelting stones; and some of them were overtaken by a roaring blast; and some of them We caused to sink in the earth; and some of them We drowned. And it was not for Allah to wrong them, but it was they who (had) wronged their own souls.

فَكُلًّا اَخَذْنَا بِذَنْۢبِهٖ فَمِنْهُمْ مَّنْ اَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّنْ اَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْاَرْضَ وَمِنْهُمْ مَّنْ اَغْرَقْنَا وَمَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿٤٠﴾

41. The example of those (ignorant fools) who take guardians other than Allah is like the spider that builds for itself a house of cobweb and (as you know) the frailest of all houses is the spider's house. Would that they also knew!

مَثَلُ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اَوْلِيَآءَ كَمَثَلِ الْعَنْكَبُوْتِ اِتَّخَذَتْ بَيْتًا وَاِنَّ اَوْهَنَ الْبُيُوْتِ لَبَيْتُ الْعَنْكَبُوْتِ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿٤١﴾

42. Surely Allah knows whatever they worship beside Him. And He is the All-Powerful, the All-Wise.

اِنَّ اللّٰهَ يَعْلَمُ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ مِنْ شَيْءٍ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٤٢﴾

43. And these examples We set forth for (admonishing) the people and none understand them but the learned.

وَتِلْكَ الْاَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَآ اِلَّا الْعٰلِمُوْنَ ﴿٤٣﴾

44. Allah has created the heavens and the earth with truth. Surely therein is a Sign (of His Might) for the Believers.

خَلَقَ اللّٰهُ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّلْمُؤْمِنِيْنَ ﴿٤٤﴾

Section 5

45. (O My Apostle!) recite the Book that has been revealed to you, and establish prayer. Surely prayer forbids (one from) indecency and sin. And verily the Remembrance of Allah is the greatest (boon). And Allah knows what you do.

اُتْلُ مَآ اُوْحِيَ اِلَيْكَ مِنَ الْكِتٰبِ وَاَقِمِ الصَّلٰوةَ اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَلَذِكْرُ اللّٰهِ اَكْبَرُ وَاللّٰهُ يَعْلَمُ مَا تَصْنَعُوْنَ ﴿٤٥﴾

46. And O Muslims! do not dispute with the People of the Book but in a decent manner, except those of them who did wrong, and say: "We believe in that which has been sent down to us and that which was sent down to you, before and our God and your God is but One, and to Him we have bowed in submission."

وَلَا تُجَادِلُوْٓا اَهْلَ الْكِتٰبِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ اِلَّا الَّذِيْنَ ظَلَمُوْا مِنْهُمْ وَقُوْلُوْٓا اٰمَنَّا بِالَّذِيْٓ اُنْزِلَ اِلَيْنَا وَاُنْزِلَ اِلَيْكُمْ وَاِلٰهُنَا وَاِلٰهُكُمْ وَاحِدٌ وَّنَحْنُ لَهٗ مُسْلِمُوْنَ ﴿٤٦﴾

47. And (O My Apostle) likewise We have revealed the Book to you. So those whom We gave the Book (Torah) before, believe in the Qur'an and many from among the people of Makkah also believe in it. And none denies Our Revelations except the infidels.

وَكَذٰلِكَ اَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ فَالَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يُؤْمِنُوْنَ بِهٖ وَمِنْ هٰٓؤُلَآءِ مَنْ يُّؤْمِنُ بِهٖ وَمَا يَجْحَدُ بِاٰيٰتِنَآ اِلَّا الْكٰفِرُوْنَ ﴿٤٧﴾

48. And you could not read any Book before it, nor could you write anything with your right hand, for (if you could read and write) then surely the followers of falsehood would have doubted (the truth of Holy Qur'an).

وَمَا كُنْتَ تَتْلُوْا مِنْ قَبْلِهٖ مِنْ كِتٰبٍ وَّلَا تَخُطُّهٗ بِيَمِيْنِكَ اِذًا لَّارْتَابَ الْمُبْطِلُوْنَ ﴿٤٨﴾

49. Nay, it is those clear revelations which are enshrined in the breasts of those who have been granted knowledge. And none deny Our Revelations except the unjust.

بَلْ هُوَ اٰيٰتٌۢ بَيِّنٰتٌ فِيْ صُدُوْرِ الَّذِيْنَ اُوْتُوا الْعِلْمَ وَمَا يَجْحَدُ بِاٰيٰتِنَآ اِلَّا الظّٰلِمُوْنَ ﴿٤٩﴾

50. And they say: "Why are not signs sent down to them from their Lord?" Say you: "Signs are only with Allah, and I am indeed a plain warner."

وَقَالُوْا لَوْلَآ اُنْزِلَ عَلَيْهِ اٰيٰتٌ مِّنْ رَّبِّهٖ قُلْ اِنَّمَا الْاٰيٰتُ عِنْدَ اللّٰهِ وَاِنَّمَآ اَنَا نَذِيْرٌ مُّبِيْنٌ ﴿٥٠﴾

51. Does it not suffice them that We have sent down to you the Book which is recited to them? Surely in it there is

اَوَلَمْ يَكْفِهِمْ اَنَّآ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ يُتْلٰى عَلَيْهِمْ اِنَّ فِيْ ذٰلِكَ لَرَحْمَةً وَّ

ذِكْرٰى لِقَوْمٍ يُّؤْمِنُوْنَ (۵۱)

mercy and admonition for the Believers.

Section 6

قُلْ كَفٰى بِاللّٰهِ بَيْنِيْ وَبَيْنَكُمْ شَهِيْدًا ۚ يَعْلَمُ مَا فِى السَّمٰوٰتِ وَالْاَرْضِ ۗ وَالَّذِيْنَ اٰمَنُوْا بِالْبَاطِلِ وَكَفَرُوْا بِاللّٰهِ ۙ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ (۵۲)

52. Say you: "Allah is Sufficient as a Witness between me and you. He knows whatever is in the heavens and in the earth." And those who have believed in Falsehood and deny Allah–they are the ones who are in loss.

وَيَسْتَعْجِلُوْنَكَ بِالْعَذَابِ ۗ وَلَوْلَآ اَجَلٌ مُّسَمًّى لَّجَآءَهُمُ الْعَذَابُ ۗ وَلَيَاْتِيَنَّهُمْ بَغْتَةً وَّهُمْ لَا يَشْعُرُوْنَ (۵۳)

53. And they demand of you to hasten the torment. And had it not been for a term appointed, the torment would most certainly have come upon them. And necessarily(at its fixed time) it will come to them all of a sudden and they shall be taken unawares.

يَسْتَعْجِلُوْنَكَ بِالْعَذَابِ ۗ وَاِنَّ جَهَنَّمَ لَمُحِيْطَةٌ ۢ بِالْكٰفِرِيْنَ (۵۴)

54. And they demand of you to hasten the torment. (Well, it is only a matter of time) and certainly Hell will surround the infidels then–

يَوْمَ يَغْشٰىهُمُ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ اَرْجُلِهِمْ وَيَقُوْلُ ذُوْقُوْا مَا كُنْتُمْ تَعْمَلُوْنَ (۵۵)

55. The Day when the torment will cover them from above them and from beneath their feet, and Allah will say: "Taste now the fruit of your misdoings!"

يٰعِبَادِيَ الَّذِيْنَ اٰمَنُوْٓا اِنَّ اَرْضِيْ وَاسِعَةٌ فَاِيَّايَ فَاعْبُدُوْنِ (۵۶)

56. O My servants who have believed! surely My earth is vast enough, so worship Me alone.

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ۟ ثُمَّ اِلَيْنَا تُرْجَعُوْنَ (۵۷)

57. Every soul is to taste of death, and then to Us will you all be brought back in the end.

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَنُبَوِّئَنَّهُمْ مِّنَ الْجَنَّةِ غُرَفًا تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۚ نِعْمَ اَجْرُ الْعٰمِلِيْنَ (۵۸)

58. And those who believed and did good deeds, We shall certainly lodge them in the lofty apartments of the Garden beneath which streams flow, and they will abide therein for ever. What an excellent reward for the doers-of- good!

الَّذِيْنَ صَبَرُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ (۵۹)

59. Who have been patient and steadfast (under all circumstances) and rely only upon their Lord.

وَكَاَيِّنْ مِّنْ دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ۖ اَللّٰهُ يَرْزُقُهَا وَاِيَّاكُمْ ۖ وَهُوَ السَّمِيْعُ الْعَلِيْمُ (۶۰)

60. And how many moving creatures there are in the earth that carry not their own provision as well. It is Allah Who provides them and yourselves, and He is the All-Hearing, the All-Knowing.

وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُوْلُنَّ اللّٰهُ ۚ فَاَنّٰى يُؤْفَكُوْنَ (۶۱)

61. And (O My Apostle!) if you ask these (associaters) as to Who has created the heavens and the earth, and as to Who has made subservient the sun and the moon, they would surely say: "It is Allah." Whither are they then turning away from Unity (of God).

اَللّٰهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ مِنْ عِبَادِهٖ وَيَقْدِرُ لَهٗ ۚ اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ (۶۲)

62. Allah expands provision for whom He pleases of His servants, and straitens it for whom He pleases. Surely Allah is the Best Knower of everything.

وَلَئِنْ سَاَلْتَهُمْ مَّنْ نَّزَّلَ مِنَ السَّمَآءِ مَآءً فَاَحْيَا بِهِ الْاَرْضَ مِنْ ۢ بَعْدِ مَوْتِهَا لَيَقُوْلُنَّ اللّٰهُ ۚ قُلِ الْحَمْدُ لِلّٰهِ ۚ بَلْ اَكْثَرُهُمْ لَا يَعْقِلُوْنَ (۶۳)

63. And if you ask them: "Who it is that sends down water from the sky, then gives life to the (dead) earth after its becoming barren," they will surely say: "It is Allah." Say you: "All Praise be to Allah! (the Truth has become manifest)." But most of them have no Wisdom (and understanding).

Section 7

وَمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَآ اِلَّا لَهْوٌ وَّلَعِبٌ ۚ وَاِنَّ الدَّارَ الْاٰخِرَةَ لَهِيَ الْحَيَوَانُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ (۶۴)

64. And the life of this world is not but sport and play. And the abode of the Hereafter–that indeed is the true Life (which knows no death). Would that they knew this truth!

فَاِذَا رَكِبُوْا فِى الْفُلْكِ دَعَوُا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۚ فَلَمَّا نَجّٰىهُمْ اِلَى الْبَرِّ اِذَا هُمْ يُشْرِكُوْنَ (۶۵)

65. Then when they embark on a boat, they call upon Allah making their faith pure for Him; and when He brings them safe and sound to the land, then they begin to associate partners with Him–

66. Let them be ungrateful for the bounty We have bestowed on them and let them enjoy themselves (therewith): now but they shall soon come to know (the end).

لِيَكْفُرُوْا بِمَآ اٰتَيْنٰهُمْ ۚ وَلِيَتَمَتَّعُوْا ۟ فَسَوْفَ يَعْلَمُوْنَ ﴿٦٦﴾

67. Have they not seen that We have made the Sacred Land secure while men are snatched away all around them? Do they still believe in Falsehood and are ungrateful for the Favour of Allah?

اَوَلَمْ يَرَوْا اَنَّا جَعَلْنَا حَرَمًا اٰمِنًا وَّيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ ۭ اَفَبِالْبَاطِلِ يُؤْمِنُوْنَ وَبِنِعْمَةِ اللّٰهِ يَكْفُرُوْنَ ﴿٦٧﴾

68. And who is a greater wrongdoer than he who fabricates a lie against Allah or denies the Truth when it has come to him? Is there not an abode for the infidels in Hell?

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاۗءَهٗ ۭ اَلَيْسَ فِيْ جَهَنَّمَ مَثْوًى لِّلْكٰفِرِيْنَ ﴿٦٨﴾

69. And those (enterprising souls) who keep striving hard to earn Our goodwill, We shall certainly guide them in Our Ways, and surely Allah is ever with the doers-of-good.

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۭ وَاِنَّ اللّٰهَ لَمَعَ الْمُحْسِنِيْنَ ﴿٦٩﴾

Introduction to Sûrah Ar-Rum

Sûrah Ar-Rum, The Romans, is a Makkan Sûrah with sixty verses arranged into six sections.

The Sûrah begins with a prophecy the fulfilment of which seemed impossible at the time, but it did come true in a few years and the whole world witnessed the events happening as predicted.

The prophecy foretold the resurgence of the power of the Roman empire when in the beginning of seventh century it suffered a decisive defeat in its long conflict with the Persian empire. The Persian Sasanian empire annexed many of its dominions in Asia and its army stood on the shore of Bosphorus opposite Constantinople. The fate of the Eastern Roman empire was all but sealed. No one could imagine its resurgence. Sasanian Persia emerged as the dominant power of the world.

These were the circumstances in which the Qur'an made what appeared to be an impossible prophecy, and declared that within a few years Romans would challenge the Persians and defeat them. This impossible prophecy came true in less than ten years. In 624 AD, the Romans under Heraclius invaded Persia, laid it waste, sacked its capital and destroyed its fire-temples.

The opening verses which make this prophecy also say that at the time of the fulfilment of this prophecy regarding Romans, the Muslims, too, would rejoice with the help of Allah; and rejoice they did for at about the same time they inflicted a crushing defeat on the Makkan disbelievers in the battle of Badr.

The fulfilment of these prophecies attests to the Divine origin of the Qur'an, for who else than Allah the Omniscient could know and foretell the fate of four nations so exactly. Surely His knowledge alone encompasses past, present and future.

This Sûrah also describes the characteristic attitude of the man of the world whose success and prosperity make him so proud that he begins to think that the sun of his good fortune will never set and that the consequences of his misdeeds will never catch up with him; but he is mistaken, for the law of retribution may strike him any moment and deprive him of all his wealth and power.

This Sûrah declares Islam to be the religion of human nature, i. e., it takes into account the demands of human nature and, instead of suppressing them or letting them run riot, civilises, disciplines and sublimates them for the benefit of the individual and the society.

Sûrah 30. Ar-Rum (The Romans)

اٰیَاتُہَا ٦٠ ٣٠ سُوْرَۃُ الرُّوْمِ مَکِّیَّۃٌ ٨٤ رُکُوْعَاتُہَا ٦

Revealed at Makkah, 6 Sections, 60 Verses.

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Alif. Lam. Mim.

الٓمّٓ ﴿١﴾

2. The Romans have been overpowered–

غُلِبَتِ الرُّوۡمُ ﴿٢﴾

3. In the nearby land, and after their defeat they will soon overcome–

فِیۡۤ اَدۡنَی الۡاَرۡضِ وَ ہُمۡ مِّنۡۢ بَعۡدِ غَلَبِہِمۡ سَیَغۡلِبُوۡنَ ﴿٣﴾

4. In a few years! Allah's alone is the Command before and after. And on that day the Believers shall rejoice–

فِیۡ بِضۡعِ سِنِیۡنَ ۬ؕ لِلّٰہِ الۡاَمۡرُ مِنۡ قَبۡلُ وَ مِنۡۢ بَعۡدُ ؕ وَ یَوۡمَئِذٍ یَّفۡرَحُ الۡمُؤۡمِنُوۡنَ ﴿٤﴾

5. With the help of Allah. He helps whom He pleases. And He is the All-Powerful, the Ever-Merciful–

بِنَصۡرِ اللّٰہِ ؕ یَنۡصُرُ مَنۡ یَّشَآءُ ؕ وَ ہُوَ الۡعَزِیۡزُ الرَّحِیۡمُ ﴿٥﴾

6. This is the Promise of Allah. And Allah never breaks His Promise, but most of the people know not (this truth).

وَعۡدَ اللّٰہِ ؕ لَا یُخۡلِفُ اللّٰہُ وَعۡدَہٗ وَ لٰکِنَّ اَکۡثَرَ النَّاسِ لَا یَعۡلَمُوۡنَ ﴿٦﴾

7. They know only the outer aspect of the worldly life; and they are quite heedless of the Hereafter.

یَعۡلَمُوۡنَ ظَاہِرًا مِّنَ الۡحَیٰوۃِ الدُّنۡیَا ۚۖ وَ ہُمۡ عَنِ الۡاٰخِرَۃِ ہُمۡ غٰفِلُوۡنَ ﴿٧﴾

8. Do they not reflect in their own minds? Allah has not created the heavens and the earth and whatever is in-between but with a purpose and for an appointed term. And surely most of the people are disbelievers in the Meeting with their Lord.

اَوَ لَمۡ یَتَفَکَّرُوۡا فِیۡۤ اَنۡفُسِہِمۡ ۟ مَا خَلَقَ اللّٰہُ السَّمٰوٰتِ وَ الۡاَرۡضَ وَ مَا بَیۡنَہُمَاۤ اِلَّا بِالۡحَقِّ وَ اَجَلٍ مُّسَمًّی ؕ وَ اِنَّ کَثِیۡرًا مِّنَ النَّاسِ بِلِقَآیِٔ رَبِّہِمۡ لَکٰفِرُوۡنَ ﴿٨﴾

9. Have they not travelled in the land that they might see how was the end of those before them? They were more powerful than these, and they vigorously tilled the soil and they inhabited it with greater affluence than these people have inhabited it, and there came to them their Apostles with clear signs. And it did not become Allah in His Supreme Dignity to wrong them–nay, it was they who used to wrong themselves.

اَوَ لَمۡ یَسِیۡرُوۡا فِی الۡاَرۡضِ فَیَنۡظُرُوۡا کَیۡفَ کَانَ عَاقِبَۃُ الَّذِیۡنَ مِنۡ قَبۡلِہِمۡ ؕ کَانُوۡۤا اَشَدَّ مِنۡہُمۡ قُوَّۃً وَّ اَثَارُوا الۡاَرۡضَ وَ عَمَرُوۡہَاۤ اَکۡثَرَ مِمَّا عَمَرُوۡہَا وَ جَآءَتۡہُمۡ رُسُلُہُمۡ بِالۡبَیِّنٰتِ ؕ فَمَا کَانَ اللّٰہُ لِیَظۡلِمَہُمۡ وَ لٰکِنۡ کَانُوۡۤا اَنۡفُسَہُمۡ یَظۡلِمُوۡنَ ﴿٩﴾

10. Then most evil was the end of those who worked evil, for they denied the Revelations of Allah and they used to mock at them.

ثُمَّ کَانَ عَاقِبَۃَ الَّذِیۡنَ اَسَآءُوا السُّوۡٓاٰۤی اَنۡ کَذَّبُوۡا بِاٰیٰتِ اللّٰہِ وَ کَانُوۡا بِہَا یَسۡتَہۡزِءُوۡنَ ﴿١٠﴾

Section 2

11. Allah originates the creation, then (after destroying it) shall recreate it, then to Him you will all be brought back in the end.

اَللّٰہُ یَبۡدَؤُا الۡخَلۡقَ ثُمَّ یُعِیۡدُہٗ ثُمَّ اِلَیۡہِ تُرۡجَعُوۡنَ ﴿١١﴾

12. And the day when the Hour will be established, the guilty will be utterly broken in spirits (in despair).

وَ یَوۡمَ تَقُوۡمُ السَّاعَۃُ یُبۡلِسُ الۡمُجۡرِمُوۡنَ ﴿١٢﴾

13. And there will be for them no intercessors from among their associate-gods, and they will deny their associate-gods altogether.

وَ لَمۡ یَکُنۡ لَّہُمۡ مِّنۡ شُرَکَآئِہِمۡ شُفَعٰٓؤُا وَ کَانُوۡا بِشُرَکَآئِہِمۡ کٰفِرِیۡنَ ﴿١٣﴾

14. And on the day when the Hour will be established, that day they all will be cut off from one another.

وَ یَوۡمَ تَقُوۡمُ السَّاعَۃُ یَوۡمَئِذٍ یَّتَفَرَّقُوۡنَ ﴿١٤﴾

15. Then those who believed and did good deeds, will be made happy (and honoured) in the flower-beds of the Paradise.

فَاَمَّا الَّذِیۡنَ اٰمَنُوۡا وَ عَمِلُوا الصّٰلِحٰتِ فَہُمۡ فِیۡ رَوۡضَۃٍ یُّحۡبَرُوۡنَ ﴿١٥﴾

16. And those who disbelieved and denied Our Revelations and the Meeting of the Hereafter–these shall be brought to the torment.

وَ اَمَّا الَّذِیۡنَ کَفَرُوۡا وَ کَذَّبُوۡا بِاٰیٰتِنَا وَ لِقَآیِٔ الۡاٰخِرَۃِ فَاُولٰٓئِکَ فِی الۡعَذَابِ مُحۡضَرُوۡنَ ﴿١٦﴾

17. So sanctify Allah when you enter the evening and when you enter the morning.

فَسُبۡحٰنَ اللّٰہِ حِیۡنَ تُمۡسُوۡنَ وَ حِیۡنَ تُصۡبِحُوۡنَ ﴿١٧﴾

18. And to Him is all praise in the heavens and the earth, and (sanctify Allah) in the late afternoon, and when you enter the midday.

وَ لَہُ الۡحَمۡدُ فِی السَّمٰوٰتِ وَ الۡاَرۡضِ وَ عَشِیًّا وَّ حِیۡنَ تُظۡہِرُوۡنَ ﴿١٨﴾

19. And He (it is Who) brings forth the living from the dead, and brings forth the dead from the living, and Who gives life to the earth after it is dead. And in the same way you will be brought forth (from the graves).

يُخْرِجُ الْحَیَّ مِنَ الْمَیِّتِ وَیُخْرِجُ الْمَیِّتَ مِنَ الْحَیِّ وَیُحْیِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ وَكَذٰلِكَ تُخْرَجُوْنَ ﴿١٩﴾

Section 3

20. And (one) of the Signs (of His Might) is that He created you from dust, then henceforth you are human beings scattered (in the earth).

وَمِنْ اٰیٰتِهٖۤ اَنْ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ اِذَاۤ اَنْتُمْ بَشَرٌ تَنْتَشِرُوْنَ ﴿٢٠﴾

21. And (one) of the Signs (of His Might) is that He created for you mates from your own kind so that you may find repose in them, and He created between you (feelings of) love and mercy! Surely in this there are signs for a people who reflect.

وَمِنْ اٰیٰتِهٖۤ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْۤا اِلَیْهَا وَجَعَلَ بَیْنَكُمْ مَّوَدَّةً وَّرَحْمَةً ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّقَوْمٍ یَّتَفَكَّرُوْنَ ﴿٢١﴾

22. And of His Signs is the creation of the heavens and the earth, and the diversity of your languages and colours. Surely therein, too, are signs for men of knowledge.

وَمِنْ اٰیٰتِهٖ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافُ اَلْسِنَتِكُمْ وَاَلْوَانِكُمْ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّلْعٰلِمِیْنَ ﴿٢٢﴾

23. And one of His Signs is your sleeping by night and by day, and your seeking of His Bounty. Verily in this are signs for a people who listen (attentively).

وَمِنْ اٰیٰتِهٖ مَنَامُكُمْ بِالَّیْلِ وَالنَّهَارِ وَابْتِغَآؤُكُمْ مِّنْ فَضْلِهٖ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّقَوْمٍ یَّسْمَعُوْنَ ﴿٢٣﴾

24. And of the Signs (of His Might) is also that He shows you the lightning for (inspiring you with) fear and (with) hope, and sends down water from the sky and therewith revives the earth after its death. Surely in this are signs for a people who are wise.

وَمِنْ اٰیٰتِهٖ یُرِیْكُمُ الْبَرْقَ خَوْفًا وَّطَمَعًا وَّیُنَزِّلُ مِنَ السَّمَآءِ مَآءً فَیُحْیٖ بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّقَوْمٍ یَّعْقِلُوْنَ ﴿٢٤﴾

25. And of the Signs (of His Might) is that the heavens and the earth stand firm by His Command. Then when He will call you forth from the earth, you will come forth straight away.

وَمِنْ اٰیٰتِهٖۤ اَنْ تَقُوْمَ السَّمَآءُ وَالْاَرْضُ بِاَمْرِهٖ ؕ ثُمَّ اِذَا دَعَاكُمْ دَعْوَةً ۖ مِّنَ الْاَرْضِ ۖ اِذَاۤ اَنْتُمْ تَخْرُجُوْنَ ﴿٢٥﴾

26. And to Him belongs whatsoever is in the heavens and in the earth. All are subservient to His Command.

وَلَهٗ مَنْ فِی السَّمٰوٰتِ وَالْاَرْضِ ؕ كُلٌّ لَّهٗ قٰنِتُوْنَ ﴿٢٦﴾

27. And He it is Who originates the creation, then (after once destroying it) shall recreate it, and that is easier. And for Him is the most Exalted state in the heavens and the earth; and He is the All-Powerful, the All-Wise.

وَهُوَ الَّذِیْ یَبْدَؤُا الْخَلْقَ ثُمَّ یُعِیْدُهٗ وَهُوَ اَهْوَنُ عَلَیْهِ ؕ وَلَهُ الْمَثَلُ الْاَعْلٰی فِی السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِیْزُ الْحَكِیْمُ ﴿٢٧﴾

Section 4

28. Allah sets forth for you an example from your own experience. (Say) are your slaves your partners in the wealth We have given to you, so that you (and they) become equal sharers therein, so much so that you fear them as you fear each other? Thus do We explain in clear terms (Our) Signs for a people who are wise.

ضَرَبَ لَكُمْ مَّثَلًا مِّنْ اَنْفُسِكُمْ ؕ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ اَیْمَانُكُمْ مِّنْ شُرَكَآءَ فِیْ مَا رَزَقْنٰكُمْ فَاَنْتُمْ فِیْهِ سَوَآءٌ تَخَافُوْنَهُمْ كَخِیْفَتِكُمْ اَنْفُسَكُمْ ؕ كَذٰلِكَ نُفَصِّلُ الْاٰیٰتِ لِقَوْمٍ یَّعْقِلُوْنَ ﴿٢٨﴾

29. Nay, the wrongdoers kept following their own low desires without any reason. So who can guide those whom Allah has sent astray (on account of their persistent disobedience)? And for such people there are no helpers.

بَلِ اتَّبَعَ الَّذِیْنَ ظَلَمُوْۤا اَهْوَآءَهُمْ بِغَیْرِ عِلْمٍ ۚ فَمَنْ یَّهْدِیْ مَنْ اَضَلَّ اللّٰهُ ؕ وَمَا لَهُمْ مِّنْ نّٰصِرِیْنَ ﴿٢٩﴾

30. So set you your face with single-minded devotion to the True Faith (Islam). Hold fast to the Faith of Allah according to the pattern on which He has created mankind. There can be no change in the creation of Allah. That alone is the right religion, but most of the people know not (this truth).

فَاَقِمْ وَجْهَكَ لِلدِّیْنِ حَنِیْفًا ؕ فِطْرَتَ اللّٰهِ الَّتِیْ فَطَرَ النَّاسَ عَلَیْهَا ؕ لَا تَبْدِیْلَ لِخَلْقِ اللّٰهِ ؕ ذٰلِكَ الدِّیْنُ الْقَیِّمُ ۙ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا یَعْلَمُوْنَ ﴿٣٠﴾

31. (O followers of the Holy Prophet! you too set your face to Islam) turning to Allah in repentance, and fear Him and establish prayer and be not of the associaters–

مُنِیْبِیْنَ اِلَیْهِ وَاتَّقُوْهُ وَاَقِیْمُوا الصَّلٰوةَ وَلَا تَكُوْنُوْا مِنَ الْمُشْرِكِیْنَ ﴿٣١﴾

32. Of those who split up their religion and have become many groups, each party rejoicing over what is with itself.

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا ۖ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ (۳۲)

33. And when any harm afflicts people they begin calling their Lord turning to Him, lo! when He (grants their prayer and) makes them taste of mercy from Him, then suddenly a party of them start associating others with their Lord–

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ (۳۳)

34. (Well) let them be ungrateful for the bounty We have given them. So (O ungrateful ones!) you may enjoy yourselves now, you will soon come to know (its end).

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۚ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ (۳۴)

35. Have We sent down to them any authority, so that it speaks of (the truth of) that which they associate with Him.

أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ (۳۵)

36. And when We make people taste of mercy, they are overjoyed at it. And if any affliction reaches them on account of the evil their hands have sent forth before them, they give way to despair.

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا ۖ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ (۳۶)

37. Have they not seen it (many times) that Allah expands the provision for whom He pleases and straitens it (for whom He pleases)? Verily therein are signs for a people who Believe.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ (۳۷)

38. So give to the near of kin his due, and to the needy and to the wayfarer. That is best for those who seek the pleasure of Allah, and it is they who will prosper in both the worlds.

فَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ ۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ (۳۸)

39. And the money which you lend on interest so that it may increase through the wealth of others, (listen!) it does not increase with Allah; and that which you give as charity

وَمَا آتَيْتُمْ مِنْ رِبًا لِيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِنْدَ اللَّهِ ۖ وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ (۳۹)

seeking the pleasure of Allah–it is these who will have manifold increase (in their wealth).

40. Allah it is Who created you, then sustained you, then He will cause you to die (at an appointed time), then He will bring you to life. Is there any of your (so-called) associate-gods who can do any of these things? Glory to Allah! (Free from all taint) and Exalted far above what they associate (with Him)!

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۖ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَٰلِكُمْ مِنْ شَيْءٍ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ (۴۰)

Section 5

41. Mischief has prevailed over land and sea on account of the evil deeds committed by men, so that Allah may let them taste a part of punishment of their (evil) deeds–that haply they may return (and desist from evil).

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ (۴۱)

42. (O My Apostle!) say to them: "Travel in the land and see how was the end of those before." And most of them were associators.

قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ ۚ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ (۴۲)

43. So set your face to the right religion before there comes the Day from Allah which cannot be averted–on that Day these people shall all be cut off from one another.

فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ ۖ يَوْمَئِذٍ يَصَّدَّعُونَ (۴۳)

44. Whoso denies faith, on him is the burden of his denial; and for those who do good deeds–they pave the way only for their own good–

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَمَنْ عَمِلَ صَالِحًا فَلِأَنْفُسِهِمْ يَمْهَدُونَ (۴۴)

45. So that Allah may recompense those who believe and do good deeds, out of His Grace. Surely Allah likes not the disbelievers.

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ ۚ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ (۴۵)

46. And of the Signs (of His Might) is that He sends forth the winds as bearers of glad-tidings (of rain), and so that He may give you a taste of His Mercy, and that the boats may sail by

وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيَاحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلْكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ

His Command and that you may seek of His Grace–and that you may give thanks.

تَشْكُرُوْنَ ﴿٤٦﴾

47. And surely We sent before you Apostles to their people. So they brought to them clear proofs, then We took revenge from those who were guilty and it is on Our Grace binding to help the Believers.

وَلَقَدْ اَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا اِلٰى قَوْمِهِمْ فَجَآءُوْهُمْ بِالْبَيِّنٰتِ فَانْتَقَمْنَا مِنَ الَّذِيْنَ اَجْرَمُوْا ۭ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِيْنَ ﴿٤٧﴾

48. And it is Allah Who sends the winds, so that they lift the cloud, then Allah spreads it forth in the sky as He pleases, and then splits it into fragments, then you see the rain pouring down from its midst. Then when He causes it to reach whom He pleases of His servants lo! they rejoice.

اَللّٰهُ الَّذِيْ يُرْسِلُ الرِّيٰحَ فَتُثِيْرُ سَحَابًا فَيَبْسُطُهٗ فِي السَّمَآءِ كَيْفَ يَشَآءُ وَيَجْعَلُهٗ كِسَفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلٰلِهٖ ۚ فَاِذَآ اَصَابَ بِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖٓ اِذَا هُمْ يَسْتَبْشِرُوْنَ ﴿٤٨﴾

49. Whereas before the rain was sent down upon them, they had been in despair.

وَاِنْ كَانُوْا مِنْ قَبْلِ اَنْ يُّنَزَّلَ عَلَيْهِمْ مِّنْ قَبْلِهٖ لَمُبْلِسِيْنَ ﴿٤٩﴾

50. Look then (with seeing eye) at the Signs of Allah's Mercy and (you will find) how He gives life to the earth after its death. Surely it is He Who will bring the dead to life and He is Potent over everything.

فَانْظُرْ اِلٰٓى اٰثٰرِ رَحْمَتِ اللّٰهِ كَيْفَ يُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا ۭ اِنَّ ذٰلِكَ لَمُحْيِ الْمَوْتٰى ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٥٠﴾

51. And if We send a wind (at whose touch) they see their harvest turn yellow–they would have clung to disbelief in spite of it.

وَلَىِٕنْ اَرْسَلْنَا رِيْحًا فَرَاَوْهُ مُصْفَرًّا لَّظَلُّوْا مِنْۢ بَعْدِهٖ يَكْفُرُوْنَ ﴿٥١﴾

52. Surely you cannot cause the dead to hear, nor can you cause the deaf to hear your call (especially) when they turn away showing their backs.

فَاِنَّكَ لَا تُسْمِعُ الْمَوْتٰى وَلَا تُسْمِعُ الصُّمَّ الدُّعَآءَ اِذَا وَلَّوْا مُدْبِرِيْنَ ﴿٥٢﴾

53. Nor can you guide the blind from their straying. You can make only those hear who believe in Our Revelations, and they have already submitted.

وَمَآ اَنْتَ بِهٰدِ الْعُمْيِ عَنْ ضَلٰلَتِهِمْ ۭ اِنْ تُسْمِعُ اِلَّا مَنْ يُّؤْمِنُ بِاٰيٰتِنَا فَهُمْ مُّسْلِمُوْنَ ﴿٥٣﴾

Section 6

54. Allah it is, Who created you in a state of weakness (to begin with), then He gave you strength after weakness, and after strength gave you weakness and old age. He creates what He pleases; and He is the All-Knowing, the All-Powerful.

اَللّٰهُ الَّذِيْ خَلَقَكُمْ مِّنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْۢ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْۢ بَعْدِ قُوَّةٍ ضَعْفًا وَّ شَيْبَةً ۭ يَخْلُقُ مَا يَشَآءُ ۚ وَهُوَ الْعَلِيْمُ الْقَدِيْرُ ﴿٥٤﴾

55. And the day when the Hour (of Reckoning) will be established, the culprits will swear that they did not stay (in the world) but an hour. They used to mis-state like this before (as well).

وَيَوْمَ تَقُوْمُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُوْنَ ۙ مَا لَبِثُوْا غَيْرَ سَاعَةٍ ۭ كَذٰلِكَ كَانُوْا يُؤْفَكُوْنَ ﴿٥٥﴾

56. And those who were given knowledge and faith will say: "Surely you have stayed according to the decree of Allah until the Day of Resurrection. So this is the Day of Resurrection but you did not know."

وَقَالَ الَّذِيْنَ اُوْتُوا الْعِلْمَ وَالْاِيْمَانَ لَقَدْ لَبِثْتُمْ فِيْ كِتٰبِ اللّٰهِ اِلٰى يَوْمِ الْبَعْثِ ۡ فَهٰذَا يَوْمُ الْبَعْثِ وَلٰكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُوْنَ ﴿٥٦﴾

57. So that Day their excuses will not avail the wrongdoers nor will they be allowed to seek the goodwill of Allah by repenting.

فَيَوْمَىِٕذٍ لَّا يَنْفَعُ الَّذِيْنَ ظَلَمُوْا مَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُوْنَ ﴿٥٧﴾

58. And surely We have set forth for the (good of the) people every kind of parable in this Qur'an. And if you bring them a sign then those who disbelieve will only say (in return): "You are not but preaching falsehood."

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِيْ هٰذَا الْقُرْاٰنِ مِنْ كُلِّ مَثَلٍ ۭ وَلَىِٕنْ جِئْتَهُمْ بِاٰيَةٍ لَّيَقُوْلَنَّ الَّذِيْنَ كَفَرُوْٓا اِنْ اَنْتُمْ اِلَّا مُبْطِلُوْنَ ﴿٥٨﴾

59. Thus does Allah seal the hearts of those who do not know (the Truth).

كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى قُلُوْبِ الَّذِيْنَ لَا يَعْلَمُوْنَ ﴿٥٩﴾

60. So have patience, surely the Promise of Allah is true, and let not those who have no conviction of faith entice you away (from the path of Truth).

فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّلَا يَسْتَخِفَّنَّكَ الَّذِيْنَ لَا يُوْقِنُوْنَ ﴿٦٠﴾

Introduction to Sûrah Luqman

Sûrah Luqman is a Makkan Sûrah revealed in the middle of Makkan period. It has thirty-four verses arranged into four sections.

The Sûrah begins with the pleasant revolution that the wise teachings of Islam bring to man's beliefs, deeds and character. It also declares that those who refuse to recognise the truth of the Qur'an stifle the voice of their own conscience, deprive themselves of all higher meanings and purpose of life, deviate from the straight path of virtue, and live only for the gratification of carnal lusts.

The Sûrah then recounts Luqman's advice to his son. Not much is known of Luqman, but the tradition portrays him as a humble, righteous black sage of unknown land and remote past.

One purpose of referring to Luqman as the vehicle of Allah's guidance is to make clear to all people and especially to those who are prisoners of racial pride that virtue, nobility and superiority are not the privilege of a certain tribe or race. If a person of lowly origin with coarse features and black skin follows the guidance of Allah, he rises to the height of excellence and becomes a source of pride and inspiration for the entire mankind. In the sight of Allah it is not your looks which matter but your deeds and attitudes.

The Sûrah also says that Allah has bestowed innumerable visible faculties and invisible powers on human beings, but some of them refuse to give gratitude to their creator and persist in error by following Satan, the arch deceiver. There are, however, some enlightened souls who recognise the truth and put their trust in their Lord; and these are the people who have chosen to hold on to the firmest, surest handle which will support them in all trials, troubles and temptations.

The concluding verses of the Sûrah restate the absolute unity, infinite power, supreme wisdom and all-encompassing knowledge of Allah.

Sûrah 31. Luqman

اٰیَاتُھَا ۳۴ ۳۱ سُوْرَۃُ لُقْمٰنَ مَکِّیَّۃٌ ۵۷ رُکُوْعَاتُھَا ۴

Revealed at Makkah, 4 Sections, 34 Verses.

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Alif. Lam. Mim.
الٓمّٓ ﴿۱﴾

2. These are Verses of the Book of Wisdom–
تِلْکَ اٰیٰتُ الْکِتٰبِ الْحَکِیْمِ ﴿۲﴾

3. A guidance and mercy for the doers-of-good–
ھُدًی وَّ رَحْمَۃً لِّلْمُحْسِنِیْنَ ﴿۳﴾

4. Those who establish prayer and pay the Zakat (poor-rate) and who have firm faith in the Hereafter.
الَّذِیْنَ یُقِیْمُوْنَ الصَّلٰوۃَ وَیُؤْتُوْنَ الزَّکٰوۃَ وَھُمْ بِالْاٰخِرَۃِ ھُمْ یُوْقِنُوْنَ ﴿۴﴾

5. These people alone are on guidance from their Lord, and it is these who are successful (in both the worlds).
اُولٰٓئِکَ عَلٰی ھُدًی مِّنْ رَّبِّھِمْ وَاُولٰٓئِکَ ھُمُ الْمُفْلِحُوْنَ ﴿۵﴾

6. And there are also many people who buy vain discourse (against life's purpose) to mislead (others) from the Path of Allah, unaware (of its evil consequences) and keep making fun of it. These are the people for whom there is a humiliating torment in store.
وَمِنَ النَّاسِ مَنْ یَّشْتَرِیْ لَھْوَ الْحَدِیْثِ لِیُضِلَّ عَنْ سَبِیْلِ اللّٰہِ بِغَیْرِ عِلْمٍ وَّ یَتَّخِذَھَا ھُزُوًا اُولٰٓئِکَ لَھُمْ عَذَابٌ مُّھِیْنٌ ﴿۶﴾

7. And when Our Revelations are recited to him, he turns away in arrogance as though he had not heard it at all, as if there was deafness in both his ears. So give him the glad-tidings of a painful torment.
وَ اِذَا تُتْلٰی عَلَیْہِ اٰیٰتُنَا وَلّٰی مُسْتَکْبِرًا کَاَنْ لَّمْ یَسْمَعْھَا کَاَنَّ فِیْٓ اُذُنَیْہِ وَقْرًا فَبَشِّرْہُ بِعَذَابٍ اَلِیْمٍ ﴿۷﴾

8. Verily those who believe and do good deeds, for them are Gardens of Bliss–
اِنَّ الَّذِیْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَھُمْ جَنّٰتُ النَّعِیْمِ ﴿۸﴾

9. They will abide therein for ever. (That is) a true Promise of Allah. And He alone is the All-Powerful, the All-Wise.
خٰلِدِیْنَ فِیْھَا وَعْدَ اللّٰہِ حَقًّا وَھُوَ الْعَزِیْزُ الْحَکِیْمُ ﴿۹﴾

10. He it is Who has created the heavens without pillars which you can see, and has set up in the earth high towering mountains on the earth as anchors so that it may not shake with you, and has scattered therein all kinds of animals. And We send down water from the sky, then We cause to grow in the earth every kind of fine growth in pairs.

خَلَقَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَاَلْقٰى فِى الْاَرْضِ رَوَاسِىَ اَنْ تَمِيْدَ بِكُمْ وَبَثَّ فِيْهَا مِنْ كُلِّ دَآبَّةٍ ؕ وَاَنْزَلْنَا مِنَ السَّمَآءِ مَآءً فَاَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ زَوْجٍ كَرِيْمٍ ﴿۱۰﴾

11. This is but the creation of Allah. (O associaters!) show me now what others besides Him have created. Nay, these wrongdoers are in open error.

هٰذَا خَلْقُ اللّٰهِ فَاَرُوْنِىْ مَاذَا خَلَقَ الَّذِيْنَ مِنْ دُوْنِهٖ ؕ بَلِ الظّٰلِمُوْنَ فِىْ ضَلٰلٍ مُّبِيْنٍ ﴿۱۱﴾

Section 2

12. And surely We bestowed to Luqman Wisdom, saying: "Give thanks to Allah. And whoever is thankful, is thankful for his own good; and whoever is ungrateful–then verily Allah is the Self-Sufficient, the All-Praised."

وَلَقَدْ اٰتَيْنَا لُقْمٰنَ الْحِكْمَةَ اَنِ اشْكُرْ لِلّٰهِ ؕ وَمَنْ يَّشْكُرْ فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖ ۚ وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِىٌّ حَمِيْدٌ ﴿۱۲﴾

13. And recall, when Luqman said to his son while admonishing him: "O my beloved son, do not associate any one with Allah. Surely this associat-ing any one with Allah is a tremen-dous wrong."

وَاِذْ قَالَ لُقْمٰنُ لِابْنِهٖ وَهُوَ يَعِظُهٗ يٰبُنَىَّ لَا تُشْرِكْ بِاللّٰهِ ؕ اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ ﴿۱۳﴾

14. And We have enjoined on man doing good to his parents; his mother bore him despite weakness upon weak-ness, and his weaning takes full two years, (so We have commanded): "Give thanks to Me and to your parents. Only to Me is your eventual return."

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ ۚ حَمَلَتْهُ اُمُّهٗ وَهْنًا عَلٰى وَهْنٍ وَّفِصٰلُهٗ فِىْ عَامَيْنِ اَنِ اشْكُرْ لِىْ وَلِوَالِدَيْكَ ؕ اِلَىَّ الْمَصِيْرُ ﴿۱۴﴾

15. And if they press you to associate with Me that whereof you have no knowledge, then obey them not in this, however, carry on with them in the world handsomely and follow the

وَاِنْ جَاهَدٰكَ عَلٰٓى اَنْ تُشْرِكَ بِىْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ ۙ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِى الدُّنْيَا مَعْرُوْفًا ؗ وَّاتَّبِعْ سَبِيْلَ مَنْ اَنَابَ

النصف

path of him who turns to Me in devotion. Then to Me is your eventual return, and I shall inform you of that which you used to do.

اِلَىَّ ۚ ثُمَّ اِلَىَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿۱۵﴾

16. (Luqman said): "O my son! even if anything be the weight of a grain of mustard-seed, or even though it be inside a rock or (hidden) in the heavens or the earth, Allah shall bring it forth. Surely, Allah is the Most Subtle, the All-Aware.

يٰبُنَىَّ اِنَّهَآ اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِىْ صَخْرَةٍ اَوْ فِى السَّمٰوٰتِ اَوْ فِى الْاَرْضِ يَاْتِ بِهَا اللّٰهُ ؕ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ ﴿۱۶﴾

17. "My son! establish prayer, enjoin doing good, and forbid evil, and bear in patience every affliction that may befall you, surely these are affairs of great resolution.

يٰبُنَىَّ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَآ اَصَابَكَ ؕ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ۚ ﴿۱۷﴾

18. "And turn not your cheek (in arro-gance) from the people, and do not walk on the earth exultingly. Surely Allah does not love a stiff-necked boaster.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِى الْاَرْضِ مَرَحًا ؕ اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ ۚ ﴿۱۸﴾

19. "And be you moderate in pace and lower your voice, surely the most hideous of voices is the braying of an ass."

وَاقْصِدْ فِىْ مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ؕ اِنَّ اَنْكَرَ الْاَصْوَاتِ لَصَوْتُ الْحَمِيْرِ ﴿۱۹﴾

Section 3

20. Do you not see that Allah has made subservient to you whatever is in the heavens and whatever is in the earth, and has completed on you every kind of blessings outwardly as well as inwardly. And among people there are some (fools) who dispute (with the Holy Apostle) about Allah without knowledge and without guidance and without any illumina-ting Book.

اَلَمْ تَرَوْا اَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَّا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ وَاَسْبَغَ عَلَيْكُمْ نِعَمَهٗ ظَاهِرَةً وَّبَاطِنَةً ؕ وَمِنَ النَّاسِ مَنْ يُّجَادِلُ فِى اللّٰهِ بِغَيْرِ عِلْمٍ وَّلَا هُدًى وَّلَا كِتٰبٍ مُّنِيْرٍ ﴿۲۰﴾

21. And when it is said to them: "Follow that which Allah has sent down," they say on the contrary: "Nay, we shall but follow that on which we

وَاِذَا قِيْلَ لَهُمُ اتَّبِعُوْا مَآ اَنْزَلَ اللّٰهُ قَالُوْا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ اٰبَآءَنَا ؕ اَوَلَوْ كَانَ الشَّيْطٰنُ يَدْعُوْهُمْ اِلٰى عَذَابِ السَّعِيْرِ ﴿۲۱﴾

found our forefathers." What! (will they still follow them) even though the devil may (be) calling them to the torment of the Blazing Fire.

22. And whoso submits himself to Allah while he is a welldoer, has no doubt firmly seized a strong hand-hold. And to Allah is the end of all affairs.

وَمَنْ يُّسْلِمْ وَجْهَهٗۤ اِلَى اللّٰهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى ۗ وَاِلَى اللّٰهِ عَاقِبَةُ الْاُمُوْرِ ﴿٢٢﴾

23. And whoso disbelieves, let not his disbelief grieve you. To Us is their final return, then We shall inform them of what they used to do. Surely Allah is Knower of what is (hidden) in the breasts of the people.

وَمَنْ كَفَرَ فَلَا يَحْزُنْكَ كُفْرُهٗ ۗ اِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوْا ۗ اِنَّ اللّٰهَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿٢٣﴾

24. We let them enjoy for a short while and then We shall drive them to a severe torment.

نُمَتِّعُهُمْ قَلِيْلًا ثُمَّ نَضْطَرُّهُمْ اِلٰى عَذَابٍ غَلِيْظٍ ﴿٢٤﴾

25. And when you ask them: "Who created the heavens and the earth?" they will surely say: "Allah." Say you: "All Praise be to Allah!" (The Truth has become manifest) but most of them know it not.

وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ لَيَقُوْلُنَّ اللّٰهُ ۗ قُلِ الْحَمْدُ لِلّٰهِ ۗ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿٢٥﴾

26. Allah's is whatever is in the heavens and the earth. Surely Allah is the Self-Sufficient, the All-Praise-worthy.

لِلّٰهِ مَا فِى السَّمٰوٰتِ وَالْاَرْضِ ۗ اِنَّ اللّٰهَ هُوَ الْغَنِىُّ الْحَمِيْدُ ﴿٢٦﴾

27. And if all the trees in the earth were pens and all the seas were ink, then with seven seas more added thereto even then the Words of Allah would not be exhausted. Surely Allah is the Almighty, the All-Wise.

وَلَوْ اَنَّ مَا فِى الْاَرْضِ مِنْ شَجَرَةٍ اَقْلَامٌ وَّالْبَحْرُ يَمُدُّهٗ مِنْۢ بَعْدِهٖ سَبْعَةُ اَبْحُرٍ مَّا نَفِدَتْ كَلِمٰتُ اللّٰهِ ۗ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿٢٧﴾

28. The creation of you all and then raising after death, is (with Allah) like that of a single soul. Surely Allah is the All-Hearing, the All-Seeing.

مَا خَلْقُكُمْ وَلَا بَعْثُكُمْ اِلَّا كَنَفْسٍ وَّاحِدَةٍ ۗ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ﴿٢٨﴾

29. Don't you see that Allah merges the night into the day, and merges the day into the night, and He has set to work the sun and the moon, each

اَلَمْ تَرَ اَنَّ اللّٰهَ يُوْلِجُ الَّيْلَ فِى النَّهَارِ وَيُوْلِجُ النَّهَارَ فِى الَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ يَّجْرِىْۤ اِلٰۤى اَجَلٍ مُّسَمًّى وَّاَنَّ اللّٰهَ بِمَا

running its course (in its orbit) for an appointed term and surely Allah is Aware of what you do.

تَعْمَلُوْنَ خَبِيْرٌ ﴿٢٩﴾

30. These are the manifestations of His Might, so that they may know that Allah alone is the Truth, and whatever they call upon besides Him is only Falsehood–and surely Allah is the Most Exalted, the Supreme.

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهِ الْبَاطِلُ ۙ وَاَنَّ اللّٰهَ هُوَ الْعَلِىُّ الْكَبِيْرُ ﴿٣٠﴾

Section 4

31. Don't you see that the boat sails in the sea merely by His Grace, so that He may show you signs of His Might? Surely in this there are signs for every patient and grateful (servant).

اَلَمْ تَرَ اَنَّ الْفُلْكَ تَجْرِىْ فِى الْبَحْرِ بِنِعْمَتِ اللّٰهِ لِيُرِيَكُمْ مِّنْ اٰيٰتِهٖ ۗ اِنَّ فِىْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿٣١﴾

32. And when waves towering like high mountains cover them they call out to Allah making their Faith pure for Him. Then when He brings them ashore safe and sound, only a few of them keep to the Truth. And none denies Our Revelations but every perfidious, ungrateful (soul).

وَاِذَا غَشِيَهُمْ مَّوْجٌ كَالظُّلَلِ دَعَوُا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۚ فَلَمَّا نَجّٰهُمْ اِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ ۗ وَمَا يَجْحَدُ بِاٰيٰتِنَاۤ اِلَّا كُلُّ خَتَّارٍ كَفُوْرٍ ﴿٣٢﴾

33. O people! keep fearing your Lord, and fear the Day when no father can avail his son and no son can avail his father in anything. Surely the Promise of Allah is true, and let not the worldly life deceive you and let not the arch-deceiver (Satan) deceive you about Allah.

يٰۤاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ وَاخْشَوْا يَوْمًا لَّا يَجْزِىْ وَالِدٌ عَنْ وَّلَدِهٖ ۖ وَلَا مَوْلُوْدٌ هُوَ جَازٍ عَنْ وَّالِدِهٖ شَيْـًٔا ۗ اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا ۥ وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ﴿٣٣﴾

34. Surely with Allah alone is the knowledge of the Hour (of Resurrection) and He sends down rain; and He knows what is in the wombs (of mothers). And no one knows what he will earn tomorrow, nor any one knows in what land he is to die. Surely Allah is the All-Knowing, the All-Aware.

اِنَّ اللّٰهَ عِنْدَهٗ عِلْمُ السَّاعَةِ ۚ وَيُنَزِّلُ الْغَيْثَ ۚ وَيَعْلَمُ مَا فِى الْاَرْحَامِ ۗ وَمَا تَدْرِىْ نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۗ وَمَا تَدْرِىْ نَفْسٌۢ بِاَىِّ اَرْضٍ تَمُوْتُ ۗ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ﴿٣٤﴾

Introduction to Sûrah As-Sajdah

Sûrah As-Sajdah, The Prostration, is a Makkan Sûrah revealed in the middle of the Makkan period when the disbelievers had intensified their campaign of mockery and sarcasm against the Prophet in order to belittle the multidimensional significance of Islam.

It comprises thirty verses arranged into three sections.

The Prophet of Islam called on people to profess belief in three ideas: 1, Allah, the Supreme Creator exists, and He has no peers or partners; 2, the Qur'an is the Word of Allah revealed for the guidance of humanity; and 3, the Day of Resurrection is a certainty and all deeds of people will be requited on that day.

The Makkan disbelievers refused to accept these concepts. Instead of trying to understand these concepts and reforming themselves they made fun of the Prophet, ridiculed his teachings and mocked his warnings.

Their genuine doubts and questions were repeatedly answered in the earlier Sûrahs, and are once again dealt within this Sûrah.

The last verse of the Sûrah advises the Prophet to leave alone those die-hard disbelievers who refuse to accept his call in spite of all his efforts, for they have lost the capacity to recognise manifest truth.

Sûrah 32. As-Sajdah (The Prostration)

ایاتها ۳۰ ۳۲ سورة السجدة مكية ۷۵ ركوعاتها ۳

Revealed at Makkah, 3 Sections, 30 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Alif. Lam. Mim.

الٓمّٓ ۞١

2. The sending down of this heavenly Book, there is no doubt in it, is from the Lord of all the Worlds.

تَنْزِيْلُ الْكِتٰبِ لَا رَيْبَ فِيْهِ مِنْ رَّبِّ الْعٰلَمِيْنَ ۞٢

3. Do they say: "He has fabricated it himself?" Nay, it is the Truth from your Lord, that you may warn a people to whom no warner came before you so that they maybe guided.

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ۚ بَلْ هُوَ الْحَقُّ مِنْ رَّبِّكَ لِتُنْذِرَ قَوْمًا مَّآ اَتٰىهُمْ مِّنْ نَّذِيْرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُوْنَ ۞٣

4. Allah it is Who created the heavens and the earth and whatever is in-between in Six days, then He placed Himself on the Throne (of Power). You have no patron or any intercessor baring Him. Will you not then understand even that?

اَللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۭ مَا لَكُمْ مِّنْ دُوْنِهٖ مِنْ وَّلِيٍّ وَّلَا شَفِيْعٍ ۭ اَفَلَا تَتَذَكَّرُوْنَ ۞٤

5. He disposes every affair (great or small) from the heaven to the earth, then each affair will return to Him on a Day whose measure is a thousand years by your reckoning.

يُدَبِّرُ الْاَمْرَ مِنَ السَّمَاۗءِ اِلَى الْاَرْضِ ثُمَّ يَعْرُجُ اِلَيْهِ فِيْ يَوْمٍ كَانَ مِقْدَارُهٗٓ اَلْفَ سَنَةٍ مِّمَّا تَعُدُّوْنَ ۞٥

6. He it is, the Knower of everything hidden and apparent, the All-Powerful, the Ever-Merciful.

ذٰلِكَ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيْزُ الرَّحِيْمُ ۞٦

7. He Who made everything par excellence which He created, and He began the creation of man from clay.

الَّذِيْٓ اَحْسَنَ كُلَّ شَيْءٍ خَلَقَهٗ وَبَدَاَ خَلْقَ الْاِنْسَانِ مِنْ طِيْنٍ ۞٧

8. Then He created his progeny from an extract of mean water.

ثُمَّ جَعَلَ نَسْلَهٗ مِنْ سُلٰلَةٍ مِّنْ مَّاۗءٍ مَّهِيْنٍ ۞٨

9. Then He set him aright in form and feature and breathed into him of His Spirit, and He gave you ears, eyes

ثُمَّ سَوّٰىهُ وَنَفَخَ فِيْهِ مِنْ رُّوْحِهٖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ۭ قَلِيْلًا مَّا

and hearts. But you give little thanks (for these gifts).

تَشْكُرُوْنَ ۝٩

10. And they say: "What! when we are merged in the earth (after death), shall we then be created anew?" Nay, in fact these people deny even the Meeting with their Lord.

وَقَالُوْٓا ءَاِذَا ضَلَلْنَا فِي الْاَرْضِ ءَاِنَّا لَفِيْ خَلْقٍ
جَدِيْدٍ ۬ؕ بَلْ هُمْ بِلِقَآئِ رَبِّهِمْ كٰفِرُوْنَ ۝١٠

11. Say you: "The angel of death who has been appointed over you will seize your souls, then you will be brought back to your Lord".

قُلْ يَتَوَفّٰىكُمْ مَّلَكُ الْمَوْتِ الَّذِيْ وُكِّلَ
بِكُمْ ثُمَّ اِلٰى رَبِّكُمْ تُرْجَعُوْنَ ۝١١

Section 2

12. And would that you could see when the culprits will appear before their Lord with their heads hung down (saying): "Our Lord! we have now seen (with our own eyes) and have heard (with our own ears)! so send us (but once) back (in the world) now we shall do good deeds, surely now we are fully convinced."

وَلَوْ تَرٰٓى اِذِ الْمُجْرِمُوْنَ نَاكِسُوْا رُءُوْسِهِمْ عِنْدَ
رَبِّهِمْ ؕ رَبَّنَآ اَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا
نَعْمَلْ صَالِحًا اِنَّا مُوْقِنُوْنَ ۝١٢

13. (They will be answered): "And had We pleased We would have given to every soul its guidance. But the Word from Me is already decreed that I shall certainly fill Hell with the (rebel) jinn and (disobedient) men all together.

وَلَوْ شِئْنَا لَاٰتَيْنَا كُلَّ نَفْسٍ هُدٰىهَا
وَلٰكِنْ حَقَّ الْقَوْلُ مِنِّيْ لَاَمْلَـَٔنَّ جَهَنَّمَ
مِنَ الْجِنَّةِ وَالنَّاسِ اَجْمَعِيْنَ ۝١٣

14. "So taste now the punishment, for you forgot the Meeting of this your Day; We have now overlooked you, so taste the lasting torment for the evils that you used to do."

فَذُوْقُوْا بِمَا نَسِيْتُمْ لِقَآءَ يَوْمِكُمْ هٰذَا ۚ اِنَّا
نَسِيْنٰكُمْ وَذُوْقُوْا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ
تَعْمَلُوْنَ ۝١٤

15. Those alone believe in Our Revelations, who when they are admonished with them fall down prostrating and celebrate the praise of their Lord, and they are not stiff-necked and proud.

اِنَّمَا يُؤْمِنُ بِاٰيٰتِنَا الَّذِيْنَ اِذَا ذُكِّرُوْا بِهَا
خَرُّوْا سُجَّدًا وَّسَبَّحُوْا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا
يَسْتَكْبِرُوْنَ ۩ ۝١٥

16. They forsake their beds (in the night) and they call upon their Lord in fear and in hope, and keep spending in Our Way out of the bounties We have given them.

تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ
رَبَّهُمْ خَوْفًا وَّطَمَعًا ۫ وَّمِمَّا رَزَقْنٰهُمْ
يُنْفِقُوْنَ ۝١٦

17. So no one knows what (blessings) are kept hidden from them to cool their eyes; this is a recompense for what (good deeds) they used to do.

فَلَا تَعْلَمُ نَفْسٌ مَّآ اُخْفِيَ لَهُمْ مِّنْ قُرَّةِ
اَعْيُنٍ ۚ جَزَآءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ۝١٧

18. Can he who is a Believer, be like him who is an evildoer? (No!) they are not equal.

اَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ؕ لَا
يَسْتَوٗنَ ۝١٨

19. As for those who believe and do good deeds, for them are Gardens for abiding therein–an entertainment for the (good) deeds they used to do.

اَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَلَهُمْ
جَنّٰتُ الْمَاْوٰى ۫ نُزُلًۢا بِمَا كَانُوْا يَعْمَلُوْنَ ۝١٩

20. And as for those who disobeyed, their eternal abode is the Fire. As often as they will wish to get out therefrom, they will be returned into it and it will be said to them: "Taste the torment of the Fire which you used to deny."

وَاَمَّا الَّذِيْنَ فَسَقُوْا فَمَاْوٰىهُمُ النَّارُ ؕ كُلَّمَآ
اَرَادُوْٓا اَنْ يَّخْرُجُوْا مِنْهَآ اُعِيْدُوْا فِيْهَا وَقِيْلَ
لَهُمْ ذُوْقُوْا عَذَابَ النَّارِ الَّذِيْ كُنْتُمْ بِهٖ
تُكَذِّبُوْنَ ۝٢٠

21. And surely We shall keep them tasting some of the torment little by little before the major torment, that perhaps they may yet desist (from evil and disobedience).

وَلَنُذِيْقَنَّهُمْ مِّنَ الْعَذَابِ الْاَدْنٰى دُوْنَ
الْعَذَابِ الْاَكْبَرِ لَعَلَّهُمْ يَرْجِعُوْنَ ۝٢١

22. And who is a greater sinner than one who is admonished with the Revelations of his Lord, and then he turns away from them? Surely We shall exact retribution from the culprits for their sins.

وَمَنْ اَظْلَمُ مِمَّنْ ذُكِّرَ بِاٰيٰتِ رَبِّهٖ ثُمَّ اَعْرَضَ
عَنْهَا ؕ اِنَّا مِنَ الْمُجْرِمِيْنَ مُنْتَقِمُوْنَ ۝٢٢

Section 3

23. And surely We gave to Moses (on him be peace) the Book, so be you not in doubt on receiving such a Book, and We made it a guidance for the Children of Israel.

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ فَلَا تَكُنْ فِيْ مِرْيَةٍ
مِّنْ لِّقَآئِهٖ وَجَعَلْنٰهُ هُدًى لِّبَنِيْٓ
اِسْرَآءِيْلَ ۝٢٣

24. And We made some from amongst them leaders, they kept guiding them by Our Command so long as they were patient and so long as they were certain of Our Revelations.

وَجَعَلْنَا مِنْهُمْ اَئِمَّةً يَّهْدُوْنَ بِاَمْرِنَا لَمَّا صَبَرُوْا ۣ وَكَانُوْا بِاٰيٰتِنَا يُوْقِنُوْنَ ﴿٢٤﴾

25. Surely your Lord! He will decide between them on the Day of Resurrection about matters wherein they used to differ (among themselves).

اِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ﴿٢٥﴾

26. Did this not serve as a guidance to them as to how many of the generations in whose houses they are moving about today We have destroyed before them? Surely therein are many signs (of warning). Will they not then hear (the warning from these haunts)?

اَوَلَمْ يَهْدِ لَهُمْ كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنَ الْقُرُوْنِ يَمْشُوْنَ فِيْ مَسٰكِنِهِمْ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ ؕ اَفَلَا يَسْمَعُوْنَ ﴿٢٦﴾

27. Do they not see that We drive the (clouds with) water to a barren land and bring forth therewith crops of which their cattle and they themselves do eat? Do then they see not?

اَوَلَمْ يَرَوْا اَنَّا نَسُوْقُ الْمَآءَ اِلَى الْاَرْضِ الْجُرُزِ فَنُخْرِجُ بِهٖ زَرْعًا تَاْكُلُ مِنْهُ اَنْعَامُهُمْ وَاَنْفُسُهُمْ ؕ اَفَلَا يُبْصِرُوْنَ ﴿٢٧﴾

الثلثة

28. And they (repeatedly) ask: "When will this Decision take place? (Tell us) if you are truthful."

وَيَقُوْلُوْنَ مَتٰى هٰذَا الْفَتْحُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٢٨﴾

29. Say you: "On the Day of Judgement believing of the infidels will not avail them, nor shall they be even respited."

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِيْنَ كَفَرُوْٓا اِيْمَانُهُمْ وَلَا هُمْ يُنْظَرُوْنَ ﴿٢٩﴾

30. So (O My Apostle) turn away from them, and wait, surely they are also to wait.

فَاَعْرِضْ عَنْهُمْ وَانْتَظِرْ اِنَّهُمْ مُّنْتَظِرُوْنَ ﴿٣٠﴾ ع

ع ٣/١٤

Introduction to Sûrah Al-Ahzab

Sûrah Al-Ahzab, The Confederates, is a Madiense Sûrah with seventy-three verses arranged into nine sections. The reference to certain events suggests that it was revealed in 5 A.H..

The Sûrah begins with commanding the Muslims to make a total break with the rites and customs of the time of ignorance and follow only the decrees of Allah without caring for the ridicule of the disbelievers. It enunciates a fundamental truth: it is not possible for man to give allegiance to two opposing principles at the same time; he can either follow Allah or Mammon.

The Sûrah condemns the old Arab custom of Zihar, i. e., a husband's act of divorcing his wife by calling her his mother; and prescribes punishment for this offence.

Another old custom which is specially invalidated by this Sûrah is that of equating adopted sons with real sons. The Prophet put an end to this practice by marrying the divorced wife of his adopted son Zaid bin Harith without worrying about the insinuations and accusations of the Jews and the hypocrites.

The Sûrah also alludes to the crushing defeat of the combined forces of the Makkan disbelievers and their allies in the battle of Ahzab, and also to the punishment inflicted on the Jewish tribes of Qurayza and Nadir for their repeated breach of agreements with Muslims.

The Sûrah prescribes an ideal code of moral and social conduct for the Prophet's wives: their high status demands that they should eschew all desire for worldly goods and comforts, and be content with the simple, austere way of life chosen by the Prophet of Allah.

In this Sûrah, Allah mentions the high status He has bestowed upon the Prophet, and calls upon the believers to send blessings on him as He Himself and His angels do.

Sûrah 33. Al-Ahzab
(The Confederates)

اٰيَاتُهَا ٧٣ ۝ ٣٣ سُوْرَةُ الْاَحْزَابِ مَدَنِيَّةٌ ٩٠ ۝ رُكُوْعَاتُهَا ٩

Revealed at Madinah, 9 Sections, 73 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. O(honourable) Prophet! keep fearing Allah (as usual) and follow not the infidels and the hypocrites. Surely Allah is the All-Knowing, the All-Wise–

يٰٓاَيُّهَا النَّبِيُّ اتَّقِ اللّٰهَ وَلَا تُطِعِ الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ ؕ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ۙ﴿١﴾

2. And keep following that which is Revealed to you from your Lord. Surely Allah is fully Aware of what you do–

وَّاتَّبِعْ مَا يُوحٰٓى اِلَيْكَ مِنْ رَّبِّكَ ؕ اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۙ ﴿٢﴾

3. And (O My Apostle!) trust in Allah. And Sufficient is Allah as Disposer of your affairs.

وَّتَوَكَّلْ عَلَى اللّٰهِ ؕ وَكَفٰى بِاللّٰهِ وَكِيْلًا ﴿٣﴾

4. Allah has not placed two hearts inside any man nor has He made your wives on whom you pronounce Zihar (i.e. calling them as equal to your mothers) your real mothers, nor has He made your adopted sons your real sons. These are only the sayings of your mouths. And Allah says but the Truth, and He only guides you to a right Path.

مَا جَعَلَ اللّٰهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِىْ جَوْفِهٖ ۚ وَمَا جَعَلَ اَزْوَاجَكُمُ الّٰٓـئِْ تُظٰهِرُوْنَ مِنْهُنَّ اُمَّهٰتِكُمْ ۚ وَمَا جَعَلَ اَدْعِيَآءَكُمْ اَبْنَآءَكُمْ ؕ ذٰلِكُمْ قَوْلُكُمْ بِاَفْوَاهِكُمْ ؕ وَاللّٰهُ يَقُوْلُ الْحَقَّ وَهُوَ يَهْدِى السَّبِيْلَ ﴿٤﴾

5. Call them after (the names of) their fathers, this is more equitable with Allah. If you do not know their fathers then they are your brethren in faith and as human-being your cousins. And there is no blame on you for what you may have done unwittingly, but (you will indeed be answerable for) that which your hearts intend. And Allah is the Most-Forgiving, the Ever-Merciful.

اُدْعُوْهُمْ لِاٰبَآئِهِمْ هُوَ اَقْسَطُ عِنْدَ اللّٰهِ ۚ فَاِنْ لَّمْ تَعْلَمُوْٓا اٰبَآءَهُمْ فَاِخْوَانُكُمْ فِى الدِّيْنِ وَمَوَالِيْكُمْ ؕ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيْمَآ اَخْطَاْتُمْ بِهٖ ۙ وَلٰكِنْ مَّا تَعَمَّدَتْ قُلُوْبُكُمْ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿٥﴾

6. The Holy Prophet is nearer to the Believers than their own souls, and his wives are their mothers. And kinsmen have a greater claim one to another–according to the Book of Allah than all common Believers and emigrants, except that you seek to do any good to your friends (which is permissible). That is a Command inscribed in the Book (of Allah).

اَلنَّبِىُّ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ وَاَزْوَاجُهٗٓ اُمَّهٰتُهُمْ ؕ وَاُولُوا الْاَرْحَامِ بَعْضُهُمْ اَوْلٰى بِبَعْضٍ فِىْ كِتٰبِ اللّٰهِ مِنَ الْمُؤْمِنِيْنَ وَالْمُهٰجِرِيْنَ اِلَّآ اَنْ تَفْعَلُوْٓا اِلٰٓى اَوْلِيٰٓـئِكُمْ مَّعْرُوْفًا ؕ كَانَ ذٰلِكَ فِى الْكِتٰبِ مَسْطُوْرًا ﴿٦﴾

7. And (O My Apostle!) recall, when We took a Covenant from all the Prophets, and from you and from Noah, Abraham, Moses and Jesus son of Mary; and We took from them all a solemn Covenant–

وَاِذْ اَخَذْنَا مِنَ النَّبِيّٖنَ مِيْثَاقَهُمْ وَمِنْكَ وَمِنْ نُّوْحٍ وَّاِبْرٰهِيْمَ وَمُوْسٰى وَعِيْسَى ابْنِ مَرْيَمَ ۪ وَاَخَذْنَا مِنْهُمْ مِّيْثَاقًا غَلِيْظًا ۙ ﴿٧﴾

8. That (your Lord) may question the Truthful about their ruth and He has already prepared for the infidels a painful torment.

لِّيَسْـَٔلَ الصّٰدِقِيْنَ عَنْ صِدْقِهِمْ ۚ وَاَعَدَّ لِلْكٰفِرِيْنَ عَذَابًا اَلِيْمًا ﴿٨﴾

Section 2

9. O you who believe! remember the Favour of Allah to you when the armies (of infidels) came upon you (to attack you), and We sent against them a strong wind and such armies as you could not see. And Allah is Beholder of what you do.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ جَآءَتْكُمْ جُنُوْدٌ فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا وَّجُنُوْدًا لَّمْ تَرَوْهَا ؕ وَكَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ﴿٩﴾

10. When they had launchd the attack upon you from above you and from below you, and when eyes turned dull and the hearts heaved to the mouths in terror and you were imagining all manner of vain things about Allah (of hopes and despair).

اِذْ جَآءُوْكُمْ مِّنْ فَوْقِكُمْ وَمِنْ اَسْفَلَ مِنْكُمْ وَاِذْ زَاغَتِ الْاَبْصَارُ وَبَلَغَتِ الْقُلُوْبُ الْحَنَاجِرَ وَتَظُنُّوْنَ بِاللّٰهِ الظُّنُوْنَا ﴿١٠﴾

11. At that moment the Believers were put to a hard test, and they were shaken with a rude shaking.

هُنَالِكَ ابْتُلِىَ الْمُؤْمِنُوْنَ وَزُلْزِلُوْا زِلْزَالًا شَدِيْدًا ﴿١١﴾

12. And at that time the hypocrites and those in whose hearts was a disease began to say: "Allah and His Apostle did not give us the promise (of victory) but only as a delusion."

وَاِذْ يَقُوْلُ الْمُنٰفِقُوْنَ وَالَّذِيْنَ فِىْ قُلُوْبِهِمْ مَّرَضٌ مَّا وَعَدَنَا اللّٰهُ وَرَسُوْلُهٗٓ اِلَّا غُرُوْرًا ﴿١٢﴾

13. And recall, when a party of them went about saying: "O people of Yathrib! it is no longer possible for you to stay here, (if you hold life dear) return (to your homes)." And a party of them began to ask permission of the Holy Prophet saying: "Verily our houses are insecure" whereas they were not insecure. (By such excuses) they only intended to flee (from the battlefield).

وَاِذْ قَالَتْ طَّآئِفَةٌ مِّنْهُمْ يٰٓاَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوْا ۚ وَيَسْتَاْذِنُ فَرِيْقٌ مِّنْهُمُ النَّبِىَّ يَقُوْلُوْنَ اِنَّ بُيُوْتَنَا عَوْرَةٌ ۛ وَمَا هِىَ بِعَوْرَةٍ ۛ اِنْ يُّرِيْدُوْنَ اِلَّا فِرَارًا ﴿١٣﴾

14. And had (the infidel armies) entered upon them from the sides of Madinah, and they were asked to join in sedition, they would have readily

وَلَوْ دُخِلَتْ عَلَيْهِمْ مِّنْ اَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَاٰتَوْهَا وَمَا تَلَبَّثُوْا بِهَآ اِلَّا يَسِيْرًا ﴿١٤﴾

accepted the call and would not have hesitated to do so.

15. Whereas they had already made a Covenant with Allah that they would not turn their backs. And surely a Covenant with Allah is a thing to be accounted for.

وَلَقَدْ كَانُوْا عَاهَدُوا اللّٰهَ مِنْ قَبْلُ لَا يُوَلُّوْنَ
الْاَدْبَارَ ۭ وَكَانَ عَهْدُ اللّٰهِ مَسْــُٔوْلًا (١٥)

16. Say you: "(O deserters!) flight shall not avail you if you seek to flee from death or from slaughter, and (even if you save life by fleeing) you will not be able to enjoy life except for a little while."

قُلْ لَّنْ يَّنْفَعَكُمُ الْفِرَارُ اِنْ فَرَرْتُمْ مِّنَ
الْمَوْتِ اَوِ الْقَتْلِ وَاِذًا لَّا تُمَتَّعُوْنَ اِلَّا
قَلِيْلًا (١٦)

17. Say you: "Who is there that can save you from Allah if He intends to torment you or intends to show you mercy?" And they will not find for themselves besides Allah any friend or helper.

قُلْ مَنْ ذَا الَّذِيْ يَعْصِمُكُمْ مِّنَ اللّٰهِ اِنْ
اَرَادَ بِكُمْ سُوْۗءًا اَوْ اَرَادَ بِكُمْ رَحْمَةً ۭ وَلَا
يَجِدُوْنَ لَهُمْ مِّنْ دُوْنِ اللّٰهِ وَلِيًّا وَّلَا
نَصِيْرًا (١٧)

18. Allah knows well those among you who hinder (others) from fighting in the Way of Allah, and those who say to their brethren: "(Leave the Muslim camp)! come to us;" and they themselves do not join the fight but in name only–

قَدْ يَعْلَمُ اللّٰهُ الْمُعَوِّقِيْنَ مِنْكُمْ وَالْقَاۗىِٕلِيْنَ
لِاِخْوَانِهِمْ هَلُمَّ اِلَيْنَا ۚ وَلَا يَاْتُوْنَ الْبَاْسَ اِلَّا
قَلِيْلًا (١٨)

19. They are most miserly in your case, then when they are stricken with terror, you will see them looking to you for help, their eyes rolling like one in death-swoon. Then when the fear is gone they hurt you with their sharp tongues being greedy of the booty. In fact these people have not truly believed, so Allah has made their deeds vain. And that is ever so easy for Allah.

اَشِحَّةً عَلَيْكُمْ ښ فَاِذَا جَاۗءَ الْخَوْفُ رَاَيْتَهُمْ يَنْظُرُوْنَ
اِلَيْكَ تَدُوْرُ اَعْيُنُهُمْ كَالَّذِيْ يُغْشٰى
عَلَيْهِ مِنَ الْمَوْتِ ۚ فَاِذَا ذَهَبَ الْخَوْفُ
سَلَقُوْكُمْ بِاَلْسِنَةٍ حِدَادٍ اَشِحَّةً عَلَى الْخَيْرِ ۭ
اُولٰۗىِٕكَ لَمْ يُؤْمِنُوْا فَاَحْبَطَ اللّٰهُ اَعْمَالَهُمْ ۭ وَكَانَ
ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا (١٩)

20. (The enemy is fled but these cowards) still imagine that the infidel armies are not yet gone; and should the armies come back again they would rather wish they were in the Desert with the wandering nomads, and asking for news about you (from the travellers). And even if these (cowards) were present in your midst, they would fight (the enemy) but in name only.

يَحْسَبُوْنَ الْاَحْزَابَ لَمْ يَذْهَبُوْا ۚ وَاِنْ يَّاْتِ
الْاَحْزَابُ يَوَدُّوْا لَوْ اَنَّهُمْ بَادُوْنَ فِي الْاَعْرَابِ
يَسْاَلُوْنَ عَنْ اَنْۢبَاۗىِٕكُمْ ۭ وَلَوْ كَانُوْا فِيْكُمْ مَّا قٰتَلُوْٓا
اِلَّا قَلِيْلًا (٢٠)

Section 3

21. Surely you have an excellent example for your guidance in (the life of) the Apostle of Allah–an example for him who has hope in the Meeting with Allah and the coming of the Last Day, and (he) remembers Allah in abundance.

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ
كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ
كَثِيْرًا (٢١)

22. (And on the other hand) when the Believers saw the (infidel) armies they cried out (with great excitement): "That is the army which Allah and His Apostle had promised to us, and Allah and His Apostle had spoken the truth." And (the sight of) the infidel army added to their faith and their spirit of submission to Allah.

وَلَمَّا رَاَ الْمُؤْمِنُوْنَ الْاَحْزَابَ ۙ قَالُوْا هٰذَا مَا
وَعَدَنَا اللّٰهُ وَرَسُوْلُهٗ وَصَدَقَ اللّٰهُ وَرَسُوْلُهٗ ۡ
وَمَا زَادَهُمْ اِلَّآ اِيْمَانًا وَّتَسْلِيْمًا (٢٢)

23. Among Believers are heroic men who kept true to the Covenant they had made with Allah. Of them are some who fulfilled their vows, and some who yet wait, and they are not changed in the least (despite the horrible dangers of the battle)–

مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا
اللّٰهَ عَلَيْهِ ۚ فَمِنْهُمْ مَّنْ قَضٰى نَحْبَهٗ وَمِنْهُمْ
مَّنْ يَّنْتَظِرُ ڮ وَمَا بَدَّلُوْا تَبْدِيْلًا (٢٣)

24. (Another purpose in granting permission to fight is) that Allah may reward the truthful for their truth, and torment the hypocrites if He pleases or may accept their repentance. Surely Allah is the Most-Forgiving, the Ever-Merciful.

لِّيَجْزِيَ اللّٰهُ الصّٰدِقِيْنَ بِصِدْقِهِمْ وَيُعَذِّبَ
الْمُنٰفِقِيْنَ اِنْ شَاۗءَ اَوْ يَتُوْبَ عَلَيْهِمْ ۭ اِنَّ
اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا (٢٤)

25. And Allah turned back the infidels (disappointed), in their rage. No advantage did they gain (by this invasion). And Allah sufficed the Believers in fighting. Verily Allah is the Ever-Strong, the All-Powerful.

وَرَدَّ اللّٰهُ الَّذِيْنَ كَفَرُوْا بِغَيْظِهِمْ لَمْ يَنَالُوْا
خَيْرًا ۭ وَكَفَى اللّٰهُ الْمُؤْمِنِيْنَ الْقِتَالَ ۭ وَكَانَ
اللّٰهُ قَوِيًّا عَزِيْزًا (٢٥)

26. Those of the People of the Book who had backed them in the field, Allah brought them down from their strongholds and inspired their hearts with awe, so that a party of them you slew and a party of them you took prisoners.

وَاَنْزَلَ الَّذِيْنَ ظَاهَرُوْهُمْ مِّنْ اَهْلِ الْكِتٰبِ مِنْ صَيَاصِيْهِمْ وَقَذَفَ فِيْ قُلُوْبِهِمُ الرُّعْبَ فَرِيْقًا تَقْتُلُوْنَ وَتَاْسِرُوْنَ فَرِيْقًا ﴿۲۶﴾

27. And He made you the inheritors of their lands, their houses and their wealth and properties, and also gave you a land on which you have not yet set foot. And Allah is Potent over everything.

وَاَوْرَثَكُمْ اَرْضَهُمْ وَدِيَارَهُمْ وَاَمْوَالَهُمْ وَاَرْضًا لَّمْ تَطَـُٔوْهَا ؕ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَیْءٍ قَدِيْرًا ﴿۲۷﴾

عـ ۳

Section 4

28. O (Honourable) Prophet! say to your wives: "If it is the life of the world and its adornment that you seek, then come! I shall make a provision for you and release you honourably.

يٰۤاَيُّهَا النَّبِیُّ قُلْ لِّاَزْوَاجِكَ اِنْ كُنْتُنَّ تُرِدْنَ الْحَيٰوةَ الدُّنْيَا وَزِيْنَتَهَا فَتَعَالَيْنَ اُمَتِّعْكُنَّ وَاُسَرِّحْكُنَّ سَرَاحًا جَمِيْلًا ﴿۲۸﴾

29. "And (on the other hand) if you seek Allah and His Apostle and the Abode of the Hereafter, then surely Allah has prepared for the righteous among you a great reward."

وَاِنْ كُنْتُنَّ تُرِدْنَ اللّٰهَ وَرَسُوْلَهٗ وَالدَّارَ الْاٰخِرَةَ فَاِنَّ اللّٰهَ اَعَدَّ لِلْمُحْسِنٰتِ مِنْكُنَّ اَجْرًا عَظِيْمًا ﴿۲۹﴾

30. O wives of the Holy Prophet! whoever of you is guilty of an open indecency, her torment will be doubled for her, and that is ever so easy for Allah.

يٰنِسَآءَ النَّبِیِّ مَنْ يَّاْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُّضٰعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ؕ وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ﴿۳۰﴾

الجزء ۲۲

31. And whosoever of you remains obedient to Allah and His Apostle and keeps doing good deeds, then We also shall double her reward – and We have prepared for her an honourable provision.

وَمَنْ يَّقْنُتْ مِنْكُنَّ لِلّٰهِ وَرَسُوْلِهٖ وَتَعْمَلْ صَالِحًا نُّؤْتِهَاۤ اَجْرَهَا مَرَّتَيْنِ ۙ وَاَعْتَدْنَا لَهَا رِزْقًا كَرِيْمًا ﴿۳۱﴾

32. O (pure) wives of the Prophet! you are not like other women if you follow righteousness, therefore be not so soft in speech lest he in whose heart is a disease, should feel tempted, and when you speak, (always) speak in a dignified manner.

يٰنِسَآءَ النَّبِیِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَآءِ اِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِیْ فِیْ قَلْبِهٖ مَرَضٌ وَّقُلْنَ قَوْلًا مَّعْرُوْفًا ﴿۳۲﴾

33. And stay in your houses and do not make a display of your adornment as was the custom in olden days of ignorance, and establish prayer, and pay the poor-rate (Zakat), and obey Allah and His Apostle. Allah desires to remove all uncleanliness from you, O Members of the Prophet's household, and to purify you after cleansing you thoroughly.

وَقَرْنَ فِیْ بُيُوْتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْاُوْلٰى وَاَقِمْنَ الصَّلٰوةَ وَاٰتِيْنَ الزَّكٰوةَ وَاَطِعْنَ اللّٰهَ وَرَسُوْلَهٗ ؕ اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا ﴿۳۳﴾

34. And remember the Revelations of Allah and the words of Wisdom which are recited in your houses. Verily Allah is the Most- Subtle, the All-Aware.

وَاذْكُرْنَ مَا يُتْلٰى فِیْ بُيُوْتِكُنَّ مِنْ اٰيٰتِ اللّٰهِ وَالْحِكْمَةِ ؕ اِنَّ اللّٰهَ كَانَ لَطِيْفًا خَبِيْرًا ﴿۳۴﴾

ربع

Section 5

35. Surely Muslim men and Muslim women, the believing men and the believing women, the obedient men and the obedient women, the truthful men and the truthful women, the patient men and the patient women, the humble men, and the humble women, the charitable men and the charitable women, the fasting men and the fasting women, the men who guard their chastity and the women who guard their chastity, the men who remember Allah much and the women who remember Allah much– for them all Allah has kept ready forgiveness and a mighty reward.

اِنَّ الْمُسْلِمِيْنَ وَالْمُسْلِمٰتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ وَالْقٰنِتِيْنَ وَالْقٰنِتٰتِ وَالصّٰدِقِيْنَ وَالصّٰدِقٰتِ وَالصّٰبِرِيْنَ وَالصّٰبِرٰتِ وَالْخٰشِعِيْنَ وَالْخٰشِعٰتِ وَالْمُتَصَدِّقِيْنَ وَالْمُتَصَدِّقٰتِ وَالصَّآئِمِيْنَ وَالصّٰٓئِمٰتِ وَالْحٰفِظِيْنَ فُرُوْجَهُمْ وَالْحٰفِظٰتِ وَالذّٰكِرِيْنَ اللّٰهَ كَثِيْرًا وَّالذّٰكِرٰتِ ۙ اَعَدَّ اللّٰهُ لَهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ﴿۳۵﴾

36. And it is not for any believing man or any believing woman, when Allah and His Apostle have once decided an affair, to have any choice in that affair of theirs. And whoso disobeys Allah and His Apostle is surely in open error.

وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ اِذَا قَضَى
اللّٰهُ وَرَسُوْلُهٗۤ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ
مِنْ اَمْرِهِمْ ؕ وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ
ضَلَّ ضَلٰلًا مُّبِيْنًا ؕ ﴿٣٦﴾

37. And recall, when you said to him to whom Allah had shown a favour and you, too, had shown a favour: "Keep your wife with you in wedlock and fear Allah," and you were keeping concealed in your heart what Allah was going to disclose, and you feared people's taunting remarks whereas Allah has a greater right that you should fear Him. So when Zaid had fulfilled his desire to divorce her, We joined her in marriage to you, so that (after this precedent) there maybe no blame on the Believers in respect of (marriage with the) wives of their adopted sons, when they have fulfilled their resolve to divorce them. And come what may, the Command of Allah is ever bound to be fulfilled.

وَاِذْ تَقُوْلُ لِلَّذِیْۤ اَنْعَمَ اللّٰهُ عَلَيْهِ وَاَنْعَمْتَ
عَلَيْهِ اَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللّٰهَ
وَتُخْفِیْ فِیْ نَفْسِكَ مَا اللّٰهُ مُبْدِيْهِ
وَتَخْشَى النَّاسَ ۚ وَاللّٰهُ اَحَقُّ اَنْ تَخْشٰىهُ ؕ
فَلَمَّا قَضٰى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنٰكَهَا لِكَیْ
لَا يَكُوْنَ عَلَى الْمُؤْمِنِيْنَ حَرَجٌ فِیْۤ اَزْوَاجِ
اَدْعِيَآئِهِمْ اِذَا قَضَوْا مِنْهُنَّ وَطَرًا ؕ وَكَانَ
اَمْرُ اللّٰهِ مَفْعُوْلًا ﴿٣٧﴾

38. There is no harm on the Prophet to do something which Allah has decreed (lawful) for him. And surely this has been the practice of Allah with those (Prophets) who have gone before; and the Command of Allah is the decreed destiny.

مَا كَانَ عَلَى النَّبِیِّ مِنْ حَرَجٍ فِيْمَا فَرَضَ
اللّٰهُ لَهٗ ؕ سُنَّةَ اللّٰهِ فِی الَّذِيْنَ خَلَوْا مِنْ
قَبْلُ ؕ وَكَانَ اَمْرُ اللّٰهِ قَدَرًا مَّقْدُوْرَا ۙ ﴿٣٨﴾

39. Those who deliver the messages of Allah and fear Him and they fear none except Allah. And Allah is Sufficient as Reckoner.

الَّذِيْنَ يُبَلِّغُوْنَ رِسٰلٰتِ اللّٰهِ وَيَخْشَوْنَهٗ وَلَا
يَخْشَوْنَ اَحَدًا اِلَّا اللّٰهَ ؕ وَكَفٰى بِاللّٰهِ
حَسِيْبًا ﴿٣٩﴾

40. Muhammad (Allah's blessing and peace be upon him) is not the father of any of your men, but (he is) the Apostle of Allah and the Seal and the Last One of all the Prophets. And Allah is Best Knower of all things.

مَا كَانَ مُحَمَّدٌ اَبَاۤ اَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِنْ
رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ ؕ وَكَانَ اللّٰهُ بِكُلِّ
شَیْءٍ عَلِيْمًا ﴿٤٠﴾ ع

Section 6

41. O you who believe! remember Allah with much remembrance–

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا
كَثِيْرًا ۙ ﴿٤١﴾

42. And Glorify Him morning and evening.

وَّسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ﴿٤٢﴾

43. He it is Who sends blessings on you and His angels too (pray for mercy to you) that He may bring you forth from (all manner of) darkness into light. And He is Ever-Merciful to the Believers.

هُوَ الَّذِیْ يُصَلِّیْ عَلَيْكُمْ وَمَلٰٓئِكَتُهٗ لِيُخْرِجَكُمْ
مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ؕ وَكَانَ بِالْمُؤْمِنِيْنَ
رَحِيْمًا ﴿٤٣﴾

44. On the Day they meet their Beneficent Lord they will be welcomed with the greeting: peace to you. And He has kept prepared for them an honourable reward.

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهٗ سَلٰمٌ ۚۖ وَاَعَدَّ لَهُمْ اَجْرًا
كَرِيْمًا ﴿٤٤﴾

45. O (Exalted) Prophet! truly We have sent you as a witness (of all truth), and a bearer of glad-tidings and a timely warner (to mankind)–

يٰۤاَيُّهَا النَّبِیُّ اِنَّاۤ اَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا
وَّنَذِيْرًا ۙ ﴿٤٥﴾

46. And an inviter to Allah by His Command and as a sun with brightening Light.

وَّدَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ وَسِرَاجًا مُّنِيْرًا ﴿٤٦﴾

47. And proclaim glad-tidings to the Believers that for them is great Bounty from Allah in store.

وَبَشِّرِ الْمُؤْمِنِيْنَ بِاَنَّ لَهُمْ مِّنَ اللّٰهِ فَضْلًا
كَبِيْرًا ﴿٤٧﴾

48. And obey not the infidels and the hypocrites and heed not their hurtful insolence, and trust in Allah. And Allah suffices as a Disposer of your affairs.

وَلَا تُطِعِ الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ وَدَعْ اَذٰىهُمْ
وَتَوَكَّلْ عَلَى اللّٰهِ ؕ وَكَفٰى بِاللّٰهِ وَكِيْلًا ﴿٤٨﴾

49. O you who believe! when you marry believing women, and then divorce them before you have touched them, in their case there is no waiting period which may count against them. So give them some benefit and set them free honourably.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا نَكَحْتُمُ الْمُؤْمِنٰتِ
ثُمَّ طَلَّقْتُمُوْهُنَّ مِنْ قَبْلِ اَنْ تَمَسُّوْهُنَّ
فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّوْنَهَا ۚ
فَمَتِّعُوْهُنَّ وَسَرِّحُوْهُنَّ سَرَاحًا جَمِيْلًا ﴿٤٩﴾

50. O (Exalted) Prophet! We have made lawful to you your wives whom you have given their dowries, and those

يٰۤاَيُّهَا النَّبِیُّ اِنَّاۤ اَحْلَلْنَا لَكَ اَزْوَاجَكَ الّٰتِیْۤ
اٰتَيْتَ اُجُوْرَهُنَّ وَمَا مَلَكَتْ يَمِيْنُكَ مِمَّاۤ اَفَآءَ

slave-girls of yours whom Allah has given to you as the spoils of war, and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles, and the daughters of your maternal aunts, who migrated with you and the believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her. This (permission) is only for you and not for the other believers. Surely We know Best what We have decreed to the Muslims concerning their wives and (slave) women whom their right hands own, so that there be no hardship of any kind on you. And Allah is the Most-Forgiving, the Ever-Merciful.

اللّٰهُ عَلَيْكَ وَبَنٰتِ عَمِّكَ وَبَنٰتِ عَمّٰتِكَ وَبَنٰتِ خَالِكَ وَبَنٰتِ خٰلٰتِكَ الّٰتِيْ هَاجَرْنَ مَعَكَ ۡ وَامْرَاَةً مُّؤْمِنَةً اِنْ وَّهَبَتْ نَفْسَهَا لِلنَّبِيِّ اِنْ اَرَادَ النَّبِيُّ اَنْ يَّسْتَنْكِحَهَا ۚ خَالِصَةً لَّكَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ؕ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِيْۤ اَزْوَاجِهِمْ وَمَا مَلَكَتْ اَيْمَانُهُمْ لِكَيْلَا يَكُوْنَ عَلَيْكَ حَرَجٌ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۵۰﴾

51. You (have the choice to) put aside any of your wives as you like and keep with you some of them as you please. And when you desire (again) any one of those whom you had set aside, even so there is no blame on you. This (relaxation) is fully expected to cool their eyes, and let them not feel grieved, and all of them remain pleased with what you may give them. And (O people!) Allah knows Best what is in your heart. And surely Allah is the All-Knowing, the Most Forbearing.

تُرْجِيْ مَنْ تَشَآءُ مِنْهُنَّ وَتُـْٔوِيْۤ اِلَيْكَ مَنْ تَشَآءُ ؕ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ؕ ذٰلِكَ اَدْنٰۤى اَنْ تَقَرَّ اَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَاۤ اٰتَيْتَهُنَّ كُلُّهُنَّ ؕ وَاللّٰهُ يَعْلَمُ مَا فِيْ قُلُوْبِكُمْ ؕ وَكَانَ اللّٰهُ عَلِيْمًا حَلِيْمًا ﴿۵۱﴾

52. Thereafter other women will be unlawful for you nor will you be allowed to change them for other wives, even though their beauty maybe pleasing to you, except slave-girls, and surely Allah is Ever-Watchful over all things.

لَا يَحِلُّ لَكَ النِّسَآءُ مِنْۢ بَعْدُ وَلَاۤ اَنْ تَبَدَّلَ بِهِنَّ مِنْ اَزْوَاجٍ وَّلَوْ اَعْجَبَكَ حُسْنُهُنَّ اِلَّا مَا مَلَكَتْ يَمِيْنُكَ ؕ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ رَّقِيْبًا ﴿۵۲﴾

Section 7

53. O you who believe! enter not the houses of the (Exalted) Prophet except when you are given permission

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتَ النَّبِيِّ اِلَّاۤ اَنْ يُّؤْذَنَ لَكُمْ اِلٰى طَعَامٍ غَيْرَ نٰظِرِيْنَ

for a meal, and not in the manner that you yourself wait for the cooking of the meal–but when you are invited, enter, and when you have taken your meal, disperse at once and enter not into talk to amuse yourselves. Such things cause inconvenience to the Prophet although he has regard for you (and remains silent). And Allah is not shy of saying the truth. And when you ask of them anything, ask of them from behind a curtain. This (manner) is purer for your hearts and for their hearts. And it does not behove you to annoy the Apostle of Allah, nor are you allowed to ever marry his wives after him. Surely this is a thing most grievous in the sight of Allah.

اِنٰىهُ ۙ وَلٰكِنْ اِذَا دُعِيْتُمْ فَادْخُلُوْا فَاِذَا طَعِمْتُمْ فَانْتَشِرُوْا وَلَا مُسْتَاْنِسِيْنَ لِحَدِيْثٍ ؕ اِنَّ ذٰلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيٖ مِنْكُمْ ؗ وَاللّٰهُ لَا يَسْتَحْيٖ مِنَ الْحَقِّ ؕ وَاِذَا سَاَلْتُمُوْهُنَّ مَتَاعًا فَسْـَٔلُوْهُنَّ مِنْ وَّرَآءِ حِجَابٍ ؕ ذٰلِكُمْ اَطْهَرُ لِقُلُوْبِكُمْ وَقُلُوْبِهِنَّ ؕ وَمَا كَانَ لَكُمْ اَنْ تُؤْذُوْا رَسُوْلَ اللّٰهِ وَلَاۤ اَنْ تَنْكِحُوْۤا اَزْوَاجَهٗ مِنْۢ بَعْدِهٖۤ اَبَدًا ؕ اِنَّ ذٰلِكُمْ كَانَ عِنْدَ اللّٰهِ عَظِيْمًا ﴿۵۳﴾

54. Whether you disclose anything or conceal it, surely Allah is fully Aware of everything.

اِنْ تُبْدُوْا شَيْـًٔا اَوْ تُخْفُوْهُ فَاِنَّ اللّٰهَ كَانَ بِكُلِّ شَيْءٍ عَلِيْمًا ﴿۵۴﴾

55. There is no blame on them if they are visited by their fathers, their sons, their brothers, their brother's sons and their sister's sons, similarly there is no restriction on the visits of Muslim women and on their slave-women. (O women!) fear (disobedience of) Allah. Surely Allah is ever Witness over everything.

لَا جُنَاحَ عَلَيْهِنَّ فِيْۤ اٰبَآئِهِنَّ وَلَاۤ اَبْنَآئِهِنَّ وَلَاۤ اِخْوَانِهِنَّ وَلَاۤ اَبْنَآءِ اِخْوَانِهِنَّ وَلَاۤ اَبْنَآءِ اَخَوٰتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا مَا مَلَكَتْ اَيْمَانُهُنَّ ۚ وَاتَّقِيْنَ اللّٰهَ ؕ اِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ شَيْءٍ شَهِيْدًا ﴿۵۵﴾

56. Surely Allah and His angels send blessings on the Holy Prophet. O you who believe! (you too) send upon him blessings and salute him with a goodly salutation (in all reverence and love) in abundance.

اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ؕ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ﴿۵۶﴾

57. Surely those who annoy Allah and His Apostle–Allah has cursed them in this world as well as in the Hereafter, and He has kept prepared for them a humiliating torment.

اِنَّ الَّذِيْنَ يُؤْذُوْنَ اللّٰهَ وَرَسُوْلَهٗ لَعَنَهُمُ اللّٰهُ فِي الدُّنْيَا وَالْاٰخِرَةِ وَاَعَدَّ لَهُمْ عَذَابًا مُّهِيْنًا ﴿۵۷﴾

58. And those who hurt the feelings of believing men and believing women without their doing any (unseemly) act, then they surely bear (on themselves) the burden of slander and evident sin.	وَالَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ بِغَيْرِ مَا اكْتَسَبُوْا فَقَدِ احْتَمَلُوْا بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ﴿٥٨﴾

Section 8

59. O Prophet! tell your wives and your daughters and women of the Believers that (when they go forth) they should let down their wrapping garments upon their persons. In this way they will be easily recognised and will not be molested. And Allah is the Most-Forgiving, the Ever-Merciful.	يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ وَبَنٰتِكَ وَنِسَآءِ الْمُؤْمِنِيْنَ يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلَابِيْبِهِنَّ ۭ ذٰلِكَ اَدْنٰٓى اَنْ يُّعْرَفْنَ فَلَا يُؤْذَيْنَ ۭ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿٥٩﴾
60. If the hypocrites and those in whose hearts is a disease and those spreading false rumours in Madinah do not desist (from their evil practices) We shall surely give you authority over them and then they will not be able to stay with you in the Holy City but for a little.	لَىِٕنْ لَّمْ يَنْتَهِ الْمُنٰفِقُوْنَ وَالَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّالْمُرْجِفُوْنَ فِي الْمَدِيْنَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُوْنَكَ فِيْهَآ اِلَّا قَلِيْلًا ﴿٦٠﴾
61. While accursed, wherever found, they shall be seized and put to death one by one.	مَّلْعُوْنِيْنَ ۚ اَيْنَمَا ثُقِفُوْٓا اُخِذُوْا وَقُتِّلُوْا تَقْتِيْلًا ﴿٦١﴾
62. Such was the practice of Allah about those (wicked ones) who have gone before, and you will never find any deviation in the practice of Allah.	سُنَّةَ اللّٰهِ فِي الَّذِيْنَ خَلَوْا مِنْ قَبْلُ ۚ وَلَنْ تَجِدَ لِسُنَّةِ اللّٰهِ تَبْدِيْلًا ﴿٦٢﴾
63. People question you about the Hour (of Resurrection). Say its knowledge is with Allah alone. And (O questioner) what you know, perhaps the Hour maybe close at hand.	يَسْــَٔلُكَ النَّاسُ عَنِ السَّاعَةِ ۭ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ اللّٰهِ ۭ وَمَا يُدْرِيْكَ لَعَلَّ السَّاعَةَ تَكُوْنُ قَرِيْبًا ﴿٦٣﴾
64. Surely Allah has removed the infidels from His Mercy and has prepared for them a Blazing Fire–	اِنَّ اللّٰهَ لَعَنَ الْكٰفِرِيْنَ وَاَعَدَّ لَهُمْ سَعِيْرًا ﴿٦٤﴾
65. They will abide therein for ever; and they shall find no protecting friend nor helper.	خٰلِدِيْنَ فِيْهَآ اَبَدًا ۚ لَا يَجِدُوْنَ وَلِيًّا وَّلَا نَصِيْرًا ﴿٦٥﴾

66. The Day they will be cast into the Fire upon their faces, they will say (wistfully): "Would that we had obeyed Allah and obeyed the Holy Apostle!"	يَوْمَ تُقَلَّبُ وُجُوْهُهُمْ فِي النَّارِ يَقُوْلُوْنَ يٰلَيْتَنَآ اَطَعْنَا اللّٰهَ وَاَطَعْنَا الرَّسُوْلَا ﴿٦٦﴾
67. And they will submit: "O our Lord! we followed our chiefs and our elders (and great men) and those (wrongdoers) led us astray from the straight path.	وَقَالُوْا رَبَّنَآ اِنَّآ اَطَعْنَا سَادَتَنَا وَكُبَرَاۗءَنَا فَاَضَلُّوْنَا السَّبِيْلَا ﴿٦٧﴾
68. "O our Lord! punish them with double the torment, and curse them with a mighty curse."	رَبَّنَآ اٰتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيْرًا ﴿٦٨﴾

Section 9

69. O you who believe! do not be like those (unfortunate ones) who slandered Moses, but Allah cleared him of what they said about him. And he was most honourable in the sight of Allah.	يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ اٰذَوْا مُوْسٰى فَبَرَّاَهُ اللّٰهُ مِمَّا قَالُوْا ۭ وَكَانَ عِنْدَ اللّٰهِ وَجِيْهًا ﴿٦٩﴾
70. O you who believe! keep fearing Allah, and always be true and straight forward in speech.	يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا ﴿٧٠﴾
71. Then Allah will set right your deeds and will forgive you your sins as well. And he who obeys Allah and His Apostle, it is he who achieves a mighty success.	يُّصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۭ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا عَظِيْمًا ﴿٧١﴾
72. Surely We offered this Trust to the heavens and the earth and the mountains (to undertake its responsibility) but they refused to bear it and were afraid of (undertaking) it, and man did bear it. Surely he is ever unjust and ignorant (in his undertaking)–	اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَالْاَرْضِ وَالْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَاَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْاِنْسَانُ ۭ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا ﴿٧٢﴾
73. So that Allah may torment the hypocritical men and the hypocritical women, and the associaters and the associatresses, and Allah may turn in mercy to the believing men and the believing women (accepting their repentance). And Allah is the Most-Forgiving, the Ever-Merciful.	لِّيُعَذِّبَ اللّٰهُ الْمُنٰفِقِيْنَ وَالْمُنٰفِقٰتِ وَالْمُشْرِكِيْنَ وَالْمُشْرِكٰتِ وَيَتُوْبَ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ۭ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿٧٣﴾

Introduction to Sûrah Saba

Sûrah Saba is a Makkan Sûrah with fifty-four verses arranged into six sections.

The Sûrah opens with an account of Allah's omnipotence. Then it announces in clear, definite words that the Day of Resurrection shall come. This day of requital of deeds is necessary, the Sûrah explains, for meeting the demands of final justice; and surely on that day the righteous will be rewarded for their good deeds, and the transgressors will be punished for their evil deeds.

The Sûrah also recounts the favours of Allah bestowed on Prophet David and Prophet Solomon and affirms that they remained true and faithful servants of Allah and rendered gratitude to Him with sincere humility even when they were at the height of their power and glory. The purpose of this reference to Prophets David and Solomon is to persuade the rich and powerful to use their wealth and authority to earn the pleasure of Allah by following His commands.

After mentioning the attitude of these Prophets of Allah, the Sûrah turns to the arrogant behaviour of the inhabitants of a prosperous settlement with extensive gardens and rich fields; instead of acknowledging Allah's favours with gratitude and following the path of virtue, they went astray and brought His wrath upon themselves and their settlement which was laid waste by a great flood. The people of Saba, excepting a group which stuck to true faith, fell a willing prey to Satan whose arrogant refusal to prostrate before Adam had caused his downfall and who had said to Allah that he would mislead the descendants of Adam. The fate of this vain, ignorant people is a warning to all those conceited nations who think that their prosperity will endure for ever notwithstanding their evil deeds. All persons and all nations should always be upon their guard against Satan's designs.

Most persons who have wealth and power fall a prey to the whim that only what they think, say and do is right, and that everyone else should accept them as the final arbiters of true belief and righteous deed; and sometimes they do succeed in imposing their will on those who stand in awe of their wealth and power or hope to get some benefit by feeding their conceit. In this Sûrah Allah warns those who blindly follow the group in power that the people to whose will they bow in opposition to His commands will not come to their help on the Day of Judgement.

The Sûrah ends with the declaration that true belief and righteous action, not wealth, are the criteria of honour and superiority.

Sûrah 34. Saba

آیاتها ٥٤ ٣٤ سُوْرَةُ سَبَاٍ مَّكِّيَّةٌ ٥٨ رکوعاتها ٦

Revealed at Makkah, 6 Sections, 54 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. All praise to Allah! Whose is whatever is in the heavens and whatever is in the earth, and to Him is the praise in the Hereafter. And He it is–the All-Wise, the All-Aware.

اَلْحَمْدُ لِلّٰهِ الَّذِیْ لَهٗ مَا فِی السَّمٰوٰتِ
وَمَا فِی الْاَرْضِ وَلَهُ الْحَمْدُ فِی الْاٰخِرَةِ
وَهُوَ الْحَكِیْمُ الْخَبِیْرُ ﴿١﴾

2. He knows what goes down into the earth and what comes forth from it; and He knows what descends from the heaven and what ascends to it. And He is the Ever-Merciful, the Most-Forgiving.

یَعْلَمُ مَا یَلِجُ فِی الْاَرْضِ وَمَا یَخْرُجُ
مِنْهَا وَمَا یَنْزِلُ مِنَ السَّمَآءِ وَمَا یَعْرُجُ
فِیْهَا ؕ وَهُوَ الرَّحِیْمُ الْغَفُوْرُ ﴿٢﴾

3. And the infidels said: "The Hour (of Resurrection) will not come unto us." Say you: "Yes, by my Lord, Knower of the Unseen! the Hour will certainly come unto you. Nothing is hidden fr-om Him even an atom's weight in the heavens or in the earth, nor is there anything smaller than an atom or greater but it is all inscribed in a Clear Book.

وَقَالَ الَّذِیْنَ كَفَرُوْا لَا تَاْتِیْنَا السَّاعَةُ ؕ
قُلْ بَلٰی وَرَبِّیْ لَتَاْتِیَنَّكُمْ ۙ عٰلِمِ
الْغَیْبِ ۚ لَا یَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِی
السَّمٰوٰتِ وَلَا فِی الْاَرْضِ وَلَاۤ اَصْغَرُ مِنْ
ذٰلِكَ وَلَاۤ اَكْبَرُ اِلَّا فِیْ كِتٰبٍ مُّبِیْنٍ ﴿٣﴾

4. "(The Hour will certainly come) so that Allah may reward those who have believed and have worked deeds of righteousness." These are the (blessed) ones for whom is forgiveness and an honourable provision.

لِّیَجْزِیَ الَّذِیْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ؕ
اُولٰٓئِكَ لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ كَرِیْمٌ ﴿٤﴾

5. And those (wretched ones) who have been trying to frustrate Us by denying Our Signs–it is these for whom is the suffering of a painful torment.

وَالَّذِیْنَ سَعَوْ فِیْۤ اٰیٰتِنَا مُعٰجِزِیْنَ اُولٰٓئِكَ لَهُمْ
عَذَابٌ مِّنْ رِّجْزٍ اَلِیْمٌ ﴿٥﴾

6. And those who have been given knowledge know well that what has been revealed to you from your Lord is alone the Truth and guides to the Path of the Most-Exalted, the All-Praiseworthy.

وَيَرَى الَّذِيْنَ اُوْتُوا الْعِلْمَ الَّذِيْٓ اُنْزِلَ اِلَيْكَ
مِنْ رَّبِّكَ هُوَ الْحَقَّ ۙ وَيَهْدِيْٓ اِلٰى صِرَاطِ
الْعَزِيْزِ الْحَمِيْدِ ۝٦

7. And those who disbelieve (in the Resurrection) say: "(Comrades!) shall we direct you to a man who informs you that when you are reduced to particles of dust (after death) you will then be raised up in a new creation?

وَقَالَ الَّذِيْنَ كَفَرُوْا هَلْ نَدُلُّكُمْ عَلٰى
رَجُلٍ يُّنَبِّئُكُمْ اِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ ۙ اِنَّكُمْ
لَفِيْ خَلْقٍ جَدِيْدٍ ۝٧

8. "Either he has fabricated a lie against Allah or he is afflicted with madness." Nay! (Our Apostle is neither a fabricator nor mad) but it is those who believe not in the Hereafter that will be in torment (tomorrow) and they are in far-off error (today).

اَفْتَرٰى عَلَى اللّٰهِ كَذِبًا اَمْ بِهٖ جِنَّةٌ ۭ بَلِ
الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ فِي الْعَذَابِ
وَالضَّلٰلِ الْبَعِيْدِ ۝٨

9. Do they not see that from before them and from behind them they are encompassed by the heaven and the earth? If We please, We may sink them in the earth or cause some fragment of the sky to fall upon them. (In truth) therein is a clear sign for every servant who turns to Allah.

اَفَلَمْ يَرَوْا اِلٰى مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ
مِّنَ السَّمَاۗءِ وَالْاَرْضِ ۭ اِنْ نَّشَاْ نَخْسِفْ بِهِمُ
الْاَرْضَ اَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ السَّمَاۗءِ ۭ
اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّكُلِّ عَبْدٍ مُّنِيْبٍ ۝٩ ع

Section 2

10. And surely We bestowed on David a great favour from Us. (We commanded): "O mountains! extol praises of Allah with him!" and We gave the same Command to birds. And We made iron soft for him–

وَلَقَدْ اٰتَيْنَا دَاوٗدَ مِنَّا فَضْلًا ۭ يٰجِبَالُ اَوِّبِيْ
مَعَهٗ وَالطَّيْرَ ۚ وَاَلَنَّا لَهُ الْحَدِيْدَ ۝١٠

11. (And We commanded): "Make you wide coats of mail and mind the right disposal of rings and (O People of David!) do good deeds. Surely I am Watcher of what you do."

اَنِ اعْمَلْ سٰبِغٰتٍ وَّقَدِّرْ فِي السَّرْدِ وَاعْمَلُوْا
صَالِحًا ۭ اِنِّيْ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝١١

12. And to Solomon We made subservient the wind, its morning course was of a month's journey and its evening course was of a month's journey; and We caused a spring of molten copper to flow for him. And (made subservient to him) many of the jinn who were harnessed to their work before him by the Command of his Lord. And whoever of them turned aside from (the compliance of) Our Command, We made him taste of the torment of the Blazing Fire.

وَلِسُلَيْمٰنَ الرِّيْحَ غُدُوُّهَا شَهْرٌ وَّرَوَاحُهَا
شَهْرٌ ۚ وَاَسَلْنَا لَهٗ عَيْنَ الْقِطْرِ ۭ وَمِنَ الْجِنِّ
مَنْ يَّعْمَلُ بَيْنَ يَدَيْهِ بِاِذْنِ رَبِّهٖ ۭ وَمَنْ
يَّزِغْ مِنْهُمْ عَنْ اَمْرِنَا نُذِقْهُ مِنْ عَذَابِ
السَّعِيْرِ ۝١٢

13. They made for him whatever he desired–lofty palaces, statues, basins as large as reservoirs and heavy cauldrons firmly fixed to the hearths. (O household of David) give thanks (for these favours). And very few of My servants are grateful.!

يَعْمَلُوْنَ لَهٗ مَا يَشَاۗءُ مِنْ مَّحَارِيْبَ وَ
تَمَاثِيْلَ وَ جِفَانٍ كَالْجَوَابِ وَ قُدُوْرٍ
رّٰسِيٰتٍ ۭ اِعْمَلُوْٓا اٰلَ دَاوٗدَ شُكْرًا ۭ وَقَلِيْلٌ
مِّنْ عِبَادِيَ الشَّكُوْرُ ۝١٣

14. Then when We decreed death for Solomon, nothing disclosed his death to the jinn but an earth-insect (termite) which kept slowly eating away his staff. So when he came down to the ground, the jinn clearly saw that if they had known the unseen they would not have been in that degrading torment (for such a long time).

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلٰي مَوْتِهٖٓ
اِلَّا دَاۗبَّةُ الْاَرْضِ تَاْكُلُ مِنْسَاَتَهٗ ۚ فَلَمَّا خَرَّ
تَبَيَّنَتِ الْجِنُّ اَنْ لَّوْ كَانُوْا يَعْلَمُوْنَ الْغَيْبَ مَا
لَبِثُوْا فِي الْعَذَابِ الْمُهِيْنِ ۝١٤

15. Indeed for the People of Saba there was a sign in their own dwelling-place; there were two gardens (there), one on the right side and the other on the left. Eat of the sustenance of your Lord and give thanks to Him. A city most clean and a Lord Most-Forgiving! (What a happy state of affairs for the People of Saba!)

لَقَدْ كَانَ لِسَبَاٍ فِيْ مَسْكَنِهِمْ اٰيَةٌ ۚ جَنَّتٰنِ
عَنْ يَّمِيْنٍ وَّشِمَالٍ ڛ كُلُوْا مِنْ رِّزْقِ رَبِّكُمْ
وَاشْكُرُوْا لَهٗ ۭ بَلْدَةٌ طَيِّبَةٌ وَّرَبٌّ غَفُوْرٌ ۝١٥

16. Then they turned aside their faces, so We sent upon them the fierce sweeping flood and We changed their two (fruit) gardens into two gardens bearing sour and bitter fruit and tamarisk plants and some lote-trees.

فَاَعْرَضُوْا فَاَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَ بَدَّلْنٰهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَيْ اُكُلٍ خَمْطٍ وَّاَثْلٍ وَّشَيْءٍ مِّنْ سِدْرٍ قَلِيْلٍ ﴿۱۶﴾

17. That was how We requited them because they were thankless and We punish none like this except the ungrateful.

ذٰلِكَ جَزَيْنٰهُمْ بِمَا كَفَرُوْا وَهَلْ نُجٰزِيْٓ اِلَّا الْكَفُوْرَ ﴿۱۷﴾

18. And We set between them and the cities which We had blessed, many towns along the highway, and We appointed between them stages of journey for convenience of travel to and fro, meaning: "Travel therein nights and days (when you please) in peace and security."

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِيْ بٰرَكْنَا فِيْهَا قُرًى ظَاهِرَةً وَّقَدَّرْنَا فِيْهَا السَّيْرَ سِيْرُوْا فِيْهَا لَيَالِيَ وَاَيَّامًا اٰمِنِيْنَ ﴿۱۸﴾

19. Then they said: "O our Lord! place longer distances between the stages of our journeys," and (by saying so) they wronged their own souls, and so We made them a legend and smashed their solidarity into pieces. Verily (in the story of Saba) are signs for every enduring, grateful person.

فَقَالُوْا رَبَّنَا بٰعِدْ بَيْنَ اَسْفَارِنَا وَظَلَمُوْٓا اَنْفُسَهُمْ فَجَعَلْنٰهُمْ اَحَادِيْثَ وَمَزَّقْنٰهُمْ كُلَّ مُمَزَّقٍ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿۱۹﴾

20. And undoubtedly Iblis (the Devil), proved his conjecture to be true (on those ungrateful ones), so they began to follow him, all except a party of the Believers (who held fast to the Truth).

وَلَقَدْ صَدَّقَ عَلَيْهِمْ اِبْلِيْسُ ظَنَّهٗ فَاتَّبَعُوْهُ اِلَّا فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ ﴿۲۰﴾

21. And the devil had no authority over them (to render them helpless), but all this was so that We might show as to who believed in the Hereafter and as to who was in doubt about it. And (O My Apostle!) verily your Lord is Watchful over all things.

وَمَا كَانَ لَهٗ عَلَيْهِمْ مِّنْ سُلْطٰنٍ اِلَّا لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْاٰخِرَةِ مِمَّنْ هُوَ مِنْهَا فِيْ شَكٍّ وَرَبُّكَ عَلٰى كُلِّ شَيْءٍ حَفِيْظٌ ﴿۲۱﴾

Section 3

22. Say you: "(O associaters!) call upon those whom you fancy your deities apart from Allah;" they are not masters of even an atom's weight–in the heavens or in the earth, nor have they any share in either of them nor is any of them a helper to Allah.

قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِ اللّٰهِ لَا يَمْلِكُوْنَ مِثْقَالَ ذَرَّةٍ فِي السَّمٰوٰتِ وَلَا فِي الْاَرْضِ وَمَا لَهُمْ فِيْهِمَا مِنْ شِرْكٍ وَّمَا لَهٗ مِنْهُمْ مِّنْ ظَهِيْرٍ ﴿۲۲﴾

23. And intercession with Him will not avail except of him about whom He permits; until when bewilderment is removed from their hearts, they ask each other: "What is it that your Lord has said?" They say: "Whatever He has said, He has said the Truth, and He is the Most-High, the All-Great."

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهٗٓ اِلَّا لِمَنْ اَذِنَ لَهٗ حَتّٰٓى اِذَا فُزِّعَ عَنْ قُلُوْبِهِمْ قَالُوْا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيْرُ ﴿۲۳﴾

24. Say you: "Who gives you sustenance from the heavens and the earth?" Say you: "It is Allah–and surely either we or you out of us two is on the guidance and the other in open error."

قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمٰوٰتِ وَالْاَرْضِ قُلِ اللّٰهُ وَاِنَّآ اَوْ اِيَّاكُمْ لَعَلٰى هُدًى اَوْ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿۲۴﴾

25. Say you: "You will not be questioned for the crimes that we have committed, nor will we be questioned about what you have done."

قُلْ لَّا تُسْئَلُوْنَ عَمَّآ اَجْرَمْنَا وَلَا نُسْئَلُ عَمَّا تَعْمَلُوْنَ ﴿۲۵﴾

26. Say you: "Our Lord will bring us all together, then He will judge between us with truth (and justice). And verily He is the Great Judge, the All-Knowing."

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيْمُ ﴿۲۶﴾

27. Say you: "Show me those associates whom you have joined with Allah," by no means. Nay! He alone is Allah, the Most-Powerful, the All-Wise.

قُلْ اَرُوْنِيَ الَّذِيْنَ اَلْحَقْتُمْ بِهٖ شُرَكَآءَ كَلَّا بَلْ هُوَ اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ﴿۲۷﴾

28. And We have sent you not but as a Bearer of Glad-Tidings and as a Warner to all mankind, yet most of the people know not (this Truth).

وَمَآ اَرْسَلْنٰكَ اِلَّا كَآفَّةً لِّلنَّاسِ بَشِيْرًا وَّنَذِيْرًا وَّلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿۲۸﴾

29. And they say: "When will this Promise come about? (Tell us) if you are truthful."

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ۝۲۹

30. Say you: "(O disbelievers!) for you is the Promise of a Day appointed, you cannot put it back for an instant nor can you go ahead of it (for a single instant)."

قُل لَّكُم مِّيعَادُ يَوْمٍ لَّا تَسْتَأْخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ۝۳۰

Section 4

31. And the infidels now say: "We shall by no means believe in the Qur'an nor in the Books which were Revealed before it." (Yet) if you could see (the scene) when these wrongdoers will be made to stand before their Lord. Then they will cast back the blame on one another. Those who were deemed weak (in the world) will say to those who posed to be mighty and proud: "Had you not been there we would surely have been Believers!"

وَقَالَ الَّذِينَ كَفَرُوا لَن نُّؤْمِنَ بِهَٰذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ ۗ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنتُمْ لَكُنَّا مُؤْمِنِينَ ۝۳۱

32. Those who were puffed up with pride will say to those who were weak: "Was it we who prevented you from (accepting) guidance after (the light of guidance) had come to you? Nay! in fact, you were guilty yourselves."

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُم ۖ بَلْ كُنتُم مُّجْرِمِينَ ۝۳۲

33. And those who were weak will say to those who were proud: "(Nay) but it was your scheming and plotting night and day that kept us back from guidance when you ordered us to deny Allah and set up (idols as) equals with Him!" And they will repent in their heart of hearts when they see the torment. And We shall place shackles on the necks of those who had disbelieved (whether they be great or small). They will only be requited for what they used to do.

وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَن نَّكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَادًا ۚ وَأَسَرُّوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا ۚ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ۝۳۳

34. And We sent not a Warner to any town but the well-to-do people therein (openly) said: "We deny that (Faith) which you have been sent with."

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُم بِهِ كَافِرُونَ ۝۳۴

35. And they said: "(Who are you to warn us?) we have more wealth (than you) as well as children, and (what is more) we are not to be tormented."

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ ۝۳۵

36. Say you: "Surely my Lord expands the provision for whom He pleases, and diminishes it (for whom He pleases), but most of the people know not (the wisdom thereof)."

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝۳۶

Section 5

37. (And remember) it is neither your wealth nor your children that can bring you near to Us in approach, but whoso believes and keeps working good deeds (will alone be brought near to Us) for such is double the reward for their works and they will abide in peace and security in lofty mansions.

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُم بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضِّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ ۝۳۷

38. And those who strive to deny Our Revelations and frustrate (Our Signs)–they will be seized with torment (everlasting).

وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ۝۳۸

39. Say you: "Surely my Lord expands the provision for whom He pleases of His servants, and diminishes it for whom He pleases. And whatever you spend in the Way of Allah, He increases it with more; and He is the Best of providers."

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۚ وَمَا أَنفَقْتُم مِّن شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ ۝۳۹

40. And on the Day He will gather them all together, He will say to angels: "Used these people to worship you?"

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَٰؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ۝۴۰

41. They shall say: "Glory be to You! it is You Who are our Patron (not they), what have we to do with them! Nay!

قَالُوا سُبْحَانَكَ أَنتَ وَلِيُّنَا مِن دُونِهِم ۖ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ ۖ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ ۝۴۱

these people used to worship the jinn; most of them were believers in them."

42. So Today none of you shall have the power either to benefit or to harm one another. And We shall say to those who had wronged: "Taste now the torment of the Fire which you used to deny."

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُم بِهَا تُكَذِّبُونَ ﴿٤٢﴾

43. And when Our Revelations are recited to them in all clarity, they say: "This is not but a man who has resolved to turn you away from those (gods) whom your forefathers used to worship." And they say: "This (Qur'an) is not but a forged lie." And the infidels said of the Truth when it came to them: "This is not but open magic."

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَٰذَا إِلَّا رَجُلٌ يُرِيدُ أَن يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ آبَاؤُكُمْ وَقَالُوا مَا هَٰذَا إِلَّا إِفْكٌ مُّفْتَرًى وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنْ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿٤٣﴾

44. And We gave them not any of the Books which they might read nor did We send to them any Warner before you.

وَمَا آتَيْنَاهُم مِّن كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِن نَّذِيرٍ ﴿٤٤﴾

45. And those who passed before them denied (their Prophets)–and these (infidels of Makkah) have not yet attained one tenth of that (might and power) which We had bestowed to them, but they belied My Apostles. Then (see!) how terrible was My disapproval!

وَكَذَّبَ الَّذِينَ مِن قَبْلِهِمْ وَمَا بَلَغُوا مِعْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾

Section 6

46. (O My Apostle!) say to them: "I give you but one admonition (accept this one at least):" that you stand for Allah by twos or singly, then consider well, (you will have to admit) that there is not even the least touch of madness in this companion of yours. He is not but a timely Warner to you before the coming of a severe torment.

قُلْ إِنَّمَا أَعِظُكُم بِوَاحِدَةٍ أَن تَقُومُوا لِلَّهِ مَثْنَىٰ وَفُرَادَىٰ ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُم مِّن جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾

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47. Say you: (O people!) "Whatever reward I have asked of you, it is for you. The reward (of my heart-burnings) is but with Allah and He is Witness over all things."

قُلْ مَا سَأَلْتُكُم مِّنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٤٧﴾

48. Say you: "Surely my Lord strikes (at Falsehood) with the Truth; He is Knower of all hidden things."

قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَّامُ الْغُيُوبِ ﴿٤٨﴾

49. (O My Apostle) proclaim that the Truth has come and Falsehood cannot create anything new, nor can it restore anything.

قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ ﴿٤٩﴾

50. Say "If (in your opinion) I have gone astray, then its burden will be on my own soul; and if I am on guidance, it is (merely) because of what my Lord has Revealed to me. Surely He is the All-Hearing, the Ever-Near."

قُلْ إِن ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٥٠﴾

51. And, if you could but see (the Unbelievers) when they be bewildered out of confusion but then, there will be no way of escape for them and they will be seized from a place nearby–

وَلَوْ تَرَىٰ إِذْ فَزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِن مَّكَانٍ قَرِيبٍ ﴿٥١﴾

52. And then they will say: "We now believe in it." But now! how can they get back to Faith from such a far-off place?

وَقَالُوا آمَنَّا بِهِ وَأَنَّىٰ لَهُمُ التَّنَاوُشُ مِن مَّكَانٍ بَعِيدٍ ﴿٥٢﴾

53. Whereas they kept disbelieving therein before; and they indulged in absurd talk with regard to the unseen from such a far-off place.

وَقَدْ كَفَرُوا بِهِ مِن قَبْلُ وَيَقْذِفُونَ بِالْغَيْبِ مِن مَّكَانٍ بَعِيدٍ ﴿٥٣﴾

54. And a barrier has been placed between them and the things they most ardently desire, as was done with the former groups before. Surely they were lost in a deceiving doubt.

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُّرِيبٍ ﴿٥٤﴾

Introduction to Sûrah Fatir

Sûrah Fatir, The Originator of Creation, is a Makkan Sûrah with forty-five verses arranged into five sections. This Sûrah is also known as Sûrah Mala'ikah, The Angels.

This Sûrah once again deals with the fundamentals of true belief explained in earlier Sûrahs, especially in those revealed in Makkah. The disbelievers had become so accustomed to idolatry that it was very difficult for them to see the absurdity of their superstitions. This state of affairs necessitated the affirmation and elucidation of the principle of the unity of Allah again and again.

The Sûrah begins with declaring that Allah is the originator of all creation: He is one, peerless, omnipotent, the supreme sustainer and provider; no one shares His power of creativity, and no one has any right whatsoever, to share His position as the sole object of worship.

The Sûrah goes on to point up the utter impotence and helplessness of idols and other things worshipped by disbelievers.

Next it tells the Prophet ﷺ not to worry himself about the impending fate of the disbelievers who have rejected true faith, for he has done his duty and warned them of the consequences of their false beliefs and evil deeds. These people have been blinded by the glitter of the things of this world and the pleasures of the flesh, the Sûrah continues, and they cannot see the depths of misery and depravity into which their unbridled desires will hurl them. Another reason, the argument continues, for their rejection of the life of the spirit is that Satan presents evil in such an attractive guise that the persons of weak character cannot resist the temptation to pursue it.

After dealing with the omnipotence of Allah, the Sûrah asserts that knowledge brings a deep awareness of Allah's reality and His powers. This awareness leads to sincere belief and virtuous action.

The Sûrah concludes with the warning that Allah has the power to annihilate the evil-doers but He has chosen to give them reprieve from immediate punishment and an opportunity to repent and return to the straight path because He is merciful and compassionate.

Sûrah 35. Fatir

اٰيَاتُهَا ۴۵ ۳۵ سُوْرَةُ فَاطِرٍ مَّكِّيَّةٌ ۴۳ رُكُوْعَاتُهَا ۵

Revealed at Makkah, 5 Sections, 45 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. All praise to Allah, the Creator of the heavens and the earth, Who has appointed the angels as Messengers, some with two wings, some with three and some with four. He increases in creation what He pleases. Surely Allah is Potent over everything.	اَلْحَمْدُ لِلّٰهِ فَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ جَاعِلِ الْمَلٰٓئِكَةِ رُسُلًا اُولِيْٓ اَجْنِحَةٍ مَّثْنٰى وَثُلٰثَ وَرُبٰعَ ؕ يَزِيْدُ فِي الْخَلْقِ مَا يَشَآءُ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ①
2. Whatever Allah may grant to mankind of His Mercy, none there is to withhold it; and whatever He may withhold none there is to grant it after His withholding it. And He is the All-Powerful, the All-Wise.	مَا يَفْتَحِ اللّٰهُ لِلنَّاسِ مِنْ رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۚ وَمَا يُمْسِكْ ۙ فَلَا مُرْسِلَ لَهٗ مِنْۢ بَعْدِهٖ ؕ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ②
3. O people! remember the favour of Allah which He has bestowed on you. (Well, say) is there any Creator beside Allah who gives you sustenance from the heaven and the earth? There is no God but He. Whither then are you drifting away (from Him)?	يٰٓاَيُّهَا النَّاسُ اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ ؕ هَلْ مِنْ خَالِقٍ غَيْرُ اللّٰهِ يَرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ ؕ لَآ اِلٰهَ اِلَّا هُوَ ۫ فَاَنّٰى تُؤْفَكُوْنَ ③
4. And O My Apostle! if these (infidels) deny you(then it is nothing new), no doubt Apostles before you were also denied. And to Allah are all the affairs to be returned (in the end).	وَاِنْ يُّكَذِّبُوْكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّنْ قَبْلِكَ ؕ وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ④
5. O people! (Remember) surely the Promise of Allah is true, so let not the life of this world delude you, and let not the arch-deceiver (Satan) deceive you about Allah.	يٰٓاَيُّهَا النَّاسُ اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا ۥ وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ⑤
6. Surely the Devil is your Enemy, so you too should take him as (your) Enemy. He only invites his party (to	اِنَّ الشَّيْطٰنَ لَكُمْ عَدُوٌّ فَاتَّخِذُوْهُ عَدُوًّا ؕ اِنَّمَا يَدْعُوْا حِزْبَهٗ لِيَكُوْنُوْا مِنْ اَصْحٰبِ

rebellion) that they may become of the companions of the Blazing Fire.

السَّعِيرِ ۝٦

7. Those who disbelieve, for them is a severe torment. And those who believe and work good deeds, for them is Forgiveness and a mighty reward.

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝٧

Section 2

8. Does then he whose foul deed has been made fair-seeming to him, and it appears to him to be good (deserves that you should feel grieved on his account)? Surely Allah leaves to stray whom He pleases and guides aright whom He pleases. So let not your soul pine away in grief for them. Surely Allah is Best Knower of what (evils) they do.

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا ۖ فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۖ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَاتٍ ۚ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ۝٨

9. And Allah is He Who sends the winds, they raise a cloud, and then We drive the cloud toward a dead city, and then (with the rain-water) We give life to the earth after its death. Even so (they)will be raised up (from the graves) in the Resurrection.

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَىٰ بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ كَذَٰلِكَ النُّشُورُ ۝٩

10. Whoever aspires for honour then (let him know that) all honour belongs to Allah. To Him do ascend all the pure words, and the good deed does He exalt. And those who plot evil works, for them is a severe torment, and their plot (and guile) is bound to perish.

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا ۚ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۚ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَمَكْرُ أُولَٰئِكَ هُوَ يَبُورُ ۝١٠

11. And Allah created you from dust, then from a sperm drop, then He made you pairs. And no female bears nor gives birth but with His knowledge. And no one with long life is given a long life, nor is any one's life reduced but (its detail) is recorded in a Book. Surely that is quite easy for Allah.

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا ۚ وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۚ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ۝١١

12. And the two seas are not alike–this one is sweet, very sweet, and most pleasant to drink, and this other is saltish and bitter. And (yet) from both you eat fresh meat and bring forth ornaments which you wear; and you see the ships therein cleaving the water noisily that you may seek His Bounty. And (all these favours are to the end) that haply you maybe grateful (to Allah).

وَمَا يَسْتَوِي الْبَحْرَانِ هَٰذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَٰذَا مِلْحٌ أُجَاجٌ ۖ وَمِنْ كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا ۖ وَتَرَى الْفُلْكَ فِيهِ مَوَاخِرَ لِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ۝١٢

13. He merges (a part of) the night into the day, and (a part of) the day into the night, and He has made the sun and the moon subservient, each running its course till an appointed term. This is Allah, your Lord, His is the Kingdom. And those(idols) whom you worship beside Allah, do not own even the husk of a date-stone.

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۚ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ۝١٣

14. If you call on them, they will not hear your call; and supposing they were to hear, they could not grant your prayer. And on the Day of Resurrection they will (flatly) deny your associating them with Allah. And none can inform you (of the factual truth) like Allah, the All-Aware.

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۖ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۚ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ۝١٤

Section 3

15. O people! you all stand in need of Allah; and Allah! He alone is the Self-Sufficient, the All-Praiseworthy.

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ ۖ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ۝١٥

16. If it be His will, He can wipe out all of you and bring in a new creation in your place.

إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ۝١٦

17. And that is not at all hard for Allah.

وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ ۝١٧

18. And no sinner will bear the burden of another. And if one weighed down by his burden calls (any one) to carry his load, not any one will bear anything

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ إِنَّمَا تُنْذِرُ الَّذِينَ

from its burden even though he may be a near relative. You can warn only those who fear their Lord unseen, and establish prayer. And he who adopts piety does so only for the good of his own soul. And (remember that in the end) to Allah is the return.

يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَاَقَامُوا الصَّلٰوةَ ؕ وَ
مَنْ تَزَكّٰى فَاِنَّمَا يَتَزَكّٰى لِنَفْسِهٖ ؕ وَ اِلَى اللّٰهِ
الْمَصِيْرُ ﴿۱۸﴾

19. And the blind and the seeing are not alike–

وَمَا يَسْتَوِى الْاَعْمٰى وَالْبَصِيْرُ ﴿۱۹﴾ لا

20. Nor are the darkness and the light alike–

وَلَا الظُّلُمٰتُ وَلَا النُّوْرُ ﴿۲۰﴾ لا

21. Nor are the cool shade and the hot sun alike.

وَلَا الظِّلُّ وَلَا الْحَرُوْرُ ﴿۲۱﴾ ج

22. Neither are the living and the dead alike. Surely Allah makes whom He pleases to hear; and you cannot make those hear who are lying in their graves.

وَمَا يَسْتَوِى الْاَحْيَآءُ وَلَا الْاَمْوَاتُ ؕ اِنَّ اللّٰهَ يُسْمِعُ
مَنْ يَّشَآءُ ۚ وَمَآ اَنْتَ بِمُسْمِعٍ مَّنْ فِى الْقُبُوْرِ ﴿۲۲﴾

23. You (O My Apostle!) are not but a timely Warner.

اِنْ اَنْتَ اِلَّا نَذِيْرٌ ﴿۲۳﴾

24. Surely We! We have sent you with the Truth as a Bearer of glad-tidings and as a timely Warner. And there is not a single community but there has already passed away a Warner among them.

اِنَّآ اَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا ؕ وَاِنْ
مِّنْ اُمَّةٍ اِلَّا خَلَا فِيْهَا نَذِيْرٌ ﴿۲۴﴾

25. And if these people deny you now (it is no wonder), surely those before them also denied; their Apostles came to them with clear proofs, and with Scriptures, and with the shining Book.

وَاِنْ يُّكَذِّبُوْكَ فَقَدْ كَذَّبَ الَّذِيْنَ مِنْ
قَبْلِهِمْ ۚ جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ وَ
بِالزُّبُرِ وَ بِالْكِتٰبِ الْمُنِيْرِ ﴿۲۵﴾

26. Then (when their transgression crossed all limits) I seized those who disbelieved, so (the whole world knows) how terrible was My rejection.

ثُمَّ اَخَذْتُ الَّذِيْنَ كَفَرُوْا فَكَيْفَ كَانَ
نَكِيْرِ ﴿۲۶﴾ ع

٣ ع ٥

Section 4

27. Do you not see that Allah sends down water from the sky; then We

اَلَمْ تَرَ اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً ۚ فَاَخْرَجْنَا

bring forth thereby various kind of fruits with different hues? And in the mountains too are tracts of different colours, some white, some red, of different shades (some dim, some bright) and some intensely black in colour.

بِهٖ ثَمَرٰتٍ مُّخْتَلِفًا اَلْوَانُهَا ؕ وَمِنَ الْجِبَالِ جُدَدٌۢ
بِيْضٌ وَّ حُمْرٌ مُّخْتَلِفٌ اَلْوَانُهَا وَ غَرَابِيْبُ
سُوْدٌ ﴿۲۷﴾

28. And of men and beasts and cattle as well are likewise of different colours. Only those of His servants who possess knowledge, (truly) fear Allah, surely Allah is the All-Powerful, the Most-Forgiving.

وَمِنَ النَّاسِ وَالدَّوَآبِّ وَالْاَنْعَامِ مُخْتَلِفٌ
اَلْوَانُهٗ كَذٰلِكَ ؕ اِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ
الْعُلَمٰٓؤُا ؕ اِنَّ اللّٰهَ عَزِيْزٌ غَفُوْرٌ ﴿۲۸﴾

29. Surely those who recite the Book of Allah (with care and understanding) and establish prayer and spend in Our Way, out of the wealth We have given them, secretly and openly, it is they who look forward to a commerce that will never fail–

اِنَّ الَّذِيْنَ يَتْلُوْنَ كِتٰبَ اللّٰهِ وَاَقَامُوا
الصَّلٰوةَ وَاَنْفَقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّعَلَانِيَةً
يَّرْجُوْنَ تِجَارَةً لَّنْ تَبُوْرَ ﴿۲۹﴾ لا

30. In order that Allah may pay them their reward in full and may further add to their reward out of His Grace. Verily He is the Most-Forgiving, the Most-Appreciative.

لِيُوَفِّيَهُمْ اُجُوْرَهُمْ وَيَزِيْدَهُمْ مِّنْ فَضْلِهٖ ؕ
اِنَّهٗ غَفُوْرٌ شَكُوْرٌ ﴿۳۰﴾

31. And the Book which We have bestowed on you by Revelation–is the Truth, and confirms the earlier Books. Verily Allah is All-Aware and All-Observing of His servants

وَالَّذِىْٓ اَوْحَيْنَآ اِلَيْكَ مِنَ الْكِتٰبِ هُوَ
الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ ؕ اِنَّ اللّٰهَ
بِعِبَادِهٖ لَخَبِيْرٌۢ بَصِيْرٌ ﴿۳۱﴾

32. Then We made those the inheritors of the Book whom We had chosen from among Our servants. Then of them there are some who wrong their own souls; and some who take a middle course; and some who excel (others) in good deeds by Allah's leave. That is indeed the great grace (of Allah).

ثُمَّ اَوْرَثْنَا الْكِتٰبَ الَّذِيْنَ اصْطَفَيْنَا
مِنْ عِبَادِنَا ۚ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهٖ ۚ وَمِنْهُمْ
مُّقْتَصِدٌ ۚ وَ مِنْهُمْ سَابِقٌۢ بِالْخَيْرٰتِ بِاِذْنِ
اللّٰهِ ؕ ذٰلِكَ هُوَ الْفَضْلُ الْكَبِيْرُ ﴿۳۲﴾

33. Gardens Everlasting! which they shall enter–they will be made to wear therein bracelets of gold and

جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا يُحَلَّوْنَ فِيْهَا مِنْ
اَسَاوِرَ مِنْ ذَهَبٍ وَّ لُؤْلُؤًا ۚ وَلِبَاسُهُمْ فِيْهَا

pearls; and their dress therein will be of silk.

حَرِيْرٌ (٣٣)

34. And they will say (by way of thanks-giving): "All praise to Allah Who has taken away from us all sorrow (and grief). Verily our Lord is the Most-Forgiving, the Most-Appreciative–

وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْٓ اَذْهَبَ عَنَّا الْحَزَنَ ۭ اِنَّ رَبَّنَا لَغَفُوْرٌ شَكُوْرُ (٣٤)

35. "Who has settled us in an everlasting abode of peace and comfort out of His Grace; wherein no toil will ever assail us and wherein no weariness will ever touch us."

الَّذِيْٓ اَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهٖ ۚ لَا يَمَسُّنَا فِيْهَا نَصَبٌ وَّلَا يَمَسُّنَا فِيْهَا لُغُوْبٌ (٣٥)

36. And those who disbelieved, for them is (prepared) the Fire of Hell. Neither death will be decreed for them that they may die, nor the torment of Hell be lightened to them. Thus do We punish every ungrateful person.

وَالَّذِيْنَ كَفَرُوْا لَهُمْ نَارُ جَهَنَّمَ ۚ لَا يُقْضٰى عَلَيْهِمْ فَيَمُوْتُوْا وَلَا يُخَفَّفُ عَنْهُمْ مِّنْ عَذَابِهَا ۭ كَذٰلِكَ نَجْزِيْ كُلَّ كَفُوْرٍ (٣٦)

37. And therein they will be wailing and crying, (saying): "O our Lord! take us out of here for once, we shall henceforth work good deeds, not as we used to work before." (They will be answered): "Did We not grant you life long enough wherein he who wished to accept admonition could have easily accepted admonition? And there came to you a Warner (but you did not listen to him). So taste now the fruit of your own doings:" and for the wrongdoers there will be no helper.

وَهُمْ يَصْطَرِخُوْنَ فِيْهَا ۚ رَبَّنَآ اَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِيْ كُنَّا نَعْمَلُ ۭ اَوَلَمْ نُعَمِّرْكُمْ مَّا يَتَذَكَّرُ فِيْهِ مَنْ تَذَكَّرَ وَجَاۗءَكُمُ النَّذِيْرُ ۭ فَذُوْقُوْا فَمَا لِلظّٰلِمِيْنَ مِنْ نَّصِيْرٍ (٣٧)

ع ٤/١٢

Section 5

38. Surely Allah is Knower of every hidden thing in the heavens and the earth. Surely He is Knower of the secret thoughts of the hearts.

اِنَّ اللّٰهَ عٰلِمُ غَيْبِ السَّمٰوٰتِ وَالْاَرْضِ ۭ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ (٣٨)

39. He it is Who made you successors of the past nations in the earth. So he who denies the truth–on him shall fall the burden of his denial. And the denial of the disbelievers will add only to the displeasure of Allah; and the denial of the disbelievers adds only to their own loss (and undoing).

هُوَ الَّذِيْ جَعَلَكُمْ خَلٰۗىِٕفَ فِي الْاَرْضِ ۭ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهٗ ۭ وَلَا يَزِيْدُ الْكٰفِرِيْنَ كُفْرُهُمْ عِنْدَ رَبِّهِمْ اِلَّا مَقْتًا ۚ وَلَا يَزِيْدُ الْكٰفِرِيْنَ كُفْرُهُمْ اِلَّا خَسَارًا (٣٩)

40. Say you: "Have you seen those associate-gods of yours whom you call upon beside Allah? (Well) show me as well any portion of the earth which they have created, or any share they have in (the creation of) the heavens?" Or have We given them any Book and they follow its clear arguments? (By no means)! nay, these wrongdoers keep holding out false (attractive) promises only to delude each other.

قُلْ اَرَءَيْتُمْ شُرَكَاۗءَكُمُ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ ۭ اَرُوْنِيْ مَاذَا خَلَقُوْا مِنَ الْاَرْضِ اَمْ لَهُمْ شِرْكٌ فِي السَّمٰوٰتِ ۚ اَمْ اٰتَيْنٰهُمْ كِتٰبًا فَهُمْ عَلٰي بَيِّنَتٍ مِّنْهُ ۚ بَلْ اِنْ يَّعِدُ الظّٰلِمُوْنَ بَعْضُهُمْ بَعْضًا اِلَّا غُرُوْرًا (٤٠)

41. Surely Allah withholds the heavens and the earth lest they should deviate from their places. And if they start deviating there is none to withhold them other than Allah. Verily He is the Most-Forbearing, the Most-Forgiving.

اِنَّ اللّٰهَ يُمْسِكُ السَّمٰوٰتِ وَالْاَرْضَ اَنْ تَزُوْلَا ڬ وَلَىِٕنْ زَالَتَآ اِنْ اَمْسَكَهُمَا مِنْ اَحَدٍ مِّنْۢ بَعْدِهٖ ۭ اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا (٤١)

42. And (the infidels of Makkah) used to swear by Allah their strongest oaths, that if there ever came to them any Warner, they would surely accept better guidance than the former nations. So when there did come to them a Warner, it increased in them nothing but aversion (to the Truth)–

وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَىِٕنْ جَاۗءَهُمْ نَذِيْرٌ لَّيَكُوْنُنَّ اَهْدٰى مِنْ اِحْدَى الْاُمَمِ ۚ فَلَمَّا جَاۗءَهُمْ نَذِيْرٌ مَّا زَادَهُمْ اِلَّا نُفُوْرَا (٤٢)

43. They began behaving proudly in the earth and plotting evil. And the evil plotting encompasses none but its plotters. So are these people waiting to be dealt with in the way the (rebellious) nations of old had been dealt with before: (if that is so) then you will not find any change in the manner of Allah, nor will you find any shifting in the practice of Allah.

اسْتِكْبَارًا فِي الْاَرْضِ وَمَكْرَ السَّيِّئِ ۭ وَلَا يَحِيْقُ الْمَكْرُ السَّيِّئُ اِلَّا بِاَهْلِهٖ ۭ فَهَلْ يَنْظُرُوْنَ اِلَّا سُنَّتَ الْاَوَّلِيْنَ ۚ فَلَنْ تَجِدَ لِسُنَّتِ اللّٰهِ تَبْدِيْلًا ڬ وَلَنْ تَجِدَ لِسُنَّتِ اللّٰهِ تَحْوِيْلًا (٤٣)

44. Have they not travelled in the land, so that they might see how terrible has been the end of those rebels who have passed away before, even though they were many times stronger than these in might and power? And listen! Allah is not such (a weakling) as to be defeated by any in the heavens and the earth. Verily He is the All-Knowing, the All-Powerful.

اَوَلَمْ يَسِيْرُوْا فِى الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ
عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ وَ كَانُوْٓا اَشَدَّ
مِنْهُمْ قُوَّةً ؕ وَمَا كَانَ اللّٰهُ لِيُعْجِزَهٗ مِنْ
شَیْءٍ فِى السَّمٰوٰتِ وَلَا فِى الْاَرْضِ ؕ اِنَّهٗ
كَانَ عَلِيْمًا قَدِيْرًا ﴿٤٤﴾

45. And if Allah were to seize people forthwith for their misdoings, He would not leave a single living creature on the surface of the earth. But (it is the practice with Allah that) He keeps giving them full latitude till a term appointed. So when that term arrives then verily Allah is Ever-seeing of His servants.

وَلَوْ يُؤَاخِذُ اللّٰهُ النَّاسَ بِمَا كَسَبُوْا مَا
تَرَكَ عَلٰى ظَهْرِهَا مِنْ دَآبَّةٍ وَّلٰكِنْ يُّؤَخِّرُهُمْ
اِلٰٓى اَجَلٍ مُّسَمًّى ۚ فَاِذَا جَآءَ اَجَلُهُمْ فَاِنَّ
اللّٰهَ كَانَ بِعِبَادِهٖ بَصِيْرًا ﴿٤٥﴾

Introduction to Sûrah Ya-Sin

Sûrah Ya-Sin is a Makkan Sûrah with eighty-three verses arranged into five sections.

Sûrah Ya-Sin begins with affirming of Muhammad's ﷺ prophethood by invoking the Qur'an, the book of wisdom and assuring him that he is on the right guidance.

Then it proceeds to describe the fate of the inhabitants of a certain settlement: they repudiated the prophets sent to them and invited Allah's wrath on themselves which wiped them off the face of earth. This account of the attitude of the people of the settlement makes a very significant point: the truth which the high, proud and sophisticated people of the city failed to see was recognised by a simple, lowly man from the suburbs.

The account of the ruined settlement is given as a stern warning to the disbelievers of Makkah whose vanity made them reject Muhammad ﷺ as a prophet of Allah although they knew fully well the faultless, unimpeachable character of the Prophet and the clear, self-explanatory truth of his message.

After narrating the story of the settlement the Sûrah once again calls upon people to observe and ponder over the vast and varied phenomena of nature -- from the stars and planets to the rich productivity of earth -- and decide who else but the Supreme Being Who has created and subjected the entire universe to an ordered, integrated system is worthy of worship.

Then the Sûrah turns to the question of resurrection and answers the disbelievers' assertion that it is impossible to revive the dead by putting together the bits and pieces of their dried, crumbly bones with a simple, satisfactory argument: He Who created man from a mere drop of water has also the power to recreate the dead on the Day of Resurrection.

The Sûrah discusses the crooked, avaricious mentality of the capitalist who denies responsibility of helping the poor and the needy on various pretexts, and even goes so far as to assert that why he should spend his wealth on those whom Allah has not chosen to make prosperous.

The Sûrah also declares that the Prophet is not a poet and that what he preaches is the message of Allah Whose knowledge has no bounds, and not imaginary tales, exaggerated descriptions and false assertions (which are the stock-in-trade of decadent poets).

Sûrah 36. Ya-Sin

اٰيَاتُهَا ٨٣ ‏ ٣٦ سُوْرَةُ يٰسٓ مَكِّيَّةٌ ٤١ ‏ رُكُوْعَاتُهَا ٥

Revealed at Makkah, 5 Sections, 83 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Yasin! (O Leader of all men– Arabs and non-Arabs).

يٰسٓ ﴿١﴾

2. By the Glorious Qur'an of Supreme Wisdom!

وَالْقُرْاٰنِ الْحَكِيْمِ ﴿٢﴾

3. Surely you are of the Sent-Ones–

اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ﴿٣﴾

4. On the Straight Path.

عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٤﴾

5. (This Qur'an is) sent down by the Almighty, the Ever-Merciful Lord–

تَنْزِيْلَ الْعَزِيْزِ الرَّحِيْمِ ﴿٥﴾

6. That you may warn a people whose forefathers were not warned (for long), so they are also unaware.

لِتُنْذِرَ قَوْمًا مَّآ اُنْذِرَ اٰبَآؤُهُمْ فَهُمْ غٰفِلُوْنَ ﴿٦﴾

7. Surely (because of their persistent disbelief and hatred) the word has been proved against most of them that they will not believe.

لَقَدْ حَقَّ الْقَوْلُ عَلٰٓى اَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُوْنَ ﴿٧﴾

8. Surely We have placed on their necks shackles reaching right up to their chins so that their heads are raised up.

اِنَّا جَعَلْنَا فِيْٓ اَعْنَاقِهِمْ اَغْلٰلًا فَهِيَ اِلَى الْاَذْقَانِ فَهُمْ مُّقْمَحُوْنَ ﴿٨﴾

9. And We have set a barrier before them and a barrier behind them and cast a veil over their eyes, so they see nothing.

وَجَعَلْنَا مِنْۢ بَيْنِ اَيْدِيْهِمْ سَدًّا وَّمِنْ خَلْفِهِمْ سَدًّا فَاَغْشَيْنٰهُمْ فَهُمْ لَا يُبْصِرُوْنَ ﴿٩﴾

10. And it is the same for them whether you forewarn them or you warn them not– they will not believe.

وَسَوَآءٌ عَلَيْهِمْ ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ ﴿١٠﴾

11. You can but warn only him who follows the Qur'an and fears the Most-Kind (Lord) without seeing. So give him the glad-tidings of forgiveness and a generous reward.

اِنَّمَا تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمٰنَ بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَّاَجْرٍ كَرِيْمٍ ﴿١١﴾

12. Surely We shall raise the dead to life, and We write down the deeds which they send before, and their traces

which they leave behind. And We have kept count of everything in the Preserved Tablet (a clear Book).

اِنَّا نَحْنُ نُحْيِ الْمَوْتٰى وَنَكْتُبُ مَا قَدَّمُوْا وَاٰثَارَهُمْ وَكُلَّ شَيْءٍ اَحْصَيْنٰهُ فِيْٓ اِمَامٍ مُّبِيْنٍ ﴿١٢﴾

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Section 2

13. And relate to them (for their understanding) the parable of the people of a town when there came to them Our sent-ones.

وَاضْرِبْ لَهُمْ مَّثَلًا اَصْحٰبَ الْقَرْيَةِ اِذْ جَآءَهَا الْمُرْسَلُوْنَ ﴿١٣﴾

14. When at first We sent to them two they denied them, so We strengthened them with a third, then the three of them said to them: "Verily we have been sent to you (as messengers)."

اِذْ اَرْسَلْنَآ اِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوْهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوْٓا اِنَّآ اِلَيْكُمْ مُّرْسَلُوْنَ ﴿١٤﴾

15. The people of the town said: "You are not but human beings like ourselves. And the Most-Kind Lord has not sent down anything– you are only lying."

قَالُوْا مَآ اَنْتُمْ اِلَّا بَشَرٌ مِّثْلُنَا وَمَآ اَنْزَلَ الرَّحْمٰنُ مِنْ شَيْءٍ اِنْ اَنْتُمْ اِلَّا تَكْذِبُوْنَ ﴿١٥﴾

16. The Apostles said: "Our Lord knows that without doubt we have necessarily been sent to you.

قَالُوْا رَبُّنَا يَعْلَمُ اِنَّآ اِلَيْكُمْ لَمُرْسَلُوْنَ ﴿١٦﴾

17. "And on us is nothing but to convey (the message of Truth) in clear terms."

وَمَا عَلَيْنَآ اِلَّا الْبَلٰغُ الْمُبِيْنُ ﴿١٧﴾

18. They said: "Surely we see only an evil augury in you. If you do not desist, we shall certainly stone you to death, and you will receive from us a painful torment."

قَالُوْٓا اِنَّا تَطَيَّرْنَا بِكُمْ لَئِنْ لَّمْ تَنْتَهُوْا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِّنَّا عَذَابٌ اَلِيْمٌ ﴿١٨﴾

19. The Apostles said: "Your evil augury is with you. (Strange!) when you are admonished (for your own good you start threatening). Nay, you are a people exceeding the limits."

قَالُوْا طَآئِرُكُمْ مَّعَكُمْ اَئِنْ ذُكِّرْتُمْ بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ﴿١٩﴾

20. In the meantime from the farthest end of the city there came a man running, he said. "O my people! follow the sent-ones–

وَجَآءَ مِنْ اَقْصَا الْمَدِيْنَةِ رَجُلٌ يَّسْعٰى قَالَ يٰقَوْمِ اتَّبِعُوا الْمُرْسَلِيْنَ ﴿٢٠﴾

21. "Follow these (Apostles) who do not ask for any wage from you, and are on the right course as well.

اتَّبِعُوْا مَنْ لَّا يَسْئَلُكُمْ اَجْرًا وَّهُمْ مُّهْتَدُوْنَ ﴿٢١﴾

الجزء ٢٣

22. "And how can I be justified in not worshiping Him Who created me, and it is to Him that you shall be returned?

وَمَالِيَ لَآ أَعْبُدُ ٱلَّذِى فَطَرَنِى وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾

23. "(Is it proper for me that) I (should) take other gods beside Him? (By no means!) If ever the Most-Gracious intends me any harm, their intercession would not avail me in the least, nor could they rescue me.

ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً إِن يُرِدْنِ ٱلرَّحْمَـٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّى شَفَـٰعَتُهُمْ شَيْـًٔا وَلَا يُنقِذُونِ ﴿٢٣﴾

24. "(If I were to associate anything with Him), then verily I too would be in manifest error.

إِنِّىٓ إِذًا لَّفِى ضَلَـٰلٍ مُّبِينٍ ﴿٢٤﴾

25. "Surely I have now come to believe in your Lord, so listen to me (with open ears)!"

إِنِّىٓ ءَامَنتُ بِرَبِّكُمْ فَٱسْمَعُونِ ﴿٢٥﴾

26. It was said to him: "Enter the Garden." He said: "Would that my people also knew–

قِيلَ ٱدْخُلِ ٱلْجَنَّةَ ۖ قَالَ يَـٰلَيْتَ قَوْمِى يَعْلَمُونَ ﴿٢٦﴾

27. "That my Lord has forgiven me and has made me join the honoured ones."

بِمَا غَفَرَ لِى رَبِّى وَجَعَلَنِى مِنَ ٱلْمُكْرَمِينَ ﴿٢٧﴾

28. And We did not send down against his people any army from heaven after (his martyrdom), nor had We the need to do so.

وَمَآ أَنزَلْنَا عَلَىٰ قَوْمِهِۦ مِنۢ بَعْدِهِۦ مِن جُندٍ مِّنَ ٱلسَّمَآءِ وَمَا كُنَّا مُنزِلِينَ ﴿٢٨﴾

29. It was but one mighty blast, and lo! they were reduced to charred coals on the instant.

إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ خَـٰمِدُونَ ﴿٢٩﴾

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30. Ah! a thousand pities on these Our servants. There came not to them any Apostle but they started mocking at him.

يَـٰحَسْرَةً عَلَى ٱلْعِبَادِ ۚ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٣٠﴾

31. Do they not know how many of the generations before them We have destroyed (and) they have not returned to them (ever since)?

أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ ٱلْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾

32. And certainly they will all be made to appear before Us.

وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾

Section 3

33. And a Sign (of Our Might) to them is this dead earth. We revive it and We bring forth grain from it, so that they eat of it.

وَءَايَةٌ لَّهُمُ ٱلْأَرْضُ ٱلْمَيْتَةُ أَحْيَيْنَـٰهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾

34. And We grew therein orchards of date palms and vines, and therein We caused springs to gush forth–

وَجَعَلْنَا فِيهَا جَنَّـٰتٍ مِّن نَّخِيلٍ وَأَعْنَـٰبٍ وَفَجَّرْنَا فِيهَا مِنَ ٱلْعُيُونِ ﴿٣٤﴾

35. In order that they may eat of its fruit, and their hands have made it not. Do they not, therefore, render thanks (for these blessings)?

لِيَأْكُلُوا۟ مِن ثَمَرِهِۦ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾

36. Glory be to Him, Who has created in pairs all things that the earth grows, and of themselves as well, and also of things of which they have (as yet) no knowledge at all.

سُبْحَـٰنَ ٱلَّذِى خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾

37. And another Sign for them is the Night; We withdraw off the day, therefrom and lo! they are suddenly left in darkness–

وَءَايَةٌ لَّهُمُ ٱلَّيْلُ نَسْلَخُ مِنْهُ ٱلنَّهَارَ فَإِذَا هُم مُّظْلِمُونَ ﴿٣٧﴾

38. And the Sun–it keeps moving to its appointed resting-place. A measure decreed by the All-Powerful, the All-Knowing–

وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٣٨﴾

39. And just look at the Moon. We have appointed for it stages–in the end it becomes like the withered old branch of a palm-tree.

وَٱلْقَمَرَ قَدَّرْنَـٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَٱلْعُرْجُونِ ٱلْقَدِيمِ ﴿٣٩﴾

40. Neither is it for the sun to overtake the moon (from behind), nor is it for the night to outstrip the day. And all (the planets) are sailing in their own orbits.

لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ ۚ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾

41. And still another Sign for them is that We bore their offspring in a laden Ark–

وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿٤١﴾

42. And We have created for them, like that (vessel), other things on which they ride.

وَخَلَقْنَا لَهُم مِّن مِّثْلِهِۦ مَا يَرْكَبُونَ ﴿٤٢﴾

43. And if We please, We may well drown them, then there would be none to hear their cry, nor would they be saved from drowning–

وَاِنْ نَّشَاْ نُغْرِقْهُمْ فَلَا صَرِيْخَ لَهُمْ وَلَا هُمْ يُنْقَذُوْنَ ﴿٤٣﴾

44. Except that We show them mercy, and let them enjoy themselves for a little while.

اِلَّا رَحْمَةً مِّنَّا وَمَتَاعًا اِلٰى حِيْنٍ ﴿٤٤﴾

45. And when it is said to them: “Fear that (torment) which is before you and that which is behind you, so that you maybe shown mercy.”

وَاِذَا قِيْلَ لَهُمُ اتَّقُوْا مَا بَيْنَ اَيْدِيْكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿٤٥﴾

46. And there comes not to them any sign out of the signs of their Lord, but they turn away from it.

وَمَا تَاْتِيْهِمْ مِّنْ اٰيَةٍ مِّنْ اٰيٰتِ رَبِّهِمْ اِلَّا كَانُوْا عَنْهَا مُعْرِضِيْنَ ﴿٤٦﴾

47. And when it is said to them: “Spend in Our Way, out of that wealth which Allah has given you,” the infidels say to the faithful: “Shall we feed those whom Allah would have fed Himself if He had so pleased?” (O you admonishers!) you are but in clear error.

وَاِذَا قِيْلَ لَهُمْ اَنْفِقُوْا مِمَّا رَزَقَكُمُ اللّٰهُ ۙ قَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْٓا اَنُطْعِمُ مَنْ لَّوْ يَشَآءُ اللّٰهُ اَطْعَمَهٗٓ ۖ اِنْ اَنْتُمْ اِلَّا فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٤٧﴾

48. And the infidels say: “When will this Promise come to pass, if you are truthful? (Tell us the exact time).”

وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٤٨﴾

49. These (wretches) await not but a single blast which shall seize them (of a sudden) while they will be contending among themselves.

مَا يَنْظُرُوْنَ اِلَّا صَيْحَةً وَّاحِدَةً تَاْخُذُهُمْ وَهُمْ يَخِصِّمُوْنَ ﴿٤٩﴾

50. Then they will not be able to make a will, nor will they be able to return to their families.

فَلَا يَسْتَطِيْعُوْنَ تَوْصِيَةً وَّلَآ اِلٰٓى اَهْلِهِمْ يَرْجِعُوْنَ ﴿٥٠﴾ ع ٣

Section 4

51. And (again when) the Trumpet will be blown, lo! From their graves they will hasten, running to their Lord.

وَنُفِخَ فِي الصُّوْرِ فَاِذَا هُمْ مِّنَ الْاَجْدَاثِ اِلٰى رَبِّهِمْ يَنْسِلُوْنَ ﴿٥١﴾

52. Then they will say: “Ah, woe to us! who has awakened us from our sleep?” (A Voice will say): “This is what the

قَالُوْا يٰوَيْلَنَا مَنْۢ بَعَثَنَا مِنْ مَّرْقَدِنَا ۜ هٰذَا مَا وَعَدَ الرَّحْمٰنُ وَصَدَقَ الْمُرْسَلُوْنَ ﴿٥٢﴾

وقف لازم
وقف غفران
وقف منزل

Most-Kind had promised, and His Apostles had spoken the truth.”

53. It will be but a single terrible blast, and lo! they will all be brought before Us in no time.

اِنْ كَانَتْ اِلَّا صَيْحَةً وَّاحِدَةً فَاِذَا هُمْ جَمِيْعٌ لَّدَيْنَا مُحْضَرُوْنَ ﴿٥٣﴾

54. So Today no soul will be wronged in the least, nor will you be rewarded but for what you used to do.

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَّلَا تُجْزَوْنَ اِلَّا مَا كُنْتُمْ تَعْمَلُوْنَ ﴿٥٤﴾

55. Surely the inmates of the Paradise will be enjoying their entertainments happily (according to their ranks).

اِنَّ اَصْحٰبَ الْجَنَّةِ الْيَوْمَ فِيْ شُغُلٍ فٰكِهُوْنَ ﴿٥٥﴾

56. They and their wives will be sitting reclined on (decorated) couches in the shade.

هُمْ وَاَزْوَاجُهُمْ فِيْ ظِلٰلٍ عَلَى الْاَرَآئِكِ مُتَّكِـُٔوْنَ ﴿٥٦﴾

57. For them there will be (all manner of delicious) fruits therein, and they will have whatever they ask for.

لَهُمْ فِيْهَا فَاكِهَةٌ وَّلَهُمْ مَّا يَدَّعُوْنَ ﴿٥٧﴾

58. “Peace on you!” will be the Word from the Most-Merciful Lord.

سَلٰمٌ ۣ قَوْلًا مِّنْ رَّبٍّ رَّحِيْمٍ ﴿٥٨﴾

59. And(also a command) “O culprits! stand aside this Day (from My true servants).

وَامْتَازُوا الْيَوْمَ اَيُّهَا الْمُجْرِمُوْنَ ﴿٥٩﴾

60. “Did I not give you an imperative order, O Children of Adam, that you worship not the Devil, surely he is your open enemy–

اَلَمْ اَعْهَدْ اِلَيْكُمْ يٰبَنِيْٓ اٰدَمَ اَنْ لَّا تَعْبُدُوا الشَّيْطٰنَ ۚ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿٦٠﴾

61. “And that you should worship Me alone. That is the straight path.

وَّاَنِ اعْبُدُوْنِيْ ۚ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿٦١﴾ وقف غفران

62. “(Despite this) the Devil has led astray a great many from among you. Had you then no sense (and understanding)?

وَلَقَدْ اَضَلَّ مِنْكُمْ جِبِلًّا كَثِيْرًا ۚ اَفَلَمْ تَكُوْنُوْا تَعْقِلُوْنَ ﴿٦٢﴾

63. “This is the Hell which you were promised.

هٰذِهٖ جَهَنَّمُ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ ﴿٦٣﴾

64. “Burn therein Today, because you denied (the Truth).

اِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿٦٤﴾

65. “Today We shall seal the mouths of the infidels, and their hands will

اَلْيَوْمَ نَخْتِمُ عَلٰٓى اَفْوَاهِهِمْ وَتُكَلِّمُنَآ

اَیْدِیْهِمْ وَ تَشْهَدُ اَرْجُلُهُمْ بِمَا كَانُوْا
یَكْسِبُوْنَ ۝٦٥

speak to Us, and their feet will bear witness to what (evils) they used to earn."

وَلَوْ نَشَآءُ لَطَمَسْنَا عَلٰٓى اَعْیُنِهِمْ فَاسْتَبَقُوا
الصِّرَاطَ فَاَنّٰى یُبْصِرُوْنَ ۝٦٦

66. And if We pleased We would wipe out the very trace of their eyes, and then even if they strove for the path, how could these (blind ones) see the way?

وَلَوْ نَشَآءُ لَمَسَخْنٰهُمْ عَلٰى مَكَانَتِهِمْ فَمَا
اسْتَطَاعُوْا مُضِیًّا وَّلَا یَرْجِعُوْنَ ۝٦٧

67. And if We pleased We would have mutilated them in their places, then they could neither go forward nor turn back.

ع ٤

Section 5

وَمَنْ نُّعَمِّرْهُ نُنَكِّسْهُ فِی الْخَلْقِ ؕ اَفَلَا
یَعْقِلُوْنَ ۝٦٨

68. And whomsoever We give long life, We weaken his natural faculties. Do they not then understand (even such a minor thing)?

وَمَا عَلَّمْنٰهُ الشِّعْرَ وَمَا یَنْۢبَغِیْ لَهٗ ؕ اِنْ هُوَ اِلَّا
ذِكْرٌ وَّ قُرْاٰنٌ مُّبِیْنٌ ۝٦٩

69. And We have not taught Our Prophet to compose poetry, nor it is befitting to his dignity. This is not but a Reminder and a luminous Qur'an–

لِّیُنْذِرَ مَنْ كَانَ حَیًّا وَّیَحِقَّ الْقَوْلُ عَلَى
الْكٰفِرِیْنَ ۝٧٠

70. In order that it may warn him who is alive, and so that the truth maybe proved against the disbelievers.

اَوَلَمْ یَرَوْا اَنَّا خَلَقْنَا لَهُمْ مِّمَّا عَمِلَتْ
اَیْدِیْنَاۤ اَنْعَامًا فَهُمْ لَهَا مٰلِكُوْنَ ۝٧١

71. Do they not see that We have created for them out of this creation which We have fashioned with Our own hand, cattle–so (now) they are their masters?

وَ ذَلَّلْنٰهَا لَهُمْ فَمِنْهَا رَكُوْبُهُمْ وَ مِنْهَا
یَاْكُلُوْنَ ۝٧٢

72. And We have subjected the same for them, so some of them they ride and of some of them they eat (the meat)?

وَ لَهُمْ فِیْهَا مَنَافِعُ وَ مَشَارِبُ ؕ اَفَلَا
یَشْكُرُوْنَ ۝٧٣

73. And for them there are in these cattle many other benefits as well, and things to drink. Do they not then give thanks?

وَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اٰلِهَةً لَّعَلَّهُمْ
یُنْصَرُوْنَ ۝٧٤

74. And these (wrongdoers) have taken other gods beside Allah that perhaps they may help them.

لَا یَسْتَطِیْعُوْنَ نَصْرَهُمْ ۙ وَهُمْ لَهُمْ جُنْدٌ
مُّحْضَرُوْنَ ۝٧٥

75. (But) these false gods cannot help them and these infidels will be brought before Us as an army of these gods (for punishment).

فَلَا یَحْزُنْكَ قَوْلُهُمْ ۘ اِنَّا نَعْلَمُ مَا یُسِرُّوْنَ وَمَا
یُعْلِنُوْنَ ۝٧٦

76. So (O My Apostle) let not their speech grieve you. Surely We! We know full well what they do conceal and what they disclose.

وقف لازم

اَوَلَمْ یَرَ الْاِنْسَانُ اَنَّا خَلَقْنٰهُ مِنْ نُّطْفَةٍ فَاِذَا هُوَ
خَصِیْمٌ مُّبِیْنٌ ۝٧٧

77. Does not man know (this truth) that We have created him from a sperm? So now! he has become (Our) open enemy.

وَضَرَبَ لَنَا مَثَلًا وَّنَسِیَ خَلْقَهٗ ؕ قَالَ مَنْ یُّحْیِ
الْعِظَامَ وَ هِیَ رَمِیْمٌ ۝٧٨

78. And he relates (strange) parables for Us, and has forgotten his own creation. (The insolent wretch) says: "(Well!) who can give life to the bones when they are utterly rotten?"

قُلْ یُحْیِیْهَا الَّذِیْۤ اَنْشَاَهَاۤ اَوَّلَ مَرَّةٍ ؕ وَهُوَ
بِكُلِّ خَلْقٍ عَلِیْمُ ۝٧٩

79. Say you: "(Listen, O wretch!) He it is that will give life to them Who had created them in the first instance. And He knows well each and every creation–

الَّذِیْ جَعَلَ لَكُمْ مِّنَ الشَّجَرِ الْاَخْضَرِ نَارًا
فَاِذَاۤ اَنْتُمْ مِّنْهُ تُوْقِدُوْنَ ۝٨٠

80. "Who (in His Wisdom) produced fire for you in the green tree–then you kindle more fires there with.

اَوَلَیْسَ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
بِقٰدِرٍ عَلٰۤى اَنْ یَّخْلُقَ مِثْلَهُمْ ؕ بَلٰى ۗ وَهُوَ الْخَلّٰقُ
الْعَلِیْمُ ۝٨١

81. "What! is not He (the Almighty), Who created the heavens and the earth, able to create (a minor thing) the like of them? Of course, (He can) and He it is, the Great Creator (of all), the All-Knowing.

وقف غفران

اِنَّمَاۤ اَمْرُهٗۤ اِذَاۤ اَرَادَ شَیْـًٔا اَنْ یَّقُوْلَ لَهٗ كُنْ
فَیَكُوْنُ ۝٨٢

82. "His Command, when He intends anything, is but that He says to it: 'Be!' And lo! It becomes at once.

فَسُبْحٰنَ الَّذِیْ بِیَدِهٖ مَلَكُوْتُ كُلِّ شَیْءٍ
وَّاِلَیْهِ تُرْجَعُوْنَ ۝٨٣

83. "So Glorified is He (above all taint), in Whose hand is the governance of everything and to Him you will all be brought back (in the end)."

ع ٥

Introduction to Sûrah As-Saffat

Sûrah As-Saffat, Those Ranged in Ranks, is a Makkan Sûrah with one Hundred and eighty-two verses arranged into five sections.

Sûrah Saffat begins with a forceful declaration of the unity of Allah emphasised by three adjurations, solemn declarations naming angels assigned with different tasks. Then it reiterates that the Prophet is not a poet or a crazy person given to pronouncing unwarranted warnings to frighten people into giving up their belief in their gods, but a messenger of Allah, One, Omnipotent and Lord of all creation, Who is the true object of all reverence.

The Sûrah declares that the Day of Resurrection is a reality; and that when it comes, the disbelievers, will find themselves in great trouble and will blame one another for their plight.

Then it refers to certain prophets who suffered at the hands of their peoples but remained steadfast in every trail and travail. The purpose is to encourage the Prophet and his followers to persevere in their mission of proclaiming the truth in the sure belief that their efforts will be rewarded with success.

The last section of the Sûrah warns the disbelievers that the Prophet, who appears to them a weak, ineffective person with a handful of followers, will soon receive allegiance from the whole of Arabia.

Sûrah 37. As-Saffat
(Those Ranged in Ranks)

اٰیاتها ١٨٢ ٣٧ سُورَةُ الصّٰفّٰتِ مَكِّيَّةٌ ٥٦ رکوعاتها ٥

Revealed at Makkah, 5 Sections, 182 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. By those ranged in ranks (in their stations of submission)–	وَالصّٰٓفّٰتِ صَفًّا ۙ﴿١﴾
2. Then by those strong in chiding (in repelling evil)–	فَالزّٰجِرٰتِ زَجْرًا ۙ﴿٢﴾
3. Then by bands of those reciting the Qur'an–	فَالتّٰلِيٰتِ ذِكْرًا ۙ﴿٣﴾
4. No doubt, your God is necessarily One.	اِنَّ اِلٰهَكُمْ لَوَاحِدٌ ؕ﴿٤﴾
5. The Lord of the heavens and the earth and whatever is in-between, and the Lord of the Easts.	رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ؕ﴿٥﴾
6. Surely We have decorated the lower heaven with the decoration of the stars–	اِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِيْنَةِ ِۨالْكَوَاكِبِ ۙ﴿٦﴾
7. And have made (it) secure against (the reach of)every rebellious devil.	وَحِفْظًا مِّنْ كُلِّ شَيْطٰنٍ مَّارِدٍ ۚ﴿٧﴾
8. They cannot listen to the discourse of the heavenly world, and they are pelted with stones from every side–	لَا يَسَّمَّعُوْنَ اِلَى الْمَلَاِ الْاَعْلٰى وَيُقْذَفُوْنَ مِنْ كُلِّ جَانِبٍ ۖ﴿٨﴾
9. To drive them away, and for them is a perpetual torment–	دُحُوْرًا وَّلَهُمْ عَذَابٌ وَّاصِبٌ ۙ﴿٩﴾
10. But if any devil seeks to snatch away something then there follows him a bright shooting flame.	اِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَاَتْبَعَهٗ شِهَابٌ ثَاقِبٌ ﴿١٠﴾
11. So ask them whether they are stronger in respect of creation or those other creations of heavens, angels etc. whom We have created? Surely We have created them from a sticky clay.	فَاسْتَفْتِهِمْ اَهُمْ اَشَدُّ خَلْقًا اَمْ مَّنْ خَلَقْنَا ؕ اِنَّا خَلَقْنٰهُمْ مِّنْ طِيْنٍ لَّازِبٍ ﴿١١﴾
12. But you do marvel (at the wonders of Nature), while they but ridicule it.	بَلْ عَجِبْتَ وَيَسْخَرُوْنَ ۪﴿١٢﴾

13. And when they are admonished, they accept not the admonition.
وَاِذَا ذُكِّرُوْا لَا يَذْكُرُوْنَ ﴿١٣﴾

14. And when they see any miracle, they turn to scoffing.
وَاِذَا رَاَوْا اٰيَةً يَّسْتَسْخِرُوْنَ ﴿١٤﴾

15. And they say: "This is nothing but open magic.
وَقَالُوْٓا اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ﴿١٥﴾

16. "What! when we are dead and become dust and bones (after death) shall we be then raised up alive?
ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظَامًا ءَاِنَّا لَمَبْعُوْثُوْنَ ﴿١٦﴾

17. "And what! our forefathers of old as well?"
اَوَ اٰبَآؤُنَا الْاَوَّلُوْنَ ﴿١٧﴾

18. Say you: "Yes (of course)! while you shall be humiliated (and disgraced)."
قُلْ نَعَمْ وَاَنْتُمْ دَاخِرُوْنَ ﴿١٨﴾

19. Then the Resurrection will be but a single horrible shout and lo! they will (rise and) be staring (all around).
فَاِنَّمَا هِيَ زَجْرَةٌ وَّاحِدَةٌ فَاِذَا هُمْ يَنْظُرُوْنَ ﴿١٩﴾

20. And they will say: "Woe to us! this is the Day of Requital."
وَقَالُوْا يٰوَيْلَنَا هٰذَا يَوْمُ الدِّيْنِ ﴿٢٠﴾

21. (Verily yes!) this is the Day of Judgment, (the coming of) which you used to deny.
هٰذَا يَوْمُ الْفَصْلِ الَّذِيْ كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ﴿٢١﴾

Section 2

22. (O Angels!) drive and bring together those who did wrong, and their companions, as well as those whom they used to worship–
اُحْشُرُوا الَّذِيْنَ ظَلَمُوْا وَاَزْوَاجَهُمْ وَمَا كَانُوْا يَعْبُدُوْنَ ﴿٢٢﴾

23. Beside Allah, and drive them straight to path of Hell-fire.
مِنْ دُوْنِ اللّٰهِ فَاهْدُوْهُمْ اِلٰى صِرَاطِ الْجَحِيْمِ ﴿٢٣﴾ الربع

24. And (now just) stop them, they are to be questioned–
وَقِفُوْهُمْ اِنَّهُمْ مَّسْئُوْلُوْنَ ﴿٢٤﴾

25. "What is the matter with you that you do not help one another?"
مَا لَكُمْ لَا تَنَاصَرُوْنَ ﴿٢٥﴾

26. Nay, Today they but stand with their heads bowed in all submission.
بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُوْنَ ﴿٢٦﴾

27. And they turn to each other mutually questioning.
وَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ ﴿٢٧﴾

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28. (The followers will address the leaders) saying: "Surely you used to come to us with great pomp and show to mislead us from the right side (and forced us to disbelief)."
قَالُوْٓا اِنَّكُمْ كُنْتُمْ تَاْتُوْنَنَا عَنِ الْيَمِيْنِ ﴿٢٨﴾

29. They will answer: "Nay, you, yourselves were not believers (so how could we mislead you?)
قَالُوْا بَلْ لَّمْ تَكُوْنُوْا مُؤْمِنِيْنَ ﴿٢٩﴾

30. "Nor had we any control over you; but you yourselves were a people rebellious.
وَمَا كَانَ لَنَا عَلَيْكُمْ مِّنْ سُلْطٰنٍ بَلْ كُنْتُمْ قَوْمًا طٰغِيْنَ ﴿٣٠﴾

31. "So the Word of our Lord has proved true against us all, now we have necessarily to taste the torment (willy-nilly).
فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَآ اِنَّا لَذَآئِقُوْنَ ﴿٣١﴾

32. "We misled you to err, for surely we ourselves had gone astray."
فَاَغْوَيْنٰكُمْ اِنَّا كُنَّا غٰوِيْنَ ﴿٣٢﴾

33. So this Day they all will be sharers in the torment.
فَاِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُوْنَ ﴿٣٣﴾

34. This is how We deal with the culprits.
اِنَّا كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِيْنَ ﴿٣٤﴾

35. As for the infidels, when it was said to them: "There is no god to be worshipped beside Allah," they became stiff-necked swelling with pride–
اِنَّهُمْ كَانُوْٓا اِذَا قِيْلَ لَهُمْ لَآ اِلٰهَ اِلَّا اللّٰهُ يَسْتَكْبِرُوْنَ ﴿٣٥﴾

36. And they used to say: "What! shall we forsake our gods at the word of an insane poet?"
وَيَقُوْلُوْنَ اَئِنَّا لَتَارِكُوْٓا اٰلِهَتِنَا لِشَاعِرٍ مَّجْنُوْنٍ ﴿٣٦﴾

37. (Nay it is they who are insane) surely he has brought but the Truth and he confirms all the Apostles (who have passed away before).
بَلْ جَآءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِيْنَ ﴿٣٧﴾

38. (O culprits!) You are to taste a painful torment for sure.
اِنَّكُمْ لَذَآئِقُوا الْعَذَابِ الْاَلِيْمِ ﴿٣٨﴾

39. And you will not be requited but for that which you used to do.
وَمَا تُجْزَوْنَ اِلَّا مَا كُنْتُمْ تَعْمَلُوْنَ ﴿٣٩﴾

40. Except the devoted servants of Allah (they will be secure from this torment).
اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ﴿٤٠﴾

41. They it is, who will be given provision that is in Our knowledge–
أُولٰٓئِكَ لَهُمْ رِزْقٌ مَّعْلُوْمٌ ﴿٤١﴾

42. Delicious fruits; and they will be highly honoured–
فَوَاكِهُ ۚ وَهُمْ مُّكْرَمُوْنَ ﴿٤٢﴾

43. (And they will be lodged) in the Gardens of Bliss–
فِيْ جَنّٰتِ النَّعِيْمِ ﴿٤٣﴾

44. On (ornamented) couches sitting face to face.
عَلٰى سُرُرٍ مُّتَقٰبِلِيْنَ ﴿٤٤﴾

45. Over-flowing cups (of drinks) filled from the springs (of sacred wine) will be passed round them–
يُطَافُ عَلَيْهِمْ بِكَاْسٍ مِّنْ مَّعِيْنٍ ﴿٤٥﴾

46. White-coloured(more than milk), delicious to taste, a treat for those who drink.
بَيْضَآءَ لَذَّةٍ لِّلشّٰرِبِيْنَ ﴿٤٦﴾

47. Wherein there will be no unhealthy mixture, nor will they feel giddy (after drinking it).
لَا فِيْهَا غَوْلٌ وَّلَا هُمْ عَنْهَا يُنْزَفُوْنَ ﴿٤٧﴾

48. And with them will be virgins of downcast looks with lovely large eyes–
وَعِنْدَهُمْ قٰصِرٰتُ الطَّرْفِ عِيْنٌ ﴿٤٨﴾

49. As if they were (like ostrich's) eggs preserved (from dust).
كَاَنَّهُنَّ بَيْضٌ مَّكْنُوْنٌ ﴿٤٩﴾

50. Then they will turn to each other mutually questioning.
فَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ ﴿٥٠﴾

51. And a speaker from among them will say: "Surely there used to be an intimate friend of mine–
قَالَ قَآئِلٌ مِّنْهُمْ اِنِّيْ كَانَ لِيْ قَرِيْنٌ ﴿٥١﴾

52. "Who used to say (to me): 'Are you indeed of those who believe (in the Resurrection).
يَّقُوْلُ اَئِنَّكَ لَمِنَ الْمُصَدِّقِيْنَ ﴿٥٢﴾

53. " 'What! when we are dead and have become dust and (rotten) bones, shall we then be requited?' "
ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظَامًا ءَاِنَّا لَمَدِيْنُوْنَ ﴿٥٣﴾

54. It will be said: "Would you like to peep down and see him?"
قَالَ هَلْ اَنْتُمْ مُّطَّلِعُوْنَ ﴿٥٤﴾

55. So when he peeped down he saw his mate in the midst of Flaming Fire.
فَاطَّلَعَ فَرَاٰهُ فِيْ سَوَآءِ الْجَحِيْمِ ﴿٥٥﴾

56. The blessed one will speak out: "By Allah! you had almost caused me to perish–
قَالَ تَاللّٰهِ اِنْ كِدْتَّ لَتُرْدِيْنِ ﴿٥٦﴾

57. "And had it not been for the Favour of my Lord, I too would have been among those seized and presented (Today)."
وَلَوْلَا نِعْمَةُ رَبِّيْ لَكُنْتُ مِنَ الْمُحْضَرِيْنَ ﴿٥٧﴾

58. (The blessed ones will say): "Are we then not any more to die?
اَفَمَا نَحْنُ بِمَيِّتِيْنَ ﴿٥٨﴾

59. "Except our past death? And are we not to be tormented (now)?"
اِلَّا مَوْتَتَنَا الْاُوْلٰى وَمَا نَحْنُ بِمُعَذَّبِيْنَ ﴿٥٩﴾

60. Surely this it is the supreme success.
اِنَّ هٰذَا لَهُوَ الْفَوْزُ الْعَظِيْمُ ﴿٦٠﴾

61. Then let the workers work for the like of such a (supreme achievement).
لِمِثْلِ هٰذَا فَلْيَعْمَلِ الْعٰمِلُوْنَ ﴿٦١﴾

62. Well! is this entertainment better or the tree of Zaqqum (bearing bitter, untasty and sour fuit)?
اَذٰلِكَ خَيْرٌ نُّزُلًا اَمْ شَجَرَةُ الزَّقُّوْمِ ﴿٦٢﴾

63. Surely We have made it a trial for the wrongdoers.
اِنَّا جَعَلْنٰهَا فِتْنَةً لِّلظّٰلِمِيْنَ ﴿٦٣﴾

64. Verily it is a tree that grows in the bottom of Hell–
اِنَّهَا شَجَرَةٌ تَخْرُجُ فِيْٓ اَصْلِ الْجَحِيْمِ ﴿٦٤﴾

65. Its spikes are like the heads of devils.
طَلْعُهَا كَاَنَّهٗ رُءُوْسُ الشَّيٰطِيْنِ ﴿٦٥﴾

66. Then surely they will have to eat of it and fill their bellies there with.
فَاِنَّهُمْ لَاٰكِلُوْنَ مِنْهَا فَمَالِئُوْنَ مِنْهَا الْبُطُوْنَ ﴿٦٦﴾

67. And then after eating Zaqqum they will be given a mixture of boiling water to drink.
ثُمَّ اِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيْمٍ ﴿٦٧﴾

68. Then surely they will be returned to the Flaming Fire.
ثُمَّ اِنَّ مَرْجِعَهُمْ لَاِلَى الْجَحِيْمِ ﴿٦٨﴾

69. Surely they found their forefathers erring–
اِنَّهُمْ اَلْفَوْا اٰبَآءَهُمْ ضَآلِّيْنَ ﴿٦٩﴾

70. So they are (blindly) rushing on in their footsteps.
فَهُمْ عَلٰٓى اٰثٰرِهِمْ يُهْرَعُوْنَ ﴿٧٠﴾

71. And surely most of the ancients went astray before them–
وَلَقَدْ ضَلَّ قَبْلَهُمْ اَكْثَرُ الْاَوَّلِيْنَ ﴿٧١﴾

72. And surely We sent Warners among them.	وَلَقَدْ اَرْسَلْنَا فِيْهِمْ مُّنْذِرِيْنَ ﴿٧٢﴾
73. Then (O listener!) see how was the end of those who had been warned (in vain)–	فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِيْنَ ﴿٧٣﴾
74. Except the devoted servants of Allah.	اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ﴿٧٤﴾

Section 3

75. And verily Noah called to Us (pleading), and what an excellent Answerer of prayers are We!	وَلَقَدْ نَادٰىنَا نُوْحٌ فَلَنِعْمَ الْمُجِيْبُوْنَ ﴿٧٥﴾
76. And We delivered him and his household from a great distress.	وَنَجَّيْنٰهُ وَاَهْلَهٗ مِنَ الْكَرْبِ الْعَظِيْمِ ﴿٧٦﴾
77. And We made his offspring the only survivors.	وَجَعَلْنَا ذُرِّيَّتَهٗ هُمُ الْبٰقِيْنَ ﴿٧٧﴾
78. And We left for him a goodly remembrance among the generations to come.	وَتَرَكْنَا عَلَيْهِ فِي الْاٰخِرِيْنَ ﴿٧٨﴾
79. Peace be upon Noah among the people of the world!	سَلٰمٌ عَلٰى نُوْحٍ فِي الْعٰلَمِيْنَ ﴿٧٩﴾
80. Undoubtedly thus do We reward the well doers.	اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿٨٠﴾
81. Verily he was of Our fully believing servants, most honourable.	اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ﴿٨١﴾
82. Then We drowned the others.	ثُمَّ اَغْرَقْنَا الْاٰخَرِيْنَ ﴿٨٢﴾
83. And surely of his party was Abraham (on him be peace).	وَاِنَّ مِنْ شِيْعَتِهٖ لَاِبْرٰهِيْمَ ﴿٨٣﴾
84. When he came in the Presence of his Lord with a pure heart.	اِذْ جَآءَ رَبَّهٗ بِقَلْبٍ سَلِيْمٍ ﴿٨٤﴾
85. When he said to his father and his people: "What is it that you worship?	اِذْ قَالَ لِاَبِيْهِ وَقَوْمِهٖ مَاذَا تَعْبُدُوْنَ ﴿٨٥﴾
86. "Is it false gods beside Allah that you desire?	اَئِفْكًا اٰلِهَةً دُوْنَ اللّٰهِ تُرِيْدُوْنَ ﴿٨٦﴾
87. "What is then your idea about the Lord of all the Worlds?"	فَمَا ظَنُّكُمْ بِرَبِّ الْعٰلَمِيْنَ ﴿٨٧﴾
88. Then he cast a glance at the stars–	فَنَظَرَ نَظْرَةً فِي النُّجُوْمِ ﴿٨٨﴾

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89. Then he said: "Surely I feel sick."	فَقَالَ اِنِّيْ سَقِيْمٌ ﴿٨٩﴾
90. So they turned back from him and went away (to see the fair).	فَتَوَلَّوْا عَنْهُ مُدْبِرِيْنَ ﴿٩٠﴾
91. Then he quietly went to their gods and said: "Do you not eat (these sweetmeats)?	فَرَاغَ اِلٰٓى اٰلِهَتِهِمْ فَقَالَ اَلَا تَاْكُلُوْنَ ﴿٩١﴾
92. "What is the matter with you that you do not even speak?"	مَا لَكُمْ لَا تَنْطِقُوْنَ ﴿٩٢﴾
93. Then evading the sight of the people he began to strike them with full force with his right hand.	فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِيْنِ ﴿٩٣﴾
94. Then (after their merrymaking) the infidels came to him, rushing.	فَاَقْبَلُوْٓا اِلَيْهِ يَزِفُّوْنَ ﴿٩٤﴾
95. He said: "Do you worship that which you carve out yourselves?	قَالَ اَتَعْبُدُوْنَ مَا تَنْحِتُوْنَ ﴿٩٥﴾
96. "Whereas it is Allah Who has created you and what you make."	وَاللّٰهُ خَلَقَكُمْ وَمَا تَعْمَلُوْنَ ﴿٩٦﴾
97. They said (decisively): "Build for him a big pyre and cast him into the blazing fire."	قَالُوا ابْنُوْا لَهٗ بُنْيَانًا فَاَلْقُوْهُ فِي الْجَحِيْمِ ﴿٩٧﴾
98. They intended to devise a plot against him, but We brought them low.	فَاَرَادُوْا بِهٖ كَيْدًا فَجَعَلْنٰهُمُ الْاَسْفَلِيْنَ ﴿٩٨﴾
99. And he said: "Surely I am going to my Lord, He will guide me."	وَقَالَ اِنِّيْ ذَاهِبٌ اِلٰى رَبِّيْ سَيَهْدِيْنِ ﴿٩٩﴾
100.(He prayed): "Lord! grant me a righteous son."	رَبِّ هَبْ لِيْ مِنَ الصّٰلِحِيْنَ ﴿١٠٠﴾
101.So We gave him the glad-tidings of a son gentle and forbearing.	فَبَشَّرْنٰهُ بِغُلٰمٍ حَلِيْمٍ ﴿١٠١﴾
102.And when he grew able to work with him, Abraham said: "O my dear son! I have seen in a vision that I am sacrificing you. Now say, what is your opinion?" He said: "O my father! do what you are commanded; if Allah will, you will find me of the patient ones."	فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يٰبُنَيَّ اِنِّيْٓ اَرٰى فِي الْمَنَامِ اَنِّيْٓ اَذْبَحُكَ فَانْظُرْ مَاذَا تَرٰى قَالَ يٰٓاَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِيْٓ اِنْ شَآءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ ﴿١٠٢﴾

103.So when they both surrendered themselves to Allah's Will, and the father laid him down upon his forehead (for slaughter).

فَلَمَّاۤ اَسۡلَمَا وَتَلَّهٗ لِلۡجَبِيۡنِ ۚ ﴿۱۰۳﴾

104.We called out to him saying: "O Abraham! (stay your hand) –

وَنَادَيۡنٰهُ اَنۡ يّٰۤاِبۡرٰهِيۡمُ ۙ ﴿۱۰۴﴾

105."Surely you have fulfilled the vision. Thus do We reward the welldoers."

قَدۡ صَدَّقۡتَ الرُّءۡيَا ۚ اِنَّا كَذٰلِكَ نَجۡزِى الۡمُحۡسِنِيۡنَ ﴿۱۰۵﴾

106.Verily it was a manifest trial.

اِنَّ هٰذَا لَهُوَ الۡبَلٰٓـؤُا الۡمُبِيۡنُ ﴿۱۰۶﴾

107.And We ransomed him with a great sacrifice.

وَفَدَيۡنٰهُ بِذِبۡحٍ عَظِيۡمٍ ﴿۱۰۷﴾

108.And We left a good name for him in the generations to come.

وَتَرَكۡنَا عَلَيۡهِ فِى الۡاٰخِرِيۡنَ ۖ ﴿۱۰۸﴾

109.Peace be upon Abraham!

سَلٰمٌ عَلٰٓى اِبۡرٰهِيۡمَ ﴿۱۰۹﴾

110.Thus do We reward the well-doers.

كَذٰلِكَ نَجۡزِى الۡمُحۡسِنِيۡنَ ﴿۱۱۰﴾

111.Verily he was (one) of Our truly believing servants.

اِنَّهٗ مِنۡ عِبَادِنَا الۡمُؤۡمِنِيۡنَ ﴿۱۱۱﴾

112.And We gave him the glad-tidings of Isaaq that he would be a Prophet, and of the band of the righteous.

وَبَشَّرۡنٰهُ بِاِسۡحٰقَ نَبِيًّا مِّنَ الصّٰلِحِيۡنَ ﴿۱۱۲﴾

113.And We blessed him and Isaaq. And of their offspring some would be righteous and some who would be clearly unjust to their souls.

وَبٰرَكۡنَا عَلَيۡهِ وَعَلٰٓى اِسۡحٰقَ ؕ وَمِنۡ ذُرِّيَّتِهِمَا
مُحۡسِنٌ وَّظَالِمٌ لِّنَفۡسِهٖ مُبِيۡنٌ ﴿۱۱۳﴾

ع ۳ ۲۹ ۷

Section 4

114.And assuredly We bestowed a favour upon Moses and Aaron (on them be peace).

وَلَقَدۡ مَنَنَّا عَلٰى مُوۡسٰى وَهٰرُوۡنَ ۚ ﴿۱۱۴﴾

115.And We delivered them both and their people from the great distress.

وَنَجَّيۡنٰهُمَا وَقَوۡمَهُمَا مِنَ الۡكَرۡبِ الۡعَظِيۡمِ ۚ ﴿۱۱۵﴾

116.And We helped them, so they became dominant.

وَنَصَرۡنٰهُمۡ فَكَانُوۡا هُمُ الۡغٰلِبِيۡنَ ۚ ﴿۱۱۶﴾

117.And We gave them both a Book most clear.

وَاٰتَيۡنٰهُمَا الۡكِتٰبَ الۡمُسۡتَبِيۡنَ ۚ ﴿۱۱۷﴾

118.And We guided them in the straight path.

وَهَدَيۡنٰهُمَا الصِّرَاطَ الۡمُسۡتَقِيۡمَ ۚ ﴿۱۱۸﴾

119.And We left a good name for them in the generations to come.

وَتَرَكۡنَا عَلَيۡهِمَا فِى الۡاٰخِرِيۡنَ ۙ ﴿۱۱۹﴾

120.Peace be upon Moses and Aaron!

سَلٰمٌ عَلٰى مُوۡسٰى وَهٰرُوۡنَ ﴿۱۲۰﴾

121.Verily thus do We reward the well-doers

اِنَّا كَذٰلِكَ نَجۡزِى الۡمُحۡسِنِيۡنَ ﴿۱۲۱﴾

122.Verily they both are among Our truly believing servants.

اِنَّهُمَا مِنۡ عِبَادِنَا الۡمُؤۡمِنِيۡنَ ﴿۱۲۲﴾

123.And verily so is Elias (on him be peace) one of Our sent-ones.

وَاِنَّ اِلۡيَاسَ لَمِنَ الۡمُرۡسَلِيۡنَ ؕ ﴿۱۲۳﴾

124.(Recall), when he said to his people: "Do you not fear (Allah)?

اِذۡ قَالَ لِقَوۡمِهٖۤ اَلَا تَتَّقُوۡنَ ﴿۱۲۴﴾

125."Do you worship Baal, forsaking the Best Creator?

اَتَدۡعُوۡنَ بَعۡلًا وَّتَذَرُوۡنَ اَحۡسَنَ الۡخٰلِقِيۡنَ ۙ ﴿۱۲۵﴾

126."That is Allah, your Lord and the Lord of your forefathers of old?"

اللّٰهَ رَبَّكُمۡ وَرَبَّ اٰبَآئِكُمُ الۡاَوَّلِيۡنَ ﴿۱۲۶﴾

127.Then they denied him. So certainly they will be seized and brought before Allah–

فَكَذَّبُوۡهُ فَاِنَّهُمۡ لَمُحۡضَرُوۡنَ ۙ ﴿۱۲۷﴾

128.Except the servants of Allah, who are devout and sincere–

اِلَّا عِبَادَ اللّٰهِ الۡمُخۡلَصِيۡنَ ﴿۱۲۸﴾

129.And We left a good name for him in the generations to come–

وَتَرَكۡنَا عَلَيۡهِ فِى الۡاٰخِرِيۡنَ ۙ ﴿۱۲۹﴾

130.Peace be upon Elias!

سَلٰمٌ عَلٰٓى اِلۡ يَاسِيۡنَ ﴿۱۳۰﴾

131.Verily! thus do We reward the well-doers.

اِنَّا كَذٰلِكَ نَجۡزِى الۡمُحۡسِنِيۡنَ ﴿۱۳۱﴾

132.Verily he is (one) of Our truly believing servants.

اِنَّهٗ مِنۡ عِبَادِنَا الۡمُؤۡمِنِيۡنَ ﴿۱۳۲﴾

133.And verily Lot is also among Our Apostles.

وَاِنَّ لُوۡطًا لَّمِنَ الۡمُرۡسَلِيۡنَ ؕ ﴿۱۳۳﴾

134.(Recall), when We delivered him and all (the members of)his household–

اِذۡ نَجَّيۡنٰهُ وَاَهۡلَهٗۤ اَجۡمَعِيۡنَ ۙ ﴿۱۳۴﴾

135.Except an old hag who was of those who remained behind.

اِلَّا عَجُوۡزًا فِى الۡغٰبِرِيۡنَ ﴿۱۳۵﴾

136.Then We destroyed the others.

ثُمَّ دَمَّرۡنَا الۡاٰخَرِيۡنَ ﴿۱۳۶﴾

137.And surely you pass by (their ruined dwellings) in the morning–	وَاِنَّكُمْ لَتَمُرُّوْنَ عَلَيْهِمْ مُّصْبِحِيْنَ (۱۳۷)
138.And at night! Have you then no wisdom to understand (even that)?	وَبِالَّيْلِ اَفَلَا تَعْقِلُوْنَ (۱۳۸)
Section 5	
139.And verily so is Jonah of Our sent-ones.	وَاِنَّ يُوْنُسَ لَمِنَ الْمُرْسَلِيْنَ (۱۳۹)
140.When he fled towards a laden boat (to board it)–	اِذْ اَبَقَ اِلَى الْفُلْكِ الْمَشْحُوْنِ (۱۴۰)
141.Then he took part in the casting of lots and was of the cast away.	فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِيْنَ (۱۴۱)
142.Then did the big fish swallow him while he was blaming himself.	فَالْتَقَمَهُ الْحُوْتُ وَهُوَ مُلِيْمٌ (۱۴۲)
143.And had he not been of those who sanctify Allah–	فَلَوْلَاۤ اَنَّهٗ كَانَ مِنَ الْمُسَبِّحِيْنَ (۱۴۳)
144.He would have surely remained in the belly of the fish until the Day when the people shall be raised.	لَلَبِثَ فِيْ بَطْنِهٖۤ اِلٰى يَوْمِ يُبْعَثُوْنَ (۱۴۴)
145.Then We cast him forth on a bare plain while he was sick.	فَنَبَذْنٰهُ بِالْعَرَآءِ وَهُوَ سَقِيْمٌ (۱۴۵)
146.And (for his protection) We caused to grow over him a creeper of gourd.	وَاَنْۢبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَّقْطِيْنٍ (۱۴۶)
147.And We sent him towards a people a hundred thousand strong or even more.	وَاَرْسَلْنٰهُ اِلٰى مِائَةِ اَلْفٍ اَوْ يَزِيْدُوْنَ (۱۴۷)
148.And they believed, so We let them enjoy life for a time.	فَاٰمَنُوْا فَمَتَّعْنٰهُمْ اِلٰى حِيْنٍ (۱۴۸)
149.Just ask (these fools) if there are daughters for your Lord and sons for them?	فَاسْتَفْتِهِمْ اَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُوْنَ (۱۴۹)
150.Or did We create the angels as females, while they were present?	اَمْ خَلَقْنَا الْمَلٰٓئِكَةَ اِنَاثًا وَّهُمْ شٰهِدُوْنَ (۱۵۰)
151.Listen carefully–they forge a lie when they say–	اَلَاۤ اِنَّهُمْ مِّنْ اِفْكِهِمْ لَيَقُوْلُوْنَ (۱۵۱)
152."Allah has begotten!" and surely they are liars.	وَلَدَ اللّٰهُ وَاِنَّهُمْ لَكٰذِبُوْنَ (۱۵۲)

153.Has He chosen (for Himself) daughters, leaving sons?	اَصْطَفَى الْبَنَاتِ عَلَى الْبَنِيْنَ (۱۵۳)
154.What is the matter with you? How (ill) do you judge!	مَا لَكُمْ كَيْفَ تَحْكُمُوْنَ (۱۵۴)
155.Do you not then reflect?	اَفَلَا تَذَكَّرُوْنَ (۱۵۵)
156.Or have you any clear proof?	اَمْ لَكُمْ سُلْطٰنٌ مُّبِيْنٌ (۱۵۶)
157.Then bring that Book of yours if you are truthful.	فَاْتُوْا بِكِتٰبِكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ (۱۵۷)
158.And they have set up a kinship between Allah and the jinn. Whereas surely the jinn themselves know full well that they will be (seized and) presented (before Allah)–	وَجَعَلُوْا بَيْنَهٗ وَبَيْنَ الْجِنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ اِنَّهُمْ لَمُحْضَرُوْنَ (۱۵۸)
159.Glory be to Allah from what (nonsense) they describe!	سُبْحٰنَ اللّٰهِ عَمَّا يَصِفُوْنَ (۱۵۹)
160.Except the chosen servants of Allah (who do not talk such nonsense).	اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ (۱۶۰)
161.So you and those (false gods) whom you worship–	فَاِنَّكُمْ وَمَا تَعْبُدُوْنَ (۱۶۱)
162.You (all put together) cannot tempt one against Allah–	مَاۤ اَنْتُمْ عَلَيْهِ بِفٰتِنِيْنَ (۱۶۲)
163.Except him who is to burn in the Flaming Fire.	اِلَّا مَنْ هُوَ صَالِ الْجَحِيْمِ (۱۶۳)
164.And the angels say: "There is none among us but has a station assigned to him–	وَمَا مِنَّاۤ اِلَّا لَهٗ مَقَامٌ مَّعْلُوْمٌ (۱۶۴)
165."And surely we are ranged in ranks (in a station of ready submission with outspread wings).	وَاِنَّا لَنَحْنُ الصَّآفُّوْنَ (۱۶۵)
166."And indeed we Glorify Him in truth."	وَاِنَّا لَنَحْنُ الْمُسَبِّحُوْنَ (۱۶۶)
167.And surely they used to say (before the advent of the Prophet)–	وَاِنْ كَانُوْا لَيَقُوْلُوْنَ (۱۶۷)
168."Had we any admonition from the people of the past–	لَوْ اَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْاَوَّلِيْنَ (۱۶۸)
69."Then we would surely have been sincere servants of Allah."	لَكُنَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ (۱۶۹)

170.Yet (when the admonition did come to them) they disbelieved it, then soon they will come to know (their end). فَكَفَرُوْا بِهٖ فَسَوْفَ يَعْلَمُوْنَ ۱۷۰

171.And surely Our Word has already gone forth to Our servants, sent as Apostles. وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِيْنَ ۱۷۱

172.That they shall certainly be helped. اِنَّهُمْ لَهُمُ الْمَنْصُوْرُوْنَ ۱۷۲

173.And necessarily it is (always) Our army which is dominant. وَاِنَّ جُنْدَنَا لَهُمُ الْغٰلِبُوْنَ ۱۷۳

174.So (O My Apostle) turn your (benign) face aside from them for a little while– فَتَوَلَّ عَنْهُمْ حَتّٰى حِيْنٍ ۱۷۴

175.And watch them (how they fare), and soon they will themselves come to see their end. وَّاَبْصِرْهُمْ فَسَوْفَ يُبْصِرُوْنَ ۱۷۵

176.Do they wish to hasten on (the descending of)Our torment? اَفَبِعَذَابِنَا يَسْتَعْجِلُوْنَ ۱۷۶

177.So when it does descend into their courtyard– it will indeed be a terrible morning for those who were warned. فَاِذَا نَزَلَ بِسَاحَتِهِمْ فَسَآءَ صَبَاحُ الْمُنْذَرِيْنَ ۱۷۷

178.And turn your (benign) face aside from them for awhile– وَتَوَلَّ عَنْهُمْ حَتّٰى حِيْنٍ ۱۷۸

179.And watch (the spectacle of Allah's might), soon they will themselves see their own end. وَّاَبْصِرْ فَسَوْفَ يُبْصِرُوْنَ ۱۷۹

180.Glory be to your Lord, the Lord of Great Might, exalted far above what (unworthy things) they describe. سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ ۱۸۰

181.And peace be upon the Apostles! وَسَلٰمٌ عَلَى الْمُرْسَلِيْنَ ۱۸۱

182.And all Praise to Allah, the Lord of all the Worlds. وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۱۸۲ ۵ع۹

Introduction to Sûrah Sad

Sûrah Sad is a Makkan Sûrah with eighty-eight verses arranged into five sections. It takes its name from a letter of the Arabic alphabet with which the Sûrah opens.

It was revealed at the time when the Makkan disbelievers, despairing of forcing the Prophet by threats to give up his mission, tried to compromise with him. They approached Hadhrat Abu Talib and told him that if his nephew stopped opposing their idols, they would leave him alone.

One of the reasons that made the Makkan disbelievers reject the prophethood of Muhammad ﷺ was that he was an ordinary man without any wealth or a strong family behind him. They, in their vanity and ignorance, failed to understand why the office of prophecy was bestowed on him and not on one of the wealthy and powerful chiefs of Makkah.

They also found it hard to believe that only one Supreme Being could manage the affairs of the entire universe without the assistence of associates or lesser gods..

The Sûrah answers these objections of the disbelievers with arguments that can be understood by people of all levels of intelligence:

Prophethood is a favour of Allah, and He alone knows who deserves this highest blessing and demanding responsibility. No one has the right to challenge His decision.

The oneness of Allah is not a strange, whimsical fiction but the central thesis of all revealed religions preached by all prophets.

The Sûrah tells the Prophet that the opposition of disbelievers to his mission is not something strange and unexpected; it has been the characteristic reaction of all idolaters and associators in every place and age.

While asserting the absolute unity of Allah and rejecting all forms of polytheism, Allah showers generous praise on His prophets in glowing words. It shows that paying respect to His distinguished servants or speaking of their high station does not amount to insinuating them into a position of partnership with Him, but only brings a heightened awareness of His supremacy, omnipotence and limitless generosity, for all virtue and excellence are conferred by Him.

In the last part of the Sûrah a reference is made to the creation of man and the numerous powers and immense potential with which he is invested. The fact that Satan earned Allah's wrath by refusing to pay respect to Adam should serve as a warning to those who show insolence to the last Prophet of Allah who is exalted above all other men and prophets, and is the very reason for the creation of universe.

The last verse of the Sûrah declares that the Qur'an is the Divine Guidance for the entire humanity and that its relevance is not limited to any particular race or time.

Sûrah 38. Sad

(اٰیَاتُهَا ۸۸) ۳۸ سُوْرَةُ صٓ مَکِّیَّةٌ ۳۸ (رُکُوْعَاتُهَا ۵)

Revealed at Makkah, 5 Sections, 88 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Sad! by the Glorious Qur'an full of admonition! (Muhammad's Invitation is the Truth).

صٓ وَالْقُرْاٰنِ ذِی الذِّکْرِ ﴿۱﴾

2. But these infidels are (blinded) in their pride and opposition.

بَلِ الَّذِیْنَ کَفَرُوْا فِیْ عِزَّةٍ وَّشِقَاقٍ ﴿۲﴾

3. How many a generation did We destroy before them, then they cried out when there was no time for deliverance.

کَمْ اَهْلَکْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ فَنَادَوْا وَّلَاتَ حِیْنَ مَنَاصٍ ﴿۳﴾

4. And they wondered that a Warner had come to them from among themselves; and the infidels said: "This man is a magician, a great liar.

وَعَجِبُوْۤا اَنْ جَآءَهُمْ مُّنْذِرٌ مِّنْهُمْ ؗ وَقَالَ الْکٰفِرُوْنَ هٰذَا سٰحِرٌ کَذَّابٌ ﴿۴﴾

5. "Has he made a single God in place of many gods? Surely this is a thing most strange."

اَجَعَلَ الْاٰلِهَةَ اِلٰهًا وَّاحِدًا ۚ اِنَّ هٰذَا لَشَیْءٌ عُجَابٌ ﴿۵﴾

6. And the chiefs of the people left hurriedly (the presence of the Apostle) and said (to the people): "Quit this place and stick firmly to your gods. Surely he has some (personal) motive therein.

وَانْطَلَقَ الْمَلَاُ مِنْهُمْ اَنِ امْشُوْا وَاصْبِرُوْا عَلٰۤی اٰلِهَتِکُمْ ۚ اِنَّ هٰذَا لَشَیْءٌ یُّرَادُ ﴿۶﴾

7. "We never heard of such a thing even in the latest religion of Christianity; this is not but a new fabricated religion.

مَا سَمِعْنَا بِهٰذَا فِی الْمِلَّةِ الْاٰخِرَةِ ۚ اِنْ هٰذَاۤ اِلَّا اخْتِلَاقٌ ﴿۷﴾

8. "What! has the Qur'an been revealed of all people only to him from among us? Nay!" rather these infidels are in doubt about My Book. Nay! They have not yet tasted My torment!

ءَاُنْزِلَ عَلَیْهِ الذِّکْرُ مِنْ بَیْنِنَا ؕ بَلْ هُمْ فِیْ شَکٍّ مِّنْ ذِکْرِیْ ۚ بَلْ لَّمَّا یَذُوْقُوْا عَذَابِ ﴿۸﴾

9. Or have they in their possession the treasures of the Mercy of your Lord,

اَمْ عِنْدَهُمْ خَزَآئِنُ رَحْمَةِ رَبِّکَ الْعَزِیْزِ

the Most Exalted, the Great Bestower without measure?

الْوَهَّابِ ﴿۹﴾

10. Or is theirs the kingdom of the heavens and the earth, and what is in-between? Then let them ascend to heaven with ropes by its paths.

اَمْ لَهُمْ مُّلْکُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَیْنَهُمَا فَلْیَرْتَقُوْا فِی الْاَسْبَابِ ﴿۱۰﴾

11. (In fact) this is a small (disgraced) host from among the confedrates which will be made to suffer defeat (at Badr).

جُنْدٌ مَّا هُنَالِکَ مَهْزُوْمٌ مِّنَ الْاَحْزَابِ ﴿۱۱﴾

12. Before them the People of Noah, and Aad and Pharaoh, the lord of the stakes, had denied (the Apostles of Allah).

کَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّعَادٌ وَّفِرْعَوْنُ ذُو الْاَوْتَادِ ﴿۱۲﴾

13. And Thamud and the People of Lot and the Dwellers of the Wood. These are the parties (mentioned before).

وَثَمُوْدُ وَقَوْمُ لُوْطٍ وَّاَصْحٰبُ لْـَٔیْکَةِ ؕ اُولٰٓئِکَ الْاَحْزَابُ ﴿۱۳﴾

14. All of them denied the Apostles, so My torment to them was just and inevitable.

اِنْ کُلٌّ اِلَّا کَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿۱۴﴾

Section 2

15. And these infidels of (Makkah) wait but for one blast after which there will be no respite.

وَمَا یَنْظُرُ هٰۤؤُلَآءِ اِلَّا صَیْحَةً وَّاحِدَةً مَّا لَهَا مِنْ فَوَاقٍ ﴿۱۵﴾

16. And they say mockingly: "O our Lord! Hasten to us our shares (of the torment) before the Day of Reckoning."

وَقَالُوْا رَبَّنَا عَجِّلْ لَّنَا قِطَّنَا قَبْلَ یَوْمِ الْحِسَابِ ﴿۱۶﴾

17. (O My Apostle!) bear patiently their (unreasonbale) talk and remember Our servant David, who was a man of great strength; he was oft-returning to Us in repentance.

اِصْبِرْ عَلٰی مَا یَقُوْلُوْنَ وَاذْکُرْ عَبْدَنَا دَاوٗدَ ذَا الْاَیْدِ ۚ اِنَّهٗۤ اَوَّابٌ ﴿۱۷﴾

18. Verily We made the mountains subservient to him that they glorify Allah with him at sunset and sunrise–

اِنَّا سَخَّرْنَا الْجِبَالَ مَعَهٗ یُسَبِّحْنَ بِالْعَشِیِّ وَالْاِشْرَاقِ ﴿۱۸﴾

19. And the birds, they too gathered together at the time of glorification. They were all obedient to him.

وَالطَّیْرَ مَحْشُوْرَةً ؕ کُلٌّ لَّهٗۤ اَوَّابٌ ﴿۱۹﴾

20. And We strengthened his kingdom, and We gave him Wisdom and a sense of keen judgment.

وَشَدَدْنَا مُلْكَهٗ وَاٰتَيْنٰهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ ﴿٢٠﴾

21. And has the news of the two contending parties in a case come to you, when they jumped the wall of the sanctuary?

وَهَلْ اَتٰىكَ نَبَؤُا الْخَصْمِ ۘ اِذْ تَسَوَّرُوا الْمِحْرَابَ ﴿٢١﴾ وقف لازم

22. And when they entered suddenly upon David, he was afraid of them, they said: "Fear not! we are but two contending parties in a dispute, one of us has wronged the other, so decide between us with truth and be not unjust, and guide us to the right path.

اِذْ دَخَلُوْا عَلٰى دَاوٗدَ فَفَزِعَ مِنْهُمْ قَالُوْا لَا تَخَفْ ۚ خَصْمٰنِ بَغٰى بَعْضُنَا عَلٰى بَعْضٍ فَاحْكُمْ بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَاۤ اِلٰى سَوَآءِ الصِّرَاطِ ﴿٢٢﴾

23. "(The point at issue is that) this is my brother, and he has ninety-nine ewes while I have only one ewe. Now he says: "Hand over even that one to me, and he deals with me harshly in speech."

اِنَّ هٰذَاۤ اَخِيْ ۫ لَهٗ تِسْعٌ وَّتِسْعُوْنَ نَعْجَةً وَّلِيَ نَعْجَةٌ وَّاحِدَةٌ ۫ فَقَالَ اَكْفِلْنِيْهَا وَعَزَّنِيْ فِي الْخِطَابِ ﴿٢٣﴾

24. David said: "Surely he has wronged you in demanding your ewe to add to his ewes. And surely many of the partners wrong each other, except those who believe and do good deeds, and such people are very few." And it suddenly struck David that We had tested him, so he begged forgiveness of his Lord and fell down prostrating in submission and turned to Allah (in sincere devotion).

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ اِلٰى نِعَاجِهٖ ؕ وَاِنَّ كَثِيْرًا مِّنَ الْخُلَطَآءِ لَيَبْغِيْ بَعْضُهُمْ عَلٰى بَعْضٍ اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَقَلِيْلٌ مَّا هُمْ ؕ وَظَنَّ دَاوٗدُ اَنَّمَا فَتَنّٰهُ فَاسْتَغْفَرَ رَبَّهٗ وَخَرَّ رَاكِعًا وَّاَنَابَ ﴿٢٤﴾ السجدة ١٠

25. Then We forgave him that. And verily for him is a nearness to Us and an excellent resort in the Hereafter.

فَغَفَرْنَا لَهٗ ذٰلِكَ ؕ وَاِنَّ لَهٗ عِنْدَنَا لَزُلْفٰى وَحُسْنَ مَاٰبٍ ﴿٢٥﴾

26. O David! Surely We have appointed you (Our) vicegerent in the earth, so judge between men in justice and follow not vain desire lest it may lead you astray from the Path of Allah. Surely those who go astray from the Path of Allah, for them is a grievous torment because they forgot the Day of Reckoning.

يٰدَاوٗدُ اِنَّا جَعَلْنٰكَ خَلِيْفَةً فِي الْاَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيْلِ اللّٰهِ ؕ اِنَّ الَّذِيْنَ يَضِلُّوْنَ عَنْ سَبِيْلِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌۢ بِمَا نَسُوْا يَوْمَ الْحِسَابِ ﴿٢٦﴾ ع [illegible]

Section 3

27. And We did not create the heaven and the earth and what is in-between in vain. This is but the conjecture of the disbelievers. So woe is to the infidels on account of (the torment of) the Fire.

وَمَا خَلَقْنَا السَّمَآءَ وَالْاَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ؕ ذٰلِكَ ظَنُّ الَّذِيْنَ كَفَرُوْا ۚ فَوَيْلٌ لِّلَّذِيْنَ كَفَرُوْا مِنَ النَّارِ ﴿٢٧﴾

28. Shall We treat those who believed and kept doing good deeds at par with those who spread mischief in the earth? Or say shall we make the righteous fare like the wicked?

اَمْ نَجْعَلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ كَالْمُفْسِدِيْنَ فِي الْاَرْضِ ۫ اَمْ نَجْعَلُ الْمُتَّقِيْنَ كَالْفُجَّارِ ﴿٢٨﴾

29. This is a Book that We have sent down to you, Blessed, so that they may ponder over its revelations and that the men of wisdom maybe admonished.

كِتٰبٌ اَنْزَلْنٰهُ اِلَيْكَ مُبٰرَكٌ لِّيَدَّبَّرُوْۤا اٰيٰتِهٖ وَلِيَتَذَكَّرَ اُولُوا الْاَلْبَابِ ﴿٢٩﴾

30. And We gave to David, Solomon for a son. An excellent servant of parts! Surely he was ever-returning to Allah in repentance.

وَوَهَبْنَا لِدَاوٗدَ سُلَيْمٰنَ ؕ نِعْمَ الْعَبْدُ ؕ اِنَّهٗۤ اَوَّابٌ ﴿٣٠﴾

31. When one late afternoon swift prancing horses were presented to him, highest of breeding and swift of foot–

اِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصّٰفِنٰتُ الْجِيَادُ ﴿٣١﴾

32. He said: "I have loved the love of these horses for the Remembrance of my Lord;" then he ordered them to be driven–till they were hidden behind the veil (of dust).

فَقَالَ اِنِّيْۤ اَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّيْ ۚ حَتّٰى تَوَارَتْ بِالْحِجَابِ ﴿٣٢﴾

33. (He ordered): "Bring them back to me." Then he began to pass his hand over their legs and necks.

رُدُّوْهَا عَلَيَّ ؕ فَطَفِقَ مَسْحًا بِالسُّوْقِ وَالْاَعْنَاقِ ﴿٣٣﴾

34. And certainly We put Solomon to the test and set on his throne a lifeless body.

وَلَقَدْ فَتَنَّا سُلَيْمٰنَ وَاَلْقَيْنَا عَلٰى كُرْسِيِّهٖ جَسَدًا ثُمَّ اَنَابَ ﴿٣٤﴾

35. Then he turned to Us in repentance saying: "O my Lord! forgive me, and grant me a Kingdom which none may have after me. Verily You are the Bestower without measure."

قَالَ رَبِّ اغْفِرْ لِيْ وَهَبْ لِيْ مُلْكًا لَّا يَنْۢبَغِيْ لِاَحَدٍ مِّنْۢ بَعْدِيْ ۚ اِنَّكَ اَنْتَ الْوَهَّابُ ﴿٣٥﴾

36. So We made the wind subservient to him, so that it blew gently at his command wherever he desired–

فَسَخَّرْنَا لَهُ الرِّيْحَ تَجْرِيْ بِاَمْرِهٖ رُخَآءً حَيْثُ
اَصَابَ ۝٣٦

37. And We also subjected to him all evil giants (satans), some builders and some divers–

وَالشَّيٰطِيْنَ كُلَّ بَنَّآءٍ وَّغَوَّاصٍ ۝٣٧

38. And the others (who were disobedient) were bound in chains.

وَّاٰخَرِيْنَ مُقَرَّنِيْنَ فِي الْاَصْفَادِ ۝٣٨

39. (O Solomon!) this is Our gift, so you may do favour (by bestowing freely to any one) or retain it with yourself– you will not be called to account.

هٰذَا عَطَآؤُنَا فَامْنُنْ اَوْ اَمْسِكْ بِغَيْرِ
حِسَابٍ ۝٣٩

40. And surely he has a nearness to Us and an excellent resort in the Hereafter.

وَاِنَّ لَهٗ عِنْدَنَا لَزُلْفٰى وَحُسْنَ مَاٰبٍ ۝٤٠

Section 4

41. And remember Our servant Job, when he cried to his Lord: "(Lord!) surely the devil (satan) has caused me much affliction and torment."

وَاذْكُرْ عَبْدَنَآ اَيُّوْبَ اِذْ نَادٰى رَبَّهٗٓ اَنِّيْ
مَسَّنِيَ الشَّيْطٰنُ بِنُصْبٍ وَّعَذَابٍ ۝٤١

42. (It was commanded): "Stamp the ground) with your foot; here is the cool stream of water for bathing and for drinking."

اُرْكُضْ بِرِجْلِكَ هٰذَا مُغْتَسَلٌۢ بَارِدٌ وَّشَرَابٌ ۝٤٢

43. And We gave him back his family as well as the like thereof as a grace from Us, and as an admonition to men of understanding.

وَوَهَبْنَا لَهٗٓ اَهْلَهٗ وَمِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنَّا
وَذِكْرٰى لِاُولِي الْاَلْبَابِ ۝٤٣

44. (And it was commanded): "Take in your hand a handful of twigs and strike therewith and break not your oath." Surely We found him patient and enduring, an excellent servant, ever turning to Us in repentance.

وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِّهٖ وَلَا تَحْنَثْ
اِنَّا وَجَدْنٰهُ صَابِرًا نِعْمَ الْعَبْدُ اِنَّهٗٓ اَوَّابٌ ۝٤٤

45. And remember Our (favourite) servants Abraham, Isaaq and Jacob, who were all men of great might and insight.

وَاذْكُرْ عِبٰدَنَآ اِبْرٰهِيْمَ وَاِسْحٰقَ وَيَعْقُوْبَ
اُولِي الْاَيْدِيْ وَالْاَبْصَارِ ۝٤٥

46. Surely We distinguished them with a distinct speech– that is the remembrance of the abode in the Hereafter.

اِنَّآ اَخْلَصْنٰهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ۝٤٦

47. And surely they are in Our sight the elect, the best of servants.

وَاِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْاَخْيَارِ ۝٤٧

48. And remember Ishmael, and Elisha and Zulkifl. They are all of the best.

وَاذْكُرْ اِسْمٰعِيْلَ وَالْيَسَعَ وَذَا الْكِفْلِ
وَكُلٌّ مِّنَ الْاَخْيَارِ ۝٤٨

49. This is an admonition. And surely for the righteous there is an excellent resort.

هٰذَا ذِكْرٌ وَاِنَّ لِلْمُتَّقِيْنَ لَحُسْنَ مَاٰبٍ ۝٤٩

50. Gardens of eternal spring–all their gates will be opened for them.

جَنّٰتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ الْاَبْوَابُ ۝٥٠

51. Reclining therein on cushions, calling therein for all manner of fruits and drinks.

مُتَّكِـِٕيْنَ فِيْهَا يَدْعُوْنَ فِيْهَا بِفَاكِهَةٍ كَثِيْرَةٍ
وَّشَرَابٍ ۝٥١

52. And beside them will be houris of downcast looks, companions of equal age.

وَعِنْدَهُمْ قٰصِرٰتُ الطَّرْفِ اَتْرَابٌ ۝٥٢

53. This is what you were promised for the Day of Reckoning.

هٰذَا مَا تُوْعَدُوْنَ لِيَوْمِ الْحِسَابِ ۝٥٣

54. Surely this is Our that (gifted) provision which will never be exhausted.

اِنَّ هٰذَا لَرِزْقُنَا مَا لَهٗ مِنْ نَّفَادٍ ۝٥٤

55. This (is but for the righteous)! And surely there will be an evil resort for the contumacious–

هٰذَا وَاِنَّ لِلطّٰغِيْنَ لَشَرَّ مَاٰبٍ ۝٥٥

56. (That is) Hell! they shall enter it, what an evil couch to lie on!

جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ الْمِهَادُ ۝٥٦

57. This is for them– boiling water and pus! (so let them taste it)–

هٰذَا فَلْيَذُوْقُوْهُ حَمِيْمٌ وَّغَسَّاقٌ ۝٥٧

58. And in addition other different torments of the same kind.

وَّاٰخَرُ مِنْ شَكْلِهٖٓ اَزْوَاجٌ ۝٥٨

59. (Lo!) this is another troop of yours seeking to rush in along with you; it will be said no welcome for them, surely they are to burn in the Fire in a strained spot.

هٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًۢا بِهِمْ اِنَّهُمْ صَالُوا
النَّارِ ۝٥٩

60. The followers will say: "(O wrong-doers!) there is no welcome for you. Who have brought forth this torment for us! So most vile is this resting-place."

قَالُوْا بَلْ اَنْتُمْ لَا مَرْحَبًۢا بِكُمْ اَنْتُمْ قَدَّمْتُمُوْهُ
لَنَا فَبِئْسَ الْقَرَارُ ۝٦٠

61. They will say: "O our Lord! whoso (miserable wretch) has brought forth this torment for us, increase unto him the torment twofold in the Fire."

قَالُوْا رَبَّنَا مَنْ قَدَّمَ لَنَا هٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ﴿٦١﴾

62. And they will say: "What is the matter with us? We see not (here) men whom we used to count among the evil ones.

وَقَالُوْا مَا لَنَا لَا نَرٰى رِجَالًا كُنَّا نَعُدُّهُمْ مِّنَ الْاَشْرَارِ ﴿٦٢﴾

63. "Whom we used to ridicule, or are our eyes turned away from them?"

اَتَّخَذْنٰهُمْ سِخْرِيًّا اَمْ زَاغَتْ عَنْهُمُ الْاَبْصَارُ ﴿٦٣﴾

64. That certainly is the truth–this contending with each other of the inmates of Hell.

اِنَّ ذٰلِكَ لَحَقٌّ تَخَاصُمُ اَهْلِ النَّارِ ﴿٦٤﴾

Section 5

65. (O My Apostle!) say you: "I am but a Warner, and there is no God but Allah, the One, the All-Dominant.

قُلْ اِنَّمَا اَنَا مُنْذِرٌ ۖ وَّمَا مِنْ اِلٰهٍ اِلَّا اللّٰهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٥﴾

66. "The Lord of the heavens and the earth and whatever is in-between, the Most-Honoured, the Ever-Forgiving."

رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا الْعَزِيْزُ الْغَفَّارُ ﴿٦٦﴾

67. Say you: "This is a momentous news of great importance–

قُلْ هُوَ نَبَؤٌا عَظِيْمٌ ﴿٦٧﴾

68. "You are turning away from it unheeding!

اَنْتُمْ عَنْهُ مُعْرِضُوْنَ ﴿٦٨﴾

69. "I had no knowledge in respect of the heavenly world when they were disputing.

مَا كَانَ لِيَ مِنْ عِلْمٍ بِالْمَلَاِ الْاَعْلٰى اِذْ يَخْتَصِمُوْنَ ﴿٦٩﴾

70. "Nothing is revealed to me except that I am but a plain Warner."

اِنْ يُّوْحٰى اِلَيَّ اِلَّا اَنَّمَا اَنَا نَذِيْرٌ مُّبِيْنٌ ﴿٧٠﴾

71. (O My Apostle!) recall, when your Lord said to the angels: "I am going to create man from clay.

اِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ خَالِقٌ بَشَرًا مِّنْ طِيْنٍ ﴿٧١﴾

72. "So when I have fashioned him perfectly and breathed into him of My spirit, fall down before him prostrating."

فَاِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِيْ فَقَعُوْا لَهُ سٰجِدِيْنَ ﴿٧٢﴾

73. Then the angels fell down prostrating all of them–

فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اَجْمَعُوْنَ ﴿٧٣﴾

74. Except Iblis. He waxed proud and became of the infidels.

اِلَّا اِبْلِيْسَ ۭ اِسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِيْنَ ﴿٧٤﴾

75. Allah said: "O Iblis! what prevented you from prostrating to him whom I created with My own hands? Have you been stiff-necked, or do you consider yourself exalted above him?"

قَالَ يٰٓاِبْلِيْسُ مَا مَنَعَكَ اَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ۭ اَسْتَكْبَرْتَ اَمْ كُنْتَ مِنَ الْعَالِيْنَ ﴿٧٥﴾

76. He said: "I am better than he. You have made me of fire, and him You have created of clay."

قَالَ اَنَا خَيْرٌ مِّنْهُ ۭ خَلَقْتَنِيْ مِنْ نَّارٍ وَّخَلَقْتَهُ مِنْ طِيْنٍ ﴿٧٦﴾

77. Allah said: "(O you shameless wretch) be off from hence, surely you are rejected.

قَالَ فَاخْرُجْ مِنْهَا فَاِنَّكَ رَجِيْمٌ ﴿٧٧﴾

78. "And surely My curse is on you to the Day of Judgement."

وَّاِنَّ عَلَيْكَ لَعْنَتِيْٓ اِلٰى يَوْمِ الدِّيْنِ ﴿٧٨﴾

79. Iblis said: "(If this be so) then O my Lord! grant me respite till the Day when they are raised (alive from their graves)."

قَالَ رَبِّ فَاَنْظِرْنِيْٓ اِلٰى يَوْمِ يُبْعَثُوْنَ ﴿٧٩﴾

80. Allah said: "Surely you are of the respited ones–

قَالَ فَاِنَّكَ مِنَ الْمُنْظَرِيْنَ ﴿٨٠﴾

81. "Till the Day of an appointed term."

اِلٰى يَوْمِ الْوَقْتِ الْمَعْلُوْمِ ﴿٨١﴾

82. He said: "By Your Honour I shall surely lead them all astray–

قَالَ فَبِعِزَّتِكَ لَاُغْوِيَنَّهُمْ اَجْمَعِيْنَ ﴿٨٢﴾

83. "Except those of Your servants from among them whom You have chosen (for Yourself)."

اِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِيْنَ ﴿٨٣﴾

84. Allah said: "Then I am Truth, and it is the truth I speak.

قَالَ فَالْحَقُّ ۡ وَالْحَقَّ اَقُوْلُ ﴿٨٤﴾

85. "That verily I shall surely fill Hell with you and those among them who follow you–all together."

لَاَمْلَئَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ اَجْمَعِيْنَ ﴿٨٥﴾

86. Say you: "I ask of you no wage for this (Qur'an) nor am I of those who pretend.

قُلْ مَآ اَسْـَٔـلُكُمْ عَلَيْهِ مِنْ اَجْرٍ وَّمَآ اَنَا مِنَ الْمُتَكَلِّفِيْنَ ﴿٨٦﴾

87. "This (Qur'an) is not but an admonition for all the Worlds.

اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ﴿٨٧﴾

88. "And (O infidels!) certainly you will come to know about the news by and by."

وَلَتَعْلَمُنَّ نَبَاَهُ بَعْدَ حِيْنٍ ﴿٨٨﴾

Introduction to Sûrah Az-Zumar

Sûrah Az-Zumar, The Troops, is a Makkan Sûrah with seventy-five verses arranged into eight sections. It was revealed when it had become impossible for the believers to continue living in Makkah. The tenth verse of the Sûrah allows them to migrate to some safe, hospitable land. As a result of this permission a company of Muslims migrated to Habasha, Abyssinia.

The Sûrah begins with the declaration that worship belongs to Allah alone. It goes on to make clear that those who justify their worship of idols on the pretext that they do so in the belief that their idols will bring them nearer to Allah are in manifest error, and that their idol-worship, instead of earning them Allah's pleasure, will bring them His wrath, for He is pleased only with those who render worship to Him alone.

The Sûrah eloquently argues the existence and unity of Allah by urging people to observe the phenomena of nature which in its variety and discipline unmistakably points to the Supreme Creator.

The Sûrah differentiates between two kinds of people, the insincere and the sincere. The first group consists of those who turn to Allah and entreat Him for mercy whenever they face a difficult predicament, but as soon as they get out of it they forget Him and attribute their success to their own skill and intelligence. The second group comprises those who remember Allah in all circumstances, pray to Him for mercy in times of trouble, and give Him gratitude in prosperity.

The Sûrah categorically declares that the disbelievers will never succeed in deceiving or pressurising the Prophet of Allah into giving up his mission and accepting their creed.

The Sûrah ends with emphasising the infinite mercy of Allah and holding out the hope of salvation even to those who have spent their lives in sin and evil if they sincerely repent of their misdeeds and resolve to follow the straight path of true belief and righteous action.

Sûrah 39. Az-Zumar
(The Troops)

اٰیَاتُهَا ٧٥ ٣٩ سُوْرَةُ الزُّمَرِ مَكِّيَّةٌ ٥٩ رُكُوْعَاتُهَا ٨

Revealed at Makkah, 8 Sections, 75 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. The sending-down of this Heavenly Book is from Allah, the Most Honoured the All-Wise.

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ①

2. Surely We have sent down this Book to you with truth, so worship Allah being sincere to him in all devotion.

إِنَّآ أَنْزَلْنَآ إِلَيْكَ الْكِتٰبَ بِالْحَقِّ فَاعْبُدِ اللّٰهَ مُخْلِصًا
لَّهُ الدِّيْنَ ②

3. Beware! sincere exclusive devotion is for Allah alone. And those who have taken other patrons beside Allah (and say): "We worship them not except that they may bring us nearer to Allah." Surely Allah will judge between them concerning things wherein they differ. Surely Allah does not guide one who is a most ungrateful liar.

أَلَا لِلّٰهِ الدِّيْنُ الْخَالِصُ ۚ وَالَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِهٖٓ أَوْلِيَآءَ
مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُوْنَآ إِلَى اللّٰهِ زُلْفٰى ۗ إِنَّ اللّٰهَ
يَحْكُمُ بَيْنَهُمْ فِيْ مَا هُمْ فِيْهِ يَخْتَلِفُوْنَ ۗ إِنَّ اللّٰهَ لَا
يَهْدِيْ مَنْ هُوَ كٰذِبٌ كَفَّارٌ ③

وقف لازم

4. If Allah had willed to take a son to Himself, He would have chosen whom He pleased out of His creation– Glory be to Him! He is Allah the One, the All-Dominant.

لَوْ أَرَادَ اللّٰهُ أَنْ يَّتَّخِذَ وَلَدًا لَّاصْطَفٰى مِمَّا يَخْلُقُ
مَا يَشَآءُ ۚ سُبْحٰنَهٗ ۖ هُوَ اللّٰهُ الْوَاحِدُ الْقَهَّارُ ④

5. He has created the heavens and the earth with truth. He wraps the night over the day and wraps the day over the night, and He has subjected the sun and the moon. Each moving to an appointed term. Do you listen? He it is, the Most-Honoured, the Most-Forgiving.

خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ بِالْحَقِّ ۚ يُكَوِّرُ الَّيْلَ عَلَى
النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى الَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۖ
كُلٌّ يَّجْرِيْ لِأَجَلٍ مُّسَمًّى ۗ أَلَا هُوَ الْعَزِيْزُ الْغَفَّارُ ⑤

6. He created you from a single soul then He made its mate from that. He created for you eight kinds of the cattle in pairs. He creates you in the wombs of your mothers (gradually) from one state to the other, in three-

خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا
وَأَنْزَلَ لَكُمْ مِّنَ الْأَنْعَامِ ثَمٰنِيَةَ أَزْوَاجٍ ۚ يَخْلُقُكُمْ فِيْ
بُطُوْنِ أُمَّهٰتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِيْ
ظُلُمٰتٍ ثَلٰثٍ ۚ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ لَهُ الْمُلْكُ ۖ لَآ إِلٰهَ

fold darkness. This is Allah your Lord, His is the Kingdom. There is none to be worshipped but He. Whither then are you turning away?

إِلَّا هُوَ فَأَنَّىٰ تُصْرَفُونَ ﴿٦﴾

7. If you are ungrateful, then surely Allah is independent of you; and He likes not ingratitude from His servants. And if you are grateful, then He likes it for you. And no one bearing a burden will bear the burden of another. Then you are to return to your Lord, so He shall inform you of the deeds that you used to do. Verily He is Knower of the hidden secrets of the breasts.

إِنْ تَكْفُرُوا فَإِنَّ اللّٰهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضٰى لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرٰى ثُمَّ إِلٰى رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾

8. And when any trouble befalls man, he cries to his Lord turning to him in all sincerity, then when He grants him any favour from Himself, he forgets the trouble for which he had been calling upon Him before, and he sets up equals to Allah in order to lead astray (others) from His Path. (O My Apostle!) say (to him): "Enjoy your infidelity for a short while. Surely you are of the companions of the Fire."

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلّٰهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحٰبِ النَّارِ ﴿٨﴾

9. Well! is he who spends the hours of night in devout worship, some time prostrating himself, some time standing in prayer, (and yet) fearing the Hereafter and hoping for the Mercy of his Lord (like the wicked infidel)? Say you: "Can those who know and those who know not, be equal to? Nay, but it is only those gifted with wisdom who receive admonition."

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ ﴿٩﴾

ع ١٥

Section 2

10. Say you to My servants: "O you who believe! keep fearing your Lord, (and remember that) for those who have done good in this world there is

قُلْ يٰعِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هٰذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللّٰهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصّٰبِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾

a good reward. And Allah's earth is very vast. Surely those who are patiently steadfast (in adversity and distress) will truly be paid their reward without measure."

11. Say you: "I am commanded to worship Allah, making obedience purely for Him–

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللّٰهَ مُخْلِصًا لَهُ الدِّينَ ﴿١١﴾

12. "And I am commanded to be the first of Muslims (who submit to Allah)."

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٢﴾

13. Say you: "If I am disobedient I too fear the torment of a Mighty Day from my Lord."

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣﴾

14. Say, "It is Allah I worship, making my devotion pure for Him–"

قُلِ اللّٰهَ أَعْبُدُ مُخْلِصًا لَهُ دِينِي ﴿١٤﴾

15. "(So you:) Worship what you like beside Him." Say you: "The real losers are those who shall have lost their own souls as well as their households on the Day of Judgement." Listen! that is indeed an evident loss.

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخٰسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيٰمَةِ أَلَا ذٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١٥﴾

16. For such (ill-fated ones) will be flames of fire from above and flames of fire from beneath. With this (painful torment) Allah warns His servants. O My servants! keep fearing Me alone.

لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ذٰلِكَ يُخَوِّفُ اللّٰهُ بِهِ عِبَادَهُ يٰعِبَادِ فَاتَّقُونِ ﴿١٦﴾

17. And those who shun the worship of the devil and lean towards Allah in repentance (sincerely) for them is the glad-tidings. So proclaim you glad-tidings to My servants.

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللّٰهِ لَهُمُ الْبُشْرٰى فَبَشِّرْ عِبَادِ ﴿١٧﴾

18. Who listen to the Word most attentively, then follow the best of it. These are the ones whom Allah has guided, and these are men of wisdom.

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولٰئِكَ الَّذِينَ هَدٰىهُمُ اللّٰهُ وَأُولٰئِكَ هُمْ أُولُوا الْأَلْبَابِ ﴿١٨﴾

19. Well, as for him against whom the sentence of torment is justly decreed- can you then deliver him who is in the Fire?

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ ﴿١٩﴾

20. Of course, those who kept fearing their Lord, for them are lofty palaces raised upon lofty palaces, with running streams beneath. It is the Promise of Allah and Allah fails not in His Promise.

لٰكِنِ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّنْ فَوْقِهَا
غُرَفٌ مَّبْنِيَّةٌ ۙ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۬ وَعْدَ
اللّٰهِ ۭ لَا يُخْلِفُ اللّٰهُ الْمِيْعَادَ ﴿٢٠﴾

21. Do you not see that verily Allah sends down water from the sky, then He causes it to issue from the springs of the earth, and thereby causes to grow crops of varying colours, then it begins to dry up and you see it turn yellow, then He reduces it to chaff. Surely in this (marvel of Nature) is an admonition for men of understanding.

اَلَمْ تَرَ اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَاۗءِ مَاۗءً فَسَلَكَهٗ
يَنَابِيْعَ فِي الْاَرْضِ ثُمَّ يُخْرِجُ بِهٖ زَرْعًا مُّخْتَلِفًا
اَلْوَانُهٗ ثُمَّ يَهِيْجُ فَتَرٰىهُ مُصْفَرًّا ثُمَّ يَجْعَلُهٗ حُطَامًا ۭ
اِنَّ فِيْ ذٰلِكَ لَذِكْرٰى لِاُولِي الْاَلْبَابِ ﴿٢١﴾

Section 3

22. Well, the (blessed) one whose breast Allah has opened for Islam, follows but the light from his Lord. So woe to those hard-hearted ones who are not stirred by the Remembrance of Allah. These are lost in clear error.

اَفَمَنْ شَرَحَ اللّٰهُ صَدْرَهٗ لِلْاِسْلَامِ فَهُوَ عَلٰي نُوْرٍ
مِّنْ رَّبِّهٖ ۭ فَوَيْلٌ لِّلْقٰسِيَةِ قُلُوْبُهُمْ مِّنْ ذِكْرِ اللّٰهِ ۭ
اُولٰۗىِٕكَ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٢٢﴾

23. Allah has revealed the Best discourse, that is the Book whose verses are alike, in meaning and fairness repeated over and over again, and the bodies of those who fear Allah shudder (at its recital); then their bodies and hearts soften to the remembrance of Allah. This is the guidance of Allah, He guides therewith whom He will. And he whom Allah sends astray, then none is there to guide him aright.

اَللّٰهُ نَزَّلَ اَحْسَنَ الْحَدِيْثِ كِتٰبًا مُّتَشَابِهًا
مَّثَانِيَ ڰ تَقْشَعِرُّ مِنْهُ جُلُوْدُ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ ۚ
ثُمَّ تَلِيْنُ جُلُوْدُهُمْ وَقُلُوْبُهُمْ اِلٰى ذِكْرِ اللّٰهِ ۭ
ذٰلِكَ هُدَى اللّٰهِ يَهْدِيْ بِهٖ مَنْ يَّشَاۗءُ ۭ وَمَنْ
يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ﴿٢٣﴾

24. Well, (most wretched is) he who will shield himself with his bare face against the severe torment on the Day of Resurrection. And it will be said to the wrongdoers: "Taste (now) that which you used to earn."

اَفَمَنْ يَّتَّقِيْ بِوَجْهِهٖ سُوْۗءَ الْعَذَابِ يَوْمَ الْقِيٰمَةِ ۭ
وَقِيْلَ لِلظّٰلِمِيْنَ ذُوْقُوْا مَا كُنْتُمْ تَكْسِبُوْنَ ﴿٢٤﴾

25. Those who have passed before them used to deny, so the torment came upon them from whence they could not even perecive.

كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَاَتٰىهُمُ الْعَذَابُ
مِنْ حَيْثُ لَا يَشْعُرُوْنَ ﴿٢٥﴾

26. So Allah made them taste disgrace and humiliation in the life of the world, and surely the torment of the Hereafter is greater still–would that they knew!

فَاَذَاقَهُمُ اللّٰهُ الْخِزْيَ فِي الْحَيٰوةِ الدُّنْيَا ۚ وَ
لَعَذَابُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿٢٦﴾

وقف لازم

27. And surely We have set forth for people in this Qur'an examples of every sort in order that they may receive admonition.

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِيْ هٰذَا الْقُرْاٰنِ مِنْ كُلِّ
مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٢٧﴾

28. And We have given (them) the Qur'an in the Arabic tongue, wherein there is no crookedness, in order that they may fear Allah.

قُرْاٰنًا عَرَبِيًّا غَيْرَ ذِيْ عِوَجٍ لَّعَلَّهُمْ يَتَّقُوْنَ ﴿٢٨﴾

29. Allah sets forth a parable: there is a slave belonging to many partners who are very rude, and there is another slave who belongs wholly to one master. Are both of them alike in condition? All Praise to Allah! but most of them know not (this truth).

ضَرَبَ اللّٰهُ مَثَلًا رَّجُلًا فِيْهِ شُرَكَاۗءُ مُتَشٰكِسُوْنَ
وَرَجُلًا سَلَمًا لِّرَجُلٍ ۭ هَلْ يَسْتَوِيٰنِ مَثَلًا ۭ اَلْحَمْدُ
لِلّٰهِ ۭ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿٢٩﴾

30. Surely you are to die, and they too are to die.

اِنَّكَ مَيِّتٌ وَّاِنَّهُمْ مَّيِّتُوْنَ ﴿٣٠﴾ۡ

31. Then surely on the Day of Resurrection you all will contend among yourselves in the Presence of your Lord.

ثُمَّ اِنَّكُمْ يَوْمَ الْقِيٰمَةِ عِنْدَ رَبِّكُمْ
تَخْتَصِمُوْنَ ﴿٣١﴾

Section 4

32. Who is then a greater wrongdoer than he who forges a lie against Allah, and denies the Truth when it comes to him. Is there not in Hell the abode for the infidels?

فَمَنْ اَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللّٰهِ وَكَذَّبَ
بِالصِّدْقِ اِذْ جَآءَهٗ ؕ اَلَيْسَ فِيْ جَهَنَّمَ مَثْوًى
لِّلْكٰفِرِيْنَ ﴿٣٢﴾

33. And he who has brought the Truth and those who testified to the Truth– these are the (pious and) God-fearing.

وَالَّذِيْ جَآءَ بِالصِّدْقِ وَصَدَّقَ بِهٖٓ اُولٰٓئِكَ هُمُ
الْمُتَّقُوْنَ ﴿٣٣﴾

34. And they shall have with their Lord what they desire. That is the reward of the righteous.

لَهُمْ مَّا يَشَآءُوْنَ عِنْدَ رَبِّهِمْ ؕ ذٰلِكَ جَزٰٓؤُا
الْمُحْسِنِيْنَ ﴿٣٤﴾

35. That Allah may cover up therewith the worst of their deeds and may bestow on them their recompense for the best of the works that they used to do.

لِيُكَفِّرَ اللّٰهُ عَنْهُمْ اَسْوَاَ الَّذِيْ عَمِلُوْا وَيَجْزِيَهُمْ
اَجْرَهُمْ بِاَحْسَنِ الَّذِيْ كَانُوْا يَعْمَلُوْنَ ﴿٣٥﴾

36. Is not Allah Sufficient for His servant (Certainly He is.)? And yet these (fools) frighten you with other gods besides Allah. And he whom Allah leaves to stray, there is then no guide for him.

اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ ؕ وَيُخَوِّفُوْنَكَ
بِالَّذِيْنَ مِنْ دُوْنِهٖ ؕ وَمَنْ يُّضْلِلِ اللّٰهُ
فَمَا لَهٗ مِنْ هَادٍ ﴿٣٦﴾

37. And whom Allah guides aright, there is then none to mislead him. Is not Allah the Most Mighty, (and) the Lord of Retribution?

وَمَنْ يَّهْدِ اللّٰهُ فَمَا لَهٗ مِنْ مُّضِلٍّ ؕ اَلَيْسَ
اللّٰهُ بِعَزِيْزٍ ذِي انْتِقَامٍ ﴿٣٧﴾

38. And if you ask them: "Who has created the heavens and the earth?" They will surely say: "It is Allah." Say you: "Tell me then that those whom you worship beside Allah–if Allah intended any harm to me, could they remove that harm, or if Allah intended some mercy to me, could they withhold the Mercy of Allah?" Say you: "Allah is Sufficient for me, in Him alone do the trusting ones put their trust."

وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَ
الْاَرْضَ لَيَقُوْلُنَّ اللّٰهُ ؕ قُلْ اَفَرَءَيْتُمْ
مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اِنْ اَرَادَنِيَ
اللّٰهُ بِضُرٍّ هَلْ هُنَّ كٰشِفٰتُ ضُرِّهٖٓ اَوْ اَرَادَنِيْ
بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكٰتُ رَحْمَتِهٖ ؕ
قُلْ حَسْبِيَ اللّٰهُ ؕ عَلَيْهِ يَتَوَكَّلُ
الْمُتَوَكِّلُوْنَ ﴿٣٨﴾

39. Say you: "O my people! go on working in your place, I shall keep doing my work, soon you will come to know (that)–

قُلْ يٰقَوْمِ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ اِنِّيْ عَامِلٌ ۚ
فَسَوْفَ تَعْلَمُوْنَ ﴿٣٩﴾

40. "On whom comes a torment that will humiliate him, and who it is on whom descends a lasting torment."

مَنْ يَّاْتِيْهِ عَذَابٌ يُّخْزِيْهِ وَيَحِلُّ عَلَيْهِ
عَذَابٌ مُّقِيْمٌ ﴿٤٠﴾

41. (O My Apostle!) surely We have sent down to you this Book for (the guidance of)people with truth. So he who accepts guidance does so for his own good; and whoso goes astray, he strays only to mislead himself; and you are not responsible for these (ill-fated ones).

اِنَّآ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ لِلنَّاسِ بِالْحَقِّ ۚ
فَمَنِ اهْتَدٰى فَلِنَفْسِهٖ ۚ وَمَنْ ضَلَّ فَاِنَّمَا
يَضِلُّ عَلَيْهَا ۚ وَمَآ اَنْتَ عَلَيْهِمْ
بِوَكِيْلٍ ﴿٤١﴾

Section 5

42. Allah! He takes away the souls (of men) at the time of death, and of those whose time of death has not yet arrived, in their state of sleep; then He withholds the souls on whom He decrees death and the other souls He returns till an appointed term. Surely herein are signs (of His Might) for those who reflect.

اَللّٰهُ يَتَوَفَّى الْاَنْفُسَ حِيْنَ مَوْتِهَا وَالَّتِيْ لَمْ
تَمُتْ فِيْ مَنَامِهَا ۚ فَيُمْسِكُ الَّتِيْ قَضٰى
عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْاُخْرٰٓى اِلٰٓى اَجَلٍ
مُّسَمًّى ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ
يَّتَفَكَّرُوْنَ ﴿٤٢﴾

43. Have they taken intercessors besides Allah? Say you: "What! even if those (supposed intercessors) do not own anything, nor have they any sense of reason and understanding?"

اَمِ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ شُفَعَآءَ ؕ قُلْ اَوَلَوْ
كَانُوْا لَا يَمْلِكُوْنَ شَيْئًا وَّلَا يَعْقِلُوْنَ ﴿٤٣﴾

44. Say you: "All intercession rests with Allah alone. To Him alone belongs the Kingdom of the heavens and the earth. Then you are to be brought back to Him in the end."

قُلْ لِّلّٰهِ الشَّفَاعَةُ جَمِيْعًا ؕ لَهٗ مُلْكُ السَّمٰوٰتِ
وَالْاَرْضِ ؕ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ﴿٤٤﴾

45. And when mention is made of Allah alone, the hearts of those who believe not in the Hereafter are straitened; and when others besides Him are mentioned–they rejoice thereat.

وَاِذَا ذُكِرَ اللّٰهُ وَحْدَهُ اشْمَاَزَّتْ قُلُوْبُ
الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ ۚ وَاِذَا ذُكِرَ
الَّذِيْنَ مِنْ دُوْنِهٖٓ اِذَا هُمْ يَسْتَبْشِرُوْنَ ﴿٤٥﴾

46. Say you: "O Allah! O Creator of the heavens and the earth! O Knower of the hidden and the seen! You alone will judge between Your servants concerning matters in which they differ."

قُلِ اللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ عٰلِمَ
الْغَيْبِ وَالشَّهَادَةِ اَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيْ
مَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ﴿٤٦﴾

47. And were the wrongdoers to possess all that there is in the earth and with it as much more, they would surely seek to offer it as ransom against the evil torment on the Day of Resurrection. And (that Day) there will become apparent to them from Allah that which they had not even imagined.

وَلَوْ اَنَّ لِلَّذِيْنَ ظَلَمُوْا مَا فِى الْاَرْضِ جَمِيْعًا
وَّمِثْلَهٗ مَعَهٗ لَافْتَدَوْا بِهٖ مِنْ سُوْٓءِ الْعَذَابِ يَوْمَ
الْقِيٰمَةِ ۭ وَبَدَا لَهُمْ مِّنَ اللّٰهِ مَا لَمْ يَكُوْنُوْا
يَحْتَسِبُوْنَ ﴿۴۷﴾

48. And there will become apparent to them the evil works that they had themselves earned and there will encompass them that (torment) which they used to mock at.

وَبَدَا لَهُمْ سَيِّاٰتُ مَا كَسَبُوْا وَحَاقَ بِهِمْ مَّا
كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿۴۸﴾

49. So when any trouble reaches man, he calls on Us; then when We grant him any favour from Us, he says: "This favour has been given to me because of a certain knowledge (of my own)." Nay, it is only a trial, but most people know it not.

فَاِذَا مَسَّ الْاِنْسَانَ ضُرٌّ دَعَانَا ۡ ثُمَّ اِذَا خَوَّلْنٰهُ
نِعْمَةً مِّنَّا ۙ قَالَ اِنَّمَآ اُوْتِيْتُهٗ عَلٰى عِلْمٍ ۭ بَلْ هِىَ
فِتْنَةٌ وَّلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿۴۹﴾

50. So said those before them, but (when We seized them) of no avail to them was what (riches and wealth) they used to earn.

قَدْ قَالَهَا الَّذِيْنَ مِنْ قَبْلِهِمْ فَمَآ اَغْنٰى عَنْهُمْ مَّا
كَانُوْا يَكْسِبُوْنَ ﴿۵۰﴾

51. So they had to bear the brunt of what evil deeds they had done. And those who have done wrong from among them, will also have to face the punishment of their evil doings and they cannot outstrip Us.

فَاَصَابَهُمْ سَيِّاٰتُ مَا كَسَبُوْا ۭ وَالَّذِيْنَ ظَلَمُوْا
مِنْ هٰٓؤُلَاۗءِ سَيُصِيْبُهُمْ سَيِّاٰتُ مَا كَسَبُوْا ۙ وَمَا
هُمْ بِمُعْجِزِيْنَ ﴿۵۱﴾

52. Do they not know that Allah expands provision for whom He likes and straitens it (for whom He likes). Certainly in this (distribution of provision) are signs of His Wisdom for a people who believe.

اَوَلَمْ يَعْلَمُوْٓا اَنَّ اللّٰهَ يَبْسُطُ الرِّزْقَ لِمَنْ
يَّشَاۗءُ وَيَقْدِرُ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ
يُّؤْمِنُوْنَ ﴿۵۲﴾

٥ع٢

Section 6

53. Say you: "O My servants who have committed excesses against their own souls! despair not of the Mercy

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ
لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ۭ اِنَّ اللّٰهَ يَغْفِرُ

of Allah. Surely Allah forgives all sins altogether. Verily He is the Most-Forgiving, the Ever-Merciful.

الذُّنُوْبَ جَمِيْعًا ۭ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿۵۳﴾

54. "And turn to your Lord (heart and soul) and submit to Him before there comes to you the torment, and then you may not be helped.

وَاَنِيْبُوْٓا اِلٰى رَبِّكُمْ وَاَسْلِمُوْا لَهٗ مِنْ قَبْلِ
اَنْ يَّاْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُوْنَ ﴿۵۴﴾

55. "And follow the excellent discourse that has been sent down to you from your Lord, before there comes to you the torment all at once and you are taken unawares–

وَاتَّبِعُوْٓا اَحْسَنَ مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ مِّنْ
قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ بَغْتَةً وَّاَنْتُمْ لَا
تَشْعُرُوْنَ ﴿۵۵﴾

56. "Lest (at that time) any one should say: 'Alas! for the errors (and short comings) I have been guilty of in repect of Allah! and surely I was but of those who scoffed–'"

اَنْ تَقُوْلَ نَفْسٌ يّٰحَسْرَتٰى عَلٰى مَا فَرَّطْتُّ
فِيْ جَنْۢبِ اللّٰهِ وَاِنْ كُنْتُ لَمِنَ السّٰخِرِيْنَ ﴿۵۶﴾

57. Or he should say: "If Allah had guided me, I would have been of the righteous–"

اَوْ تَقُوْلَ لَوْ اَنَّ اللّٰهَ هَدٰىنِيْ لَكُنْتُ مِنَ
الْمُتَّقِيْنَ ﴿۵۷﴾

58. Or he should say when he sees the torment: "Would that I be given another chance (to return), then I would be of the welldoers."

اَوْ تَقُوْلَ حِيْنَ تَرَى الْعَذَابَ لَوْ اَنَّ لِيْ كَرَّةً
فَاَكُوْنَ مِنَ الْمُحْسِنِيْنَ ﴿۵۸﴾

59. Yes, of course! surely there came to you My Revelations but you denied them and you waxed proud, and you were of those guilty of disbelief.

بَلٰى قَدْ جَاۗءَتْكَ اٰيٰتِيْ فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ
وَكُنْتَ مِنَ الْكٰفِرِيْنَ ﴿۵۹﴾

60. And on the Day of Resurrection you will see those who forged lies against Allah, while their faces are blackened. Is there not in Hell an abode for the stiff-necked?

وَيَوْمَ الْقِيٰمَةِ تَرَى الَّذِيْنَ كَذَبُوْا عَلَى اللّٰهِ
وُجُوْهُهُمْ مُّسْوَدَّةٌ ۭ اَلَيْسَ فِيْ جَهَنَّمَ مَثْوًى
لِّلْمُتَكَبِّرِيْنَ ﴿۶۰﴾

61. And Allah will save the righteous to their place of deliverance–evil will touch them not, nor will they grieve.

وَيُنَجِّي اللّٰهُ الَّذِيْنَ اتَّقَوْا بِمَفَازَتِهِمْ ۡ لَا يَمَسُّهُمُ
السُّوْۗءُ وَلَا هُمْ يَحْزَنُوْنَ ﴿۶۱﴾

62. Allah is the Creator of all things and He is a Guardian over everything.

اَللّٰهُ خَالِقُ كُلِّ شَيْءٍ ۡ وَّهُوَ عَلٰى كُلِّ شَيْءٍ
وَّكِيْلٌ ﴿۶۲﴾

63. For Him alone are the keys of the (treasures of the) heavens and the earth. And those who reject the Revelations from Allah–it is they who are the losers.

لَهٗ مَقَالِيْدُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَالَّذِيْنَ كَفَرُوْا
بِاٰيٰتِ اللّٰهِ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿۶۳﴾

Section 7

64. Say you: "O you ignorant fools! Do you tell me to worship other (god) than Allah?"

قُلْ اَفَغَيْرَ اللّٰهِ تَاْمُرُوْٓنِّيْٓ اَعْبُدُ اَيُّهَا
الْجٰهِلُوْنَ ﴿۶۴﴾

65. And (O Listener!) no doubt it has been revealed to you–and to those who were before you; that if you too were to associate other gods with Allah, surely all your actions would go waste and you too would be of the losers.

وَلَقَدْ اُوْحِيَ اِلَيْكَ وَاِلَى الَّذِيْنَ مِنْ قَبْلِكَ ۚ
لَئِنْ اَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُوْنَنَّ
مِنَ الْخٰسِرِيْنَ ﴿۶۵﴾

66. Nay! but worship Allah alone, and be of those who are grateful (to Him).

بَلِ اللّٰهَ فَاعْبُدْ وَكُنْ مِّنَ الشّٰكِرِيْنَ ﴿۶۶﴾

67. And they did not estimate Allah with the estimation due to Him; whereas (such is His Glory that) on the Day of Judgement the whole earth will be in His control and all the heavens will be rolled up in His right hand. Glory be to Allah! and He is Exalted far above what they associate with Him.

وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ ۖ وَالْاَرْضُ
جَمِيْعًا قَبْضَتُهٗ يَوْمَ الْقِيٰمَةِ وَالسَّمٰوٰتُ
مَطْوِيّٰتٌۢ بِيَمِيْنِهٖ ؕ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا
يُشْرِكُوْنَ ﴿۶۷﴾

68. And the Trumpet shall be blown, when whoever is in the heavens and whoever is in the earth will fall down swooning except those whom Allah pleases (they will not swoon). Then (when) the Trumpet shall be blown again, they shall stand up suddenly staring (in wonder and astonishment).

وَنُفِخَ فِي الصُّوْرِ فَصَعِقَ مَنْ فِي السَّمٰوٰتِ
وَمَنْ فِي الْاَرْضِ اِلَّا مَنْ شَآءَ اللّٰهُ ؕ ثُمَّ نُفِخَ
فِيْهِ اُخْرٰى فَاِذَا هُمْ قِيَامٌ يَّنْظُرُوْنَ ﴿۶۸﴾

69. And the Earth shall glisten in the ray of its Lord and the Book (of deeds) will be laid open and the Prophets and the (other) witnesses will be brought forth and judgement will be given between them with truth and they will not be wronged even a whit.

وَاَشْرَقَتِ الْاَرْضُ بِنُوْرِ رَبِّهَا وَوُضِعَ الْكِتٰبُ
وَجِايْٓءَ بِالنَّبِيّٖنَ وَالشُّهَدَآءِ وَقُضِيَ بَيْنَهُمْ
بِالْحَقِّ وَهُمْ لَا يُظْلَمُوْنَ ﴿۶۹﴾

70. And every one will be paid in full the recompense of what he had done, and Allah knows Best the works they were wont to do.

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ اَعْلَمُ
بِمَا يَفْعَلُوْنَ ﴿۷۰﴾

Section 8

71. And the infidels will be driven towards Hell in groups, until when they come to it, its gates will be opened and the keepers of Hell will ask: "Did not there come to you Apostles from amongst you reciting to you the revelations from your Lord and warning you of the Meeting of this Day of yours?" They will say: "Yes! of course," but the word of torment was already justified on the infidels (in the writ of Fate).

وَسِيْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى جَهَنَّمَ زُمَرًا ؕ حَتّٰٓى
اِذَا جَآءُوْهَا فُتِحَتْ اَبْوَابُهَا وَقَالَ لَهُمْ
خَزَنَتُهَآ اَلَمْ يَاْتِكُمْ رُسُلٌ مِّنْكُمْ يَتْلُوْنَ
عَلَيْكُمْ اٰيٰتِ رَبِّكُمْ وَيُنْذِرُوْنَكُمْ لِقَآءَ يَوْمِكُمْ
هٰذَا ؕ قَالُوْا بَلٰى وَلٰكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ
عَلَى الْكٰفِرِيْنَ ﴿۷۱﴾

72. It will be said to them: "Enter the gates of Hell, to abide therein for ever." How evil then is the abode of the proud!

قِيْلَ ادْخُلُوْٓا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ۚ
فَبِئْسَ مَثْوَى الْمُتَكَبِّرِيْنَ ﴿۷۲﴾

73. And those who had kept fearing their Lord throughout life, will be led towards Paradise in groups, till when they come to it, the gates of Paradise would already stand open and the keepers of Paradise will say to them: "Peace be upon you! you were excellent! so enter the Paradise , to abide herein for ever."

وَسِيْقَ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ اِلَى الْجَنَّةِ زُمَرًا ؕ
حَتّٰٓى اِذَا جَآءُوْهَا وَفُتِحَتْ اَبْوَابُهَا وَقَالَ
لَهُمْ خَزَنَتُهَا سَلٰمٌ عَلَيْكُمْ طِبْتُمْ
فَادْخُلُوْهَا خٰلِدِيْنَ ﴿۷۳﴾

74. And those (fortunate ones) will say: "All Praise be to Allah, the Most High, Who has fulfilled His Promise to us, and made us inherit this (holy) land, so that we may dwell in the Paradise wherever we will. Excellent, then, is the reward of the workers."

وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْ صَدَقَنَا وَعْدَهٗ
وَاَوْرَثَنَا الْاَرْضَ نَتَبَوَّاُ مِنَ الْجَنَّةِ حَيْثُ
نَشَآءُ ۚ فَنِعْمَ اَجْرُ الْعٰمِلِيْنَ ﴿۷۴﴾

75. And (O My Apostle!) you will see the angels surrounding the Mighty Throne glorifying their Most Illustrious Lord with His Praise. And Judgement will be pronounced between them with truth, and it will be said: "All Praise be to Allah, the Lord of all the Worlds."

وَتَرَى الْمَلٰٓئِكَةَ حَآفِّيْنَ مِنْ حَوْلِ الْعَرْشِ
يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ ۚ وَقُضِيَ بَيْنَهُمْ
بِالْحَقِّ وَقِيْلَ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿۷۵﴾

Introduction to Sûrah Al-Mo'min

Sûrah Al-Mo'min, The Believer, is a Makkan Sûrah with eighty-five verses arranged into nine sections.

It is also known as Sûrah Ghafir, The Forgiver.

The Sûrah begins with a forceful declaration that the Qur'an is the Word of that Supreme Being Who possesses infinite power and knowledge, boundless mercy and generosity, accepts sincere penitence of the repentant, and forgives sins of the remorseful sinners.

The Sûrah urges the Prophet not to take to heart the disbelievers' absurd and unfair response to his preaching, nor to feel sorry for them, for if they persist in their rejection of Allah's guidance, they will certainly meet the same terrible fate that descended on those earlier nations which defied Allah's injunctions and persecuted His prophets. The Sûrah makes it clear that these disbelievers, by refusing to give obedience to Allah, only deprive themselves of Allah's mercy and pleasure, and that they do not cause any harm to Him, for He does not need any praise from them. The angels, the Sûrah continues, glorify Allah and pray for His righteous servants at all hours.

The Sûrah then gives an account of certain events from the history of Israelites. When the Pharaoh called a meeting of his high officials to explain to them the inevitable consequences of Prophet Moses' mission and the necessity of killing him before he could succeed in his aim, one of the Copts who had concealed his conversion to Moses' religion thought it was time to speak out and proclaim the truth. So he paid a forceful, eloquent tribute to Moses, attested to the truth of his message and warned the Pharaoh of the consequences of his evil designs. The Pharaoh and his advisors ignored the advice and warning of the man who loved his people, but they could not avert the doom which he feared would strike them.

The Sûrah closes with a warning to the Makkan disbelievers that they, too, are heading towards a terrible catastrophe.

Sûrah 40. Al-Mo'min
(The Believer)

آياتها ٨٥ ﴿٤٠ سُورَةُ الْمُؤْمِنِ مَكِّيَّةٌ ٦٠﴾ رُكُوعَاتُهَا ٩

Revealed at Makkah, 9 Sections, 85 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Ha. Mim.	حٰمٓ ﴿١﴾
2. This Heavenly Book is sent down from Allah, the Almighty, the All-Knowing–	تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْعَلِيْمِ ﴿٢﴾
3. (Allah!) the Forgiver of sins, Acceptor of repentance, Severe in punishment, Bestower of bounty and grace. There is no God but He. To Him is the final return of all.	غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيْدِ الْعِقَابِ ذِي الطَّوْلِ لَآ اِلٰهَ اِلَّا هُوَ اِلَيْهِ الْمَصِيْرُ ﴿٣﴾
4. None disputes respecting the Revelations of Allah but the infidels; so let not their moving about struttingly in the cities deceive you.	مَا يُجَادِلُ فِيْٓ اٰيٰتِ اللّٰهِ اِلَّا الَّذِيْنَ كَفَرُوْا فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِي الْبِلَادِ ﴿٤﴾
5. Before them the people of Noah and many other communities after them denied their Prophets; and every nation desired to seize its Apostle, and kept disputing with false arguments in order to confute the Truth thereby, so I seized them; how severe then was My torment!	كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّالْاَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ اُمَّةٍ بِرَسُوْلِهِمْ لِيَاْخُذُوْهُ وَجٰدَلُوْا بِالْبَاطِلِ لِيُدْحِضُوْا بِهِ الْحَقَّ فَاَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٥﴾
6. And thus was the Decree of your Lord justified on the infidels that they are the companions of the Fire.	وَكَذٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِيْنَ كَفَرُوْٓا اَنَّهُمْ اَصْحٰبُ النَّارِ ﴿٦﴾
7. The angels who bear the Mighty Throne and those surrounding it, celebrate the praise of their Lord and believe in Him, and beg forgiveness for those who have believed (saying): "O our Lord! You encompass everything in (Your) mercy and knowledge, so forgive those who repent (of	اَلَّذِيْنَ يَحْمِلُوْنَ الْعَرْشَ وَمَنْ حَوْلَهٗ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُوْنَ بِهٖ وَيَسْتَغْفِرُوْنَ لِلَّذِيْنَ اٰمَنُوْا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَّعِلْمًا فَاغْفِرْ لِلَّذِيْنَ تَابُوْا وَاتَّبَعُوْا سَبِيْلَكَ وَقِهِمْ عَذَابَ الْجَحِيْمِ ﴿٧﴾

disbelief) and follow Your Path, and save them from the torment of Hell.

8. "O our Lord! make them enter the Everlasting Gardens, which You have promised them, and to those pardonable righteous of their parents and their wives and their offspring. Surely You are the All-Powerful, the All-Wise–

رَبَّنَا وَاَدْخِلْهُمْ جَنّٰتِ عَدْنِ ِالَّتِیْ وَعَدْتَّهُمْ
وَمَنْ صَلَحَ مِنْ اٰبَآئِهِمْ وَاَزْوَاجِهِمْ وَذُرِّیّٰتِهِمْ ؕ
اِنَّكَ اَنْتَ الْعَزِیْزُ الْحَكِیْمُ ﴿۸﴾

9. "And save them from punishments and he whom You save from punishments this Day, to him You have indeed shown great mercy. And this is it– a mighty achievement."

وَقِهِمُ السَّیِّاٰتِ ؕ وَمَنْ تَقِ السَّیِّاٰتِ یَوْمَئِذٍ
فَقَدْ رَحِمْتَهٗ ؕ وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِیْمُ ﴿۹﴾

Section 2

10. Verily those who disbelieved– it will be cried to them: "Surely the aversion of Allah (to you) is far greater than your own aversion to yourselves this Day, (you remember) when you were called towards the Faith, and you refused to believe."

اِنَّ الَّذِیْنَ كَفَرُوْا یُنَادَوْنَ لَمَقْتُ اللّٰهِ
اَكْبَرُ مِنْ مَّقْتِكُمْ اَنْفُسَكُمْ اِذْ تُدْعَوْنَ اِلَی
الْاِیْمَانِ فَتَكْفُرُوْنَ ﴿۱۰﴾

11. They will say: "O our Lord! You have made us die twice, and You have made us live twice! so now we confess our sins. Is there any way of getting out of the Fire?"

قَالُوْا رَبَّنَاۤ اَمَتَّنَا اثْنَتَیْنِ وَ اَحْیَیْتَنَا
اثْنَتَیْنِ فَاعْتَرَفْنَا بِذُنُوْبِنَا فَهَلْ اِلٰی
خُرُوْجٍ مِّنْ سَبِیْلٍ ﴿۱۱﴾

12. That happened because when Allah alone proclaimed you disbelieved; and if some partners were associated with Him, you readily believed. So the power to command is for Allah, the Most High, the Supreme.

ذٰلِكُمْ بِاَنَّهٗۤ اِذَا دُعِیَ اللّٰهُ وَحْدَهٗ كَفَرْتُمْ ۚ
وَاِنْ یُّشْرَكْ بِهٖ تُؤْمِنُوْا ؕ فَالْحُكْمُ لِلّٰهِ الْعَلِیِّ
الْكَبِیْرِ ﴿۱۲﴾

13. He it is Who shows you His Revelations and sends down for you provision from heaven. And none receives admonition but he who turns (to Allah) in repentance.

هُوَ الَّذِیْ یُرِیْكُمْ اٰیٰتِهٖ وَ یُنَزِّلُ لَكُمْ مِّنَ
السَّمَآءِ رِزْقًا ؕ وَمَا یَتَذَكَّرُ اِلَّا مَنْ یُّنِیْبُ ﴿۱۳﴾

14. So worship Allah alone in all devotion, making faith pure for Him, even though much the infidels may dislike it.

فَادْعُوا اللّٰهَ مُخْلِصِیْنَ لَهُ الدِّیْنَ وَلَوْ كَرِهَ
الْكٰفِرُوْنَ ﴿۱۴﴾

15. Exalter of ranks, Lord of the Mighty Throne! He sends down the revelation by His Command upon whom He pleases of His servants, so that he may warn of the Day of Meeting–

رَفِیْعُ الدَّرَجٰتِ ذُو الْعَرْشِ ۚ یُلْقِی الرُّوْحَ مِنْ
اَمْرِهٖ عَلٰی مَنْ یَّشَآءُ مِنْ عِبَادِهٖ لِیُنْذِرَ یَوْمَ
التَّلَاقِ ﴿۱۵﴾

16. The Day when they will appear; nothing of their state will be hidden from Allah. Whose is the Kingdom this Day? (None's except) of Allah the One, the Dominant.

یَوْمَ هُمْ بٰرِزُوْنَ ۚ لَا یَخْفٰی عَلَی اللّٰهِ مِنْهُمْ
شَیْءٌ ؕ لِمَنِ الْمُلْكُ الْیَوْمَ ؕ لِلّٰهِ الْوَاحِدِ
الْقَهَّارِ ﴿۱۶﴾

17. Today every soul will be rewarded with what it has earned. No injustice there is (to any one) Today. Surely Allah is Swift in calling to account.

اَلْیَوْمَ تُجْزٰی كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ ؕ لَا ظُلْمَ
الْیَوْمَ ؕ اِنَّ اللّٰهَ سَرِیْعُ الْحِسَابِ ﴿۱۷﴾

18. And warn them (O Prophet!) of the Approaching Day when hearts will heave to the throats, filled with terror. Then there will be for the wrongdoers no friend nor any intercessor whose intercession might be accepted.

وَاَنْذِرْهُمْ یَوْمَ الْاٰزِفَةِ اِذِ الْقُلُوْبُ لَدَی
الْحَنَاجِرِ كٰظِمِیْنَ ؕ مَا لِلظّٰلِمِیْنَ مِنْ حَمِیْمٍ وَّلَا
شَفِیْعٍ یُّطَاعُ ﴿۱۸﴾

19. Allah knows the treacherous eyes and that which the hearts do hide.

یَعْلَمُ خَآئِنَةَ الْاَعْیُنِ وَمَا تُخْفِی الصُّدُوْرُ ﴿۱۹﴾

20. And Allah decides with truth. And those whom they call upon beside Allah cannot decide anything at all. Surely Allah is the All-Hearing, the All-Seeing.

وَاللّٰهُ یَقْضِیْ بِالْحَقِّ ؕ وَالَّذِیْنَ یَدْعُوْنَ مِنْ
دُوْنِهٖ لَا یَقْضُوْنَ بِشَیْءٍ ؕ اِنَّ اللّٰهَ هُوَ
السَّمِیْعُ الْبَصِیْرُ ﴿۲۰﴾

Section 3

21. Have they not travelled in the earth so that they may see how was the end of those who were before them? They were mightier than these in strength and in respect of the traces (they have left) in the earth, but Allah seized them for their sins. And there was none to protect them against Allah.

اَوَلَمْ یَسِیْرُوْا فِی الْاَرْضِ فَیَنْظُرُوْا كَیْفَ
كَانَ عَاقِبَةُ الَّذِیْنَ كَانُوْا مِنْ قَبْلِهِمْ ؕ كَانُوْا
هُمْ اَشَدَّ مِنْهُمْ قُوَّةً وَّاٰثَارًا فِی الْاَرْضِ
فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْ ؕ وَمَا كَانَ لَهُمْ
مِّنَ اللّٰهِ مِنْ وَّاقٍ ﴿۲۱﴾

22. This is because their Apostles used to bring them clear signs but (every time) they refused to believe, so Allah seized them. Surely He is the

ذٰلِكَ بِاَنَّهُمْ كَانَتْ تَّاْتِیْهِمْ رُسُلُهُمْ بِالْبَیِّنٰتِ
فَكَفَرُوْا فَاَخَذَهُمُ اللّٰهُ ؕ اِنَّهٗ قَوِیٌّ شَدِیْدُ
الْعِقَابِ ﴿۲۲﴾

Most Strong, the Most Severe in inflicting punishment.

23. And surely We sent Moses (on him be peace) with Our Signs, and a clear authority–

وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَا وَسُلْطٰنٍ مُّبِيْنٍ ﴿۲۳﴾

24. To Pharaoh, Haman, and Korah, but they said: "(He is only) a magician, a great liar."

اِلٰى فِرْعَوْنَ وَهَامٰنَ وَقَارُوْنَ فَقَالُوْا سٰحِرٌ كَذَّابٌ ﴿۲۴﴾

25. Then when Moses came to those people with the Truth from Us, they said: "Slay the sons of those who have believed with him, and leave their women alive." And every plot of the infidels is but vain.

فَلَمَّا جَآءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوْٓا اَبْنَآءَ الَّذِيْنَ اٰمَنُوْا مَعَهٗ وَاسْتَحْيُوْا نِسَآءَهُمْ وَمَا كَيْدُ الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ ﴿۲۵﴾

26. And Pharaoh said (irritably): "Leave me to slay Moses and let him call his Lord for help. I fear lest he should change your religion or spread mischief in the land."

وَقَالَ فِرْعَوْنُ ذَرُوْنِيْٓ اَقْتُلْ مُوْسٰى وَلْيَدْعُ رَبَّهٗ ۚ اِنِّيْٓ اَخَافُ اَنْ يُّبَدِّلَ دِيْنَكُمْ اَوْ اَنْ يُّظْهِرَ فِي الْاَرْضِ الْفَسَادَ ﴿۲۶﴾

27. And Moses (on him be peace) said: "Surely I seek refuge with my Lord and your Lord from (the evil of) every arrogant disbeliever who believes not in the Day of Reckoning."

وَقَالَ مُوْسٰٓى اِنِّيْ عُذْتُ بِرَبِّيْ وَرَبِّكُمْ مِّنْ كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿۲۷﴾

Section 4

28. And a Muslim, from amongst the family of Pharaoh, who had kept concealed his faith, said: "Would you slay a man simply because he says: 'My Lord is Allah,' whereas surely he has brought to you clear signs from your Lord? (Leave him to himself) if he is really a liar, on him will be the burden of his lie. And if he be truthful (and you cause him any hurt) then surely there shall befall you the torment which he has promised to you. Surely Allah guides not one who is transgressor, and a great liar.

وَقَالَ رَجُلٌ مُّؤْمِنٌ ۖ مِّنْ اٰلِ فِرْعَوْنَ يَكْتُمُ اِيْمَانَهٗٓ اَتَقْتُلُوْنَ رَجُلًا اَنْ يَّقُوْلَ رَبِّيَ اللّٰهُ وَقَدْ جَآءَكُمْ بِالْبَيِّنٰتِ مِنْ رَّبِّكُمْ ۭ وَاِنْ يَّكُ كَاذِبًا فَعَلَيْهِ كَذِبُهٗ ۚ وَاِنْ يَّكُ صَادِقًا يُّصِبْكُمْ بَعْضُ الَّذِيْ يَعِدُكُمْ ۭ اِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿۲۸﴾

29. "O my people! admittedly yours is the kingdom today, (moreover) you have dominance in the land: (but tell me) who will save us from the torment of Allah if it comes upon us?" (On hearing this) Pharaoh said: "I counsel you only that which I think to be right, and I guide you only to the right path of guidance."

يٰقَوْمِ لَكُمُ الْمُلْكُ الْيَوْمَ ظٰهِرِيْنَ فِي الْاَرْضِ فَمَنْ يَّنْصُرُنَا مِنْۢ بَاْسِ اللّٰهِ اِنْ جَآءَنَا ۭ قَالَ فِرْعَوْنُ مَآ اُرِيْكُمْ اِلَّا مَآ اَرٰى وَمَآ اَهْدِيْكُمْ اِلَّا سَبِيْلَ الرَّشَادِ ﴿۲۹﴾

30. And the same Believer said: "O my people! surely I do fear lest there should (also) befall you a day like the day of disaster of former nations–

وَقَالَ الَّذِيْٓ اٰمَنَ يٰقَوْمِ اِنِّيْٓ اَخَافُ عَلَيْكُمْ مِّثْلَ يَوْمِ الْاَحْزَابِ ﴿۳۰﴾

31. "The like of what befell the People of Noah, Aad and Thamud, and the people who came after them. And Allah does not desire injustice to His servants.

مِثْلَ دَاْبِ قَوْمِ نُوْحٍ وَّعَادٍ وَّثَمُوْدَ وَالَّذِيْنَ مِنْۢ بَعْدِهِمْ ۭ وَمَا اللّٰهُ يُرِيْدُ ظُلْمًا لِّلْعِبَادِ ﴿۳۱﴾

32. "And O my people! I fear for you the Day of Hue and Cry of crying and calling–

وَيٰقَوْمِ اِنِّيْٓ اَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿۳۲﴾

33. "A Day when you will flee turning your backs and there will be none to save you from (the torment of) Allah; and he whom Allah sends astray, for him there is none to guide.

يَوْمَ تُوَلُّوْنَ مُدْبِرِيْنَ ۚ مَا لَكُمْ مِّنَ اللّٰهِ مِنْ عَاصِمٍ ۚ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ﴿۳۳﴾

34. "(O my people!) no doubt, there came to you Joseph (before Moses) with clear signs, yet you remained in doubt about what he had brought to you until when he died you started saying that Allah would never send any more Apostle after him. Thus Allah sends astray him who is extravagant and a doubter."

وَلَقَدْ جَآءَكُمْ يُوْسُفُ مِنْ قَبْلُ بِالْبَيِّنٰتِ فَمَا زِلْتُمْ فِيْ شَكٍّ مِّمَّا جَآءَكُمْ بِهٖ ۭ حَتّٰٓى اِذَا هَلَكَ قُلْتُمْ لَنْ يَّبْعَثَ اللّٰهُ مِنْۢ بَعْدِهٖ رَسُوْلًا ۭ كَذٰلِكَ يُضِلُّ اللّٰهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابُ ﴿۳۴﴾

35. (Thus Allah sends astray) those who keep disputing about the Signs of Allah without any (authentic) proof having come to them. (This conduct) is most displeasing in the sight of Allah and in the sight of those who have believed. Thus does Allah set the seal upon the heart of every proud and haughty person.

الَّذِيْنَ يُجَادِلُوْنَ فِيْٓ اٰيٰتِ اللّٰهِ بِغَيْرِ سُلْطٰنٍ اَتٰىهُمْ ۭ كَبُرَ مَقْتًا عِنْدَ اللّٰهِ وَعِنْدَ الَّذِيْنَ اٰمَنُوْا ۭ كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ ﴿۳۵﴾

36. And Pharaoh said: "O Haman! build for me a lofty palace so that I may (mount it up to) reach the ways of access–

وَقَالَ فِرْعَوْنُ يٰهَامٰنُ ابْنِ لِيْ صَرْحًا
لَّعَلِّيْٓ اَبْلُغُ الْاَسْبَابَ ﴿٣٦﴾

37. "The ways leading to the heavens, so that I may have a peep at the God of Moses and undoubtedly I believe him to be a liar." And thus his evil deed was made fair-seeming to Pharaoh and he was kept away from the right path. And the entire plot of Pharaoh was but to lead to his own undoing.

اَسْبَابَ السَّمٰوٰتِ فَاَطَّلِعَ اِلٰٓى اِلٰهِ مُوْسٰى
وَاِنِّيْ لَاَظُنُّهٗ كَاذِبًا ؕ وَكَذٰلِكَ زُيِّنَ
لِفِرْعَوْنَ سُوْٓءُ عَمَلِهٖ وَصُدَّ عَنِ السَّبِيْلِ ؕ
وَمَا كَيْدُ فِرْعَوْنَ اِلَّا فِيْ تَبَابٍ ﴿٣٧﴾

Section 5

38. And the man who believed said: "O my people! Follow me, I shall show to you the path of guidance.

وَقَالَ الَّذِيْٓ اٰمَنَ يٰقَوْمِ اتَّبِعُوْنِ اَهْدِكُمْ
سَبِيْلَ الرَّشَادِ ﴿٣٨﴾

39. "O my people! the life of this world is but a (short-lived) enjoyment, and it is the Hereafter that is the lasting home of peace and of rest.

يٰقَوْمِ اِنَّمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَا مَتَاعٌ ۫ وَّاِنَّ
الْاٰخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾

40. "Whosoever does an evil deed, will be punished only with the like of it, and whosoever works good deeds; whether man or woman, provided he (or she) is a Muslim–then they will enter the Paradise, and they will be given sustenance therein without measure.

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزٰٓى اِلَّا مِثْلَهَا ۚ وَمَنْ
عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ
فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ يُرْزَقُوْنَ فِيْهَا
بِغَيْرِ حِسَابٍ ﴿٤٠﴾

41. "And O my people! mine is an odd case, that I but call you to salvation, and you call me to the Fire.

وَيٰقَوْمِ مَا لِيْٓ اَدْعُوْكُمْ اِلَى النَّجٰوةِ وَتَدْعُوْنَنِيْٓ
اِلَى النَّارِ ﴿٤١﴾

42. "You call me to reject Allah and to associate with Him that of which I have no knowledge at all; and as for me I call you even then to God, who is the Most Venerable, the Most-Forgiving.

تَدْعُوْنَنِيْ لِاَكْفُرَ بِاللّٰهِ وَاُشْرِكَ بِهٖ مَا لَيْسَ
لِيْ بِهٖ عِلْمٌ ۫ وَّاَنَا اَدْعُوْكُمْ اِلَى الْعَزِيْزِ
الْغَفَّارِ ﴿٤٢﴾

43. "The truth is obvious that what you call me to worship has no claim to be called upon in this world nor in the Hereafter and certainly our return is to Allah, and certainly those who transgress are the eventual inmates of the Fire.

لَا جَرَمَ اَنَّمَا تَدْعُوْنَنِيْٓ اِلَيْهِ لَيْسَ لَهٗ دَعْوَةٌ
فِي الدُّنْيَا وَلَا فِي الْاٰخِرَةِ وَاَنَّ مَرَدَّنَآ اِلَى اللّٰهِ
وَاَنَّ الْمُسْرِفِيْنَ هُمْ اَصْحٰبُ النَّارِ ﴿٤٣﴾

44. "So, (O my compatriots!) soon you will remember what I am telling you today. And I commend my entire affair to Allah. Surely Allah is Beholder of His servants."

فَسَتَذْكُرُوْنَ مَآ اَقُوْلُ لَكُمْ ؕ وَاُفَوِّضُ اَمْرِيْٓ اِلَى
اللّٰهِ ؕ اِنَّ اللّٰهَ بَصِيْرٌۢ بِالْعِبَادِ ﴿٤٤﴾

45. Then Allah saved him from the evils which they plotted against him and a grievous torment encompassed the People of Pharaoh from every side.

فَوَقٰىهُ اللّٰهُ سَيِّاٰتِ مَا مَكَرُوْا وَحَاقَ بِاٰلِ فِرْعَوْنَ
سُوْٓءُ الْعَذَابِ ﴿٤٥﴾

46. The Fire of Hell! they are exposed to it every morning and evening; And on the Day the Judgement is set up, it shall be commanded: make the people of Pharaoh enter the severest torment.

اَلنَّارُ يُعْرَضُوْنَ عَلَيْهَا غُدُوًّا وَّعَشِيًّا ۚ وَيَوْمَ
تَقُوْمُ السَّاعَةُ ۫ اَدْخِلُوْٓا اٰلَ فِرْعَوْنَ اَشَدَّ
الْعَذَابِ ﴿٤٦﴾

47. And (what a confounding scene it will be) when they dispute among themselves in Hell and the weak will say to those who used to be arrogant: "Surely we were but your followers, can you then remove from us a portion of the (torment of the) Fire?"

وَاِذْ يَتَحَآجُّوْنَ فِي النَّارِ فَيَقُوْلُ الضُّعَفٰٓؤُا
لِلَّذِيْنَ اسْتَكْبَرُوْٓا اِنَّا كُنَّا لَكُمْ تَبَعًا
فَهَلْ اَنْتُمْ مُّغْنُوْنَ عَنَّا نَصِيْبًا مِّنَ
النَّارِ ﴿٤٧﴾

48. And those who waxed proud will answer: "We are all roasting in the Fire–surely Allah has judged between His servants once for all (there is no altering it now)."

قَالَ الَّذِيْنَ اسْتَكْبَرُوْٓا اِنَّا كُلٌّ فِيْهَآ ۙ اِنَّ
اللّٰهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ﴿٤٨﴾

49. And the inmates of the Fire will say to the guards of the Hell: "Pray to your Lord that He may (somewhat) lighten for us the torment for a day."

وَقَالَ الَّذِيْنَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوْا
رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٤٩﴾

50. They will say (in reply): "Did not there come to you Apostles with clear signs?" They will say: "Yes! of course." The guards will say: "Then you pray (to Allah) yourselves." And in truth the prayering of the infidels is only in vain.

قَالُوْٓا اَوَلَمْ تَكُ تَاْتِيْكُمْ رُسُلُكُمْ
بِالْبَيِّنٰتِ ؕ قَالُوْا بَلٰى ؕ قَالُوْا فَادْعُوْا ۚ وَمَا
دُعٰٓؤُا الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ ﴿٥٠﴾

Section 6

51. Surely We (even now) help Our Apostles, and those who believe, in the life of this world and (shall also help them) on the Day when the witnesses will stand forth to give evidence–

اِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِيْنَ اٰمَنُوْا فِي الْحَيٰوةِ
الدُّنْيَا وَيَوْمَ يَقُوْمُ الْاَشْهَادُ ٥١

52. The Day when their excuses will be of no avail to the wrongdoers and for them will be a curse, and for them will be the evil abode in Hell.

يَوْمَ لَا يَنْفَعُ الظّٰلِمِيْنَ مَعْذِرَتُهُمْ وَلَهُمُ
اللَّعْنَةُ وَلَهُمْ سُوْٓءُ الدَّارِ ٥٢

53. And indeed We gave to Moses the light of guidance, and We made the Children of Israel the inheritors of the Book-

وَلَقَدْ اٰتَيْنَا مُوْسَى الْهُدٰى وَاَوْرَثْنَا بَنِيْٓ
اِسْرَآءِيْلَ الْكِتٰبَ ٥٣

54. Which was a guidance from end to end, and an Admonition to men of understanding.

هُدًى وَّذِكْرٰى لِاُولِي الْاَلْبَابِ ٥٤

55. So (O My Apostle!) bear with steadfastness the oppressions of the infidels, surely the Promise of Allah is true, and keep asking forgiveness for your (imagined) shortcomings and glorify your Lord with praise in the evening and the morning.

فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّاسْتَغْفِرْ
لِذَنْۢبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ
وَالْاِبْكَارِ ٥٥

56. Surely those who dispute about the Revelations of Allah without any authority having come to them– there is nothing in their hearts but an ambition for greatness which they will not be able to achieve. So you should seek refuge in Allah. Surely He is the All-Hearing, the All-Seeing.

اِنَّ الَّذِيْنَ يُجَادِلُوْنَ فِيْٓ اٰيٰتِ اللّٰهِ بِغَيْرِ
سُلْطٰنٍ اَتٰىهُمْ ۙ اِنْ فِيْ صُدُوْرِهِمْ اِلَّا كِبْرٌ مَّا
هُمْ بِبَالِغِيْهِ ۚ فَاسْتَعِذْ بِاللّٰهِ ۭ اِنَّهٗ هُوَ السَّمِيْعُ
الْبَصِيْرُ ٥٦

57. Surely the creation of the heavens and the earth is far greater than the creation of mankind, yet most people know not even this open truth.

لَخَلْقُ السَّمٰوٰتِ وَالْاَرْضِ اَكْبَرُ مِنْ خَلْقِ
النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ٥٧

58. And (in the same way) the blind and the seeing are not alike and (in the same way) the believing righteous and the evildoers are not alike. You reflect but very little.

وَمَا يَسْتَوِي الْاَعْمٰى وَالْبَصِيْرُ ۙ وَالَّذِيْنَ
اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَلَا الْمُسِيْٓءُ ۭ
قَلِيْلًا مَّا تَتَذَكَّرُوْنَ ٥٨

59. The Hour is certain to come– there is not the least doubt therein– but most people believe not in the Resurrection.

اِنَّ السَّاعَةَ لَاٰتِيَةٌ لَّا رَيْبَ فِيْهَا وَلٰكِنَّ
اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ٥٩

60. And your Lord has said: "Call to Me, I shall answer your prayer." Verily those who are too proud to worship Me, will soon enter Hell despised and disgraced.

وَقَالَ رَبُّكُمُ ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ ۭ اِنَّ
الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ
جَهَنَّمَ دٰخِرِيْنَ ٦٠

Section 7

61. Allah it is Who has made for you the night that you may rest therein and has made the day bright for your seeing. Surely Allah is Gracious to men, but most people give not thanks (for His blessings).

اَللّٰهُ الَّذِيْ جَعَلَ لَكُمُ الَّيْلَ لِتَسْكُنُوْا
فِيْهِ وَالنَّهَارَ مُبْصِرًا ۭ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ
عَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا
يَشْكُرُوْنَ ٦١

62. Such is Allah, your Lord, the Creator of everything. There is none worthy of worship but He. How then are you turned away from the path of Truth?

ذٰلِكُمُ اللّٰهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ ۘ لَآ اِلٰهَ اِلَّا
هُوَ ۡ فَاَنّٰى تُؤْفَكُوْنَ ٦٢

63. Thus are turned away from the right path those (ill-fated ones) who deny the Signs of Allah.

كَذٰلِكَ يُؤْفَكُ الَّذِيْنَ كَانُوْا بِاٰيٰتِ اللّٰهِ
يَجْحَدُوْنَ ٦٣

64. Allah is He Who made the earth a resting-place for you, and the sky as roof, and formed you and made your forms goodly, and provided for you pure things to eat. Such is Allah your Lord (with all His high Attributes). So most blessed is Allah, the Lord of all the Worlds.

اَللّٰهُ الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ قَرَارًا وَّالسَّمَآءَ
بِنَآءً وَّصَوَّرَكُمْ فَاَحْسَنَ صُوَرَكُمْ
وَرَزَقَكُمْ مِّنَ الطَّيِّبٰتِ ۭ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ښ
فَتَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ٦٤

65. He is the Ever-Living, there is none worthy of worship but He. So worship Him making your faith pure for Him. All Praise to Allah, the Lord of all the Worlds.

هُوَ الْحَيُّ لَآ اِلٰهَ اِلَّا هُوَ فَادْعُوْهُ مُخْلِصِيْنَ لَهُ
الدِّيْنَ ۭ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ٦٥

66. Say you: "I have been forbidden to worship those whom you call upon beside Allah (how can I worship these false gods?) when there have come to me clear proofs from my Lord; and I

قُلْ اِنِّيْ نُهِيْتُ اَنْ اَعْبُدَ الَّذِيْنَ تَدْعُوْنَ
مِنْ دُوْنِ اللّٰهِ لَمَّا جَآءَنِيَ الْبَيِّنٰتُ
مِنْ رَّبِّيْ ۡ وَاُمِرْتُ اَنْ اُسْلِمَ لِرَبِّ

have been commanded to submit to the Lord of all the Worlds alone."

الْعٰلَمِيْنَ ﴿۶۶﴾

67. Allah it is Who created you from dust, then from a sperm-drop, then from a lump of flesh, then brought you forth from the mother's womb as a child, then nourished you that you may attain your age of maturity, then kept you alive that you may grow old; and some of you die earlier–and (all this system is for the purpose) that you may reach an appointed term and that haply you may realize (the Might of your Lord).

هُوَ الَّذِيْ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ
ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ
لِتَبْلُغُوْٓا اَشُدَّكُمْ ثُمَّ لِتَكُوْنُوْا شُيُوْخًا ۚ وَ
مِنْكُمْ مَّنْ يُّتَوَفّٰى مِنْ قَبْلُ وَلِتَبْلُغُوْٓا
اَجَلًا مُّسَمًّى وَّلَعَلَّكُمْ تَعْقِلُوْنَ ﴿۶۷﴾

68. He it is Who gives life and causes death: so when He decrees an affair, He only says to it: "Be"! and (Lo!) it becomes.

هُوَ الَّذِيْ يُحْيٖ وَيُمِيْتُ ۚ فَاِذَا قَضٰٓى اَمْرًا
فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ﴿۶۸﴾

Section 8

69. Do you not see those (ignorant fools) who dispute about the Revelations of Allah? Whither are they drifting?

اَلَمْ تَرَ اِلَى الَّذِيْنَ يُجَادِلُوْنَ فِيْٓ اٰيٰتِ
اللّٰهِ ۭ اَنّٰى يُصْرَفُوْنَ ﴿۶۹﴾

70. Those who denied the Book and that with which We sent Our Apostles–soon they will come to know (the consequences of their denial)–

الَّذِيْنَ كَذَّبُوْا بِالْكِتٰبِ وَبِمَآ اَرْسَلْنَا بِهٖ
رُسُلَنَا ۟ۛ فَسَوْفَ يَعْلَمُوْنَ ﴿۷۰﴾

71. When the shackles shall be placed on their necks, and the chains as well. They will be dragged away–

اِذِ الْاَغْلٰلُ فِيْٓ اَعْنَاقِهِمْ وَالسَّلٰسِلُ ۭ
يُسْحَبُوْنَ ﴿۷۱﴾

72. Into the boiling water–then they will be cast into the Fire of Hell to burn.

فِي الْحَمِيْمِ ۙ ثُمَّ فِي النَّارِ يُسْجَرُوْنَ ﴿۷۲﴾

73. Then it will be asked of them: "Where are those whom you used to associate–

ثُمَّ قِيْلَ لَهُمْ اَيْنَ مَا كُنْتُمْ تُشْرِكُوْنَ ﴿۷۳﴾

74. Against Allah?" (In abject despair) they will say: "They are lost from us, nay! rather we did not worship anything before." Thus does Allah lead astray the disbelievers.

مِنْ دُوْنِ اللّٰهِ ۭ قَالُوْا ضَلُّوْا عَنَّا بَلْ لَّمْ
نَكُنْ نَّدْعُوْا مِنْ قَبْلُ شَيْـًٔا ۭ كَذٰلِكَ يُضِلُّ
اللّٰهُ الْكٰفِرِيْنَ ﴿۷۴﴾

75. This (punishment and disgrace) is because you used to rejoice in the earth (at your temporary power) unjustly, and because you used to boast (of your transitory wealth and property).

ذٰلِكُمْ بِمَا كُنْتُمْ تَفْرَحُوْنَ فِي الْاَرْضِ
بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُوْنَ ﴿۷۵﴾

76. Enter now the gates of Hell, you are to abide therein for ever. So most evil is the abode of the haughty and proud.

اُدْخُلُوْٓا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ۚ فَبِئْسَ
مَثْوَى الْمُتَكَبِّرِيْنَ ﴿۷۶﴾

77. So (O My Apostle!) be patient (at their unseemly conduct) surely the Promise of Allah is true. So whether We let you see a part of the torment which We have promised them or whether We lift you to Us before that (they cannot escape their destined end), they will all be returned to Us in the end.

فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ ۚ فَاِمَّا نُرِيَنَّكَ
بَعْضَ الَّذِيْ نَعِدُهُمْ اَوْ نَتَوَفَّيَنَّكَ فَاِلَيْنَا
يُرْجَعُوْنَ ﴿۷۷﴾

78. And surely We sent Apostles before you as well–of them there are some whose mention We have made to you, and there are some others whose mention We have not made to you (in the Holy Qur'an). And it was not for any Apostle to bring any sign without the permission of Allah. So when the Command of Allah comes, the matter will be decided with truth and justice, and then the followers of Falsehood will be utterly lost.

وَلَقَدْ اَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ مِنْهُمْ مَّنْ
قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّنْ لَّمْ نَقْصُصْ
عَلَيْكَ ۭ وَمَا كَانَ لِرَسُوْلٍ اَنْ يَّاْتِيَ بِاٰيَةٍ اِلَّا
بِاِذْنِ اللّٰهِ ۚ فَاِذَا جَاۗءَ اَمْرُ اللّٰهِ قُضِيَ بِالْحَقِّ
وَخَسِرَ هُنَالِكَ الْمُبْطِلُوْنَ ﴿۷۸﴾

Section 9

79. Allah is He Who made for you the cattle so that you may ride on some of them and of some you may eat the meat.

اَللّٰهُ الَّذِيْ جَعَلَ لَكُمُ الْاَنْعَامَ لِتَرْكَبُوْا مِنْهَا
وَمِنْهَا تَاْكُلُوْنَ ﴿۷۹﴾

80. And for you there are in them all manner of benefits, and one benefit among them is that you may ride on them to attain the goal of your destination that you have in mind and on these cattle and on boats you are borne.

وَلَكُمْ فِيْهَا مَنَافِعُ وَلِتَبْلُغُوْا عَلَيْهَا حَاجَةً
فِيْ صُدُوْرِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ
تُحْمَلُوْنَ ﴿۸۰﴾

81. And He shows you His Signs; which then of the Signs of Allah will you deny?

وَيُرِيْكُمْ اٰيٰتِهٖ ۖ فَاَىَّ اٰيٰتِ اللّٰهِ تُنْكِرُوْنَ ﴿٨١﴾

82. Have these rejectors not travelled in the earth so that they may see how was the end of those rejectors who passed away before them? Those people were more numerous than these and mightier in strength and in the traces they left behind in the land, but all that wealth which they amassed was of no avail to them.

اَفَلَمْ يَسِيْرُوْا فِى الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ
عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ كَانُوْۤا اَكْثَرَ
مِنْهُمْ وَاَشَدَّ قُوَّةً وَّاٰثَارًا فِى الْاَرْضِ
فَمَاۤ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَ ﴿٨٢﴾

83. So when their Apostles came to them with clear arguments they denied the Truth, and they remained joyous in the worldly knowledge they possessed, and (at last) there recoiled on them that which they used to mock at.

فَلَمَّا جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَرِحُوْا
بِمَا عِنْدَهُمْ مِّنَ الْعِلْمِ وَحَاقَ بِهِمْ مَّا كَانُوْا
بِهٖ يَسْتَهْزِءُوْنَ ﴿٨٣﴾

84. Then when they beheld Our torment, they said: "We believe in only One Allah, and we reject those gods whom we used to associate with Him before."

فَلَمَّا رَاَوْا بَاْسَنَا قَالُوْۤا اٰمَنَّا بِاللّٰهِ وَحْدَهٗ
وَكَفَرْنَا بِمَا كُنَّا بِهٖ مُشْرِكِيْنَ ﴿٨٤﴾

85. But their belief was of no avail to them when they had actually seen Our torment with their own eyes. Such is the law with Allah in force in respect of His servants (from the first); and the disbelievers remained utterly lost at that time

فَلَمْ يَكُ يَنْفَعُهُمْ اِيْمَانُهُمْ لَمَّا رَاَوْا بَاْسَنَا ؕ
سُنَّتَ اللّٰهِ الَّتِىْ قَدْ خَلَتْ فِىْ عِبَادِهٖ ۚ
وَخَسِرَ هُنَالِكَ الْكٰفِرُوْنَ ﴿٨٥﴾

Introduction to Sûrah Ha-Mim Sajdah

Sûrah Ha-Mim Sajdah, The Adoration, is a Makkan Sûrah with fifty-four verses arranged into six sections. It is also known as Sûrah Fussalat, Explained in Detail.

This Sûrah was revealed sometime after Hadhrat Umar Faruq and Hadhrat Hamza had embraced Islam. The conversion of these valiant and dauntless persons was seen by the Quraish as a great blow to their prestige. So the chiefs of the Quraish met to consider the situation. After the meeting Utba bin Rabi'a went to the Prophet ﷺ to make some kind of deal with him. In answer to his eloquent speech and promise of material rewards the Prophet of Allah recited this Sûrah.

The Sûrah once again sets out the basic principles of Islam and answers the disbelievers' objections to the unity of Allah and the authenticity of the Qur'an as the revealed Word of Allah.

After giving satisfactory answers to their objections, the Sûrah warns them to stop their vituperative campaign against the Prophet if they wish to escape the fate of earlier aberrant nations. These rebellious peoples, the Sûrah informs them, were not weak and poor but very strong, affluent societies of their time; however, when their persecution of their prophets crossed all limits, their power and prosperity could not save them from ruination and extinction.

Turning to the Day of Judgement, the Sûrah declares that on that fateful day, there will be no need to call witnesses to prove the crimes of disbelievers, for their own limbs and organs will speak against them, and they will not be able to dispute the evidence of their own bodies.

The Sûrah also refers to the disbelievers' strategy of making all kinds of noise whenever they found the Prophet or his followers reciting the Qur'an so as to prevent the voice of truth from reaching the ears of the people who wanted to listen to it before accepting or rejecting it.

The Sûrah also appreciates the fortitude of the believers and promises them the favours and blessings of Allah.

The Sûrah also declares that Allah Himself is the guardian of the Qur'an, and that none can distort or corrupt it in any way.

Sûrah 41. Ha-Mim-Sajdah

اٰیَاتُهَا ۵۴ (۴۱) سُوْرَةُ حٰمٓ السَّجْدَةِ مَكِّيَّةٌ (۶۱) رُكُوْعَاتُهَا ۶

Revealed at Makkah, 6 Sections, 54 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Ha. Mim.

حٰمٓ ۝۱

2. This Quran has been sent down from Allah, the Most-Kind, the Ever-Merciful.

تَنْزِيْلٌ مِّنَ الرَّحْمٰنِ الرَّحِيْمِ ۝۲

3. A Book of which the Verses have been explained in detail, a Qur'an in the Arabic tongue, for a people who have knowledge and understanding-

كِتٰبٌ فُصِّلَتْ اٰيٰتُهٗ قُرْاٰنًا عَرَبِيًّا لِّقَوْمٍ يَّعْلَمُوْنَ ۝۳

4. Bearer of glad-tidings and a (timely) warning to mankind; but most of them turned away their faces, and do not listen to it.

بَشِيْرًا وَّنَذِيْرًا ۚ فَاَعْرَضَ اَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُوْنَ ۝۴

5. And those (obstinate ones) said: "Our hearts are (wrapped) in covers from that to which you call us, and our ears are plugged, and there is a veil between us, so you had better do your work, we are also working our way."

وَقَالُوْا قُلُوْبُنَا فِيْٓ اَكِنَّةٍ مِّمَّا تَدْعُوْنَآ اِلَيْهِ وَفِيْٓ اٰذَانِنَا وَقْرٌ وَّمِنْۢ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ اِنَّنَا عٰمِلُوْنَ ۝۵

6. Say you: "I am only a human being (in appearance) like you; but it is revealed to me that your God is one God, so turn towards Him and beg forgiveness from Him. And woe be to the associators.

قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ فَاسْتَقِيْمُوْٓا اِلَيْهِ وَاسْتَغْفِرُوْهُ ۗ وَوَيْلٌ لِّلْمُشْرِكِيْنَ ۝۶

الثلثة

7. "Who pay not the poor-rate (Zakat) and they are ever disbelievers in the Hereafter.

الَّذِيْنَ لَا يُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ۝۷

8. "Surely those who believe and do good deeds– for them is a reward that shall never be cut off."

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ۝۸

منزل ۶

Section 2

9. Say (to them): "Do you indeed deny Him Who created the earth in two days? And do you set up rivals to Him? He is in truth the Lord of all the Worlds (Who can ever rival Him?).

قُلْ اَئِنَّكُمْ لَتَكْفُرُوْنَ بِالَّذِيْ خَلَقَ الْاَرْضَ فِيْ يَوْمَيْنِ وَتَجْعَلُوْنَ لَهٗٓ اَنْدَادًا ۭ ذٰلِكَ رَبُّ الْعٰلَمِيْنَ ۝۹

10. "And He has planted deep-rooted mountains in the earth rising high above it, and He has placed therein infinite blessings, and has decreed therein provisions (for every kind of creation) in due measure, all in four days; to satisfy alike the needs of all seekers.

وَجَعَلَ فِيْهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبٰرَكَ فِيْهَا وَقَدَّرَ فِيْهَآ اَقْوَاتَهَا فِيْٓ اَرْبَعَةِ اَيَّامٍ ۭ سَوَاۗءً لِّلسَّاۗئِلِيْنَ ۝۱۰

11. "Then He turned towards the heaven, it was only smoke at the time, so He said to it and to the earth: 'Come you (in compliance with the command, for performance of duty) willingly or unwillingly.'" They both submitted: "We come most willingly."

ثُمَّ اسْتَوٰٓى اِلَى السَّمَاۗءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْاَرْضِ ائْتِيَا طَوْعًا اَوْ كَرْهًا ۭ قَالَتَآ اَتَيْنَا طَاۗئِعِيْنَ ۝۱۱

12. "Then He made them seven heavens in two days, and revealed to each heaven a command of its own functions. And We adorned the lower heaven with lamps, and made it well-protected and secure. This entire system is decreed by your Lord, the All-Dominant, the All-Knowing."

فَقَضٰىهُنَّ سَبْعَ سَمٰوَاتٍ فِيْ يَوْمَيْنِ وَاَوْحٰى فِيْ كُلِّ سَمَاۗءٍ اَمْرَهَا ۭ وَزَيَّنَّا السَّمَاۗءَ الدُّنْيَا بِمَصَابِيْحَ ڰ وَحِفْظًا ۭ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ۝۱۲

13. So if they (still) turn away, say you: "I warn you of a blast, (devastating) like the blast which overtook Aad and Thamud before."

فَاِنْ اَعْرَضُوْا فَقُلْ اَنْذَرْتُكُمْ صٰعِقَةً مِّثْلَ صٰعِقَةِ عَادٍ وَّثَمُوْدَ ۝۱۳

14. (Do you remember) when Apostles came to them from before them and behind them (i.e. from every side to instruct them) saying: "Worship none but Allah." They said: "Had our Lord willed (to instruct us in anything) He would have sent down angels for the purpose, so we disbelieve altogether in what you (claim to) have been sent with."

اِذْ جَاۗءَتْهُمُ الرُّسُلُ مِنْۢ بَيْنِ اَيْدِيْهِمْ وَمِنْ خَلْفِهِمْ اَلَّا تَعْبُدُوْٓا اِلَّا اللّٰهَ ۭ قَالُوْا لَوْ شَاۗءَ رَبُّنَا لَاَنْزَلَ مَلٰۗئِكَةً فَاِنَّا بِمَآ اُرْسِلْتُمْ بِهٖ كٰفِرُوْنَ ۝۱۴

15. Then as to the tribe of Aad- they waxed unjustly proud in the earth and said: "Who is mightier in power than we?" What! did they not see that Allah Who created them was mightier in power than they? And they always used to deny Our Revelations.

فَاَمَّا عَادٌ فَاسْتَكْبَرُوْا فِى الْاَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوْا مَنْ اَشَدُّ مِنَّا قُوَّةً ؕ اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِىْ خَلَقَهُمْ هُوَ اَشَدُّ مِنْهُمْ قُوَّةً ؕ وَكَانُوْا بِاٰيٰتِنَا يَجْحَدُوْنَ ﴿١٥﴾

16. So We sent upon them a furious cold wind in their unlucky days so that We might make them taste a disgraceful torment in the life of this world. And the torment of the Hereafter will surely be far more humiliating, and they shall not be helped.

فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا صَرْصَرًا فِىْۤ اَيَّامٍ نَّحِسَاتٍ لِّنُذِيْقَهُمْ عَذَابَ الْخِزْىِ فِى الْحَيٰوةِ الدُّنْيَا ؕ وَلَعَذَابُ الْاٰخِرَةِ اَخْزٰى وَهُمْ لَا يُنْصَرُوْنَ ﴿١٦﴾

17. And as for Thamud, We showed them the right path but they preferred blindness to Our Guidance. So the thunderbolt of a humiliating torment overtook them as a just punishment of the evil deeds they used to do.

وَاَمَّا ثَمُوْدُ فَهَدَيْنٰهُمْ فَاسْتَحَبُّوا الْعَمٰى عَلَى الْهُدٰى فَاَخَذَتْهُمْ صٰعِقَةُ الْعَذَابِ الْهُوْنِ بِمَا كَانُوْا يَكْسِبُوْنَ ﴿١٧﴾

18. And We delivered those who had believed and used to fear (the displeasure of their Lord).

وَنَجَّيْنَا الَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ ﴿١٨﴾

Section 3

19. And (just imagine) the Day when the enemies of Allah shall be gathered together to the Fire (of Hell), then they will be divided (in groups) those who will come first shall be stopped till those coming next should meet them.

وَيَوْمَ يُحْشَرُ اَعْدَآءُ اللّٰهِ اِلَى النَّارِ فَهُمْ يُوْزَعُوْنَ ﴿١٩﴾

20. Until when they come near it (the Reckoning will be set up) their ears and their eyes and their skins will bear witness against them in respect of what they used to do.

حَتّٰۤى اِذَا مَا جَآءُوْهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَاَبْصَارُهُمْ وَجُلُوْدُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿٢٠﴾

21. And they will say to their skins: "Why did you bear witness against us?" They will say: "(We are helpless) Allah has made us speak-(He) Who gave speaking power to everything

وَقَالُوْا لِجُلُوْدِهِمْ لِمَ شَهِدْتُّمْ عَلَيْنَا ؕ قَالُوْۤا اَنْطَقَنَا اللّٰهُ الَّذِىْۤ اَنْطَقَ كُلَّ شَىْءٍ وَّهُوَ خَلَقَكُمْ اَوَّلَ مَرَّةٍ وَّاِلَيْهِ تُرْجَعُوْنَ ﴿٢١﴾

and He it is Who had created you first and to Him you are now to return."

22. And you could not take cover against yourself lest your ears and your eyes and your skins should bear witness against you- rather you imagined that Allah did not at all know about what you used to do.

وَمَا كُنْتُمْ تَسْتَتِرُوْنَ اَنْ يَّشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَاۤ اَبْصَارُكُمْ وَلَا جُلُوْدُكُمْ وَلٰكِنْ ظَنَنْتُمْ اَنَّ اللّٰهَ لَا يَعْلَمُ كَثِيْرًا مِّمَّا تَعْمَلُوْنَ ﴿٢٢﴾

23. And this(false)notion of yours which you had formed about your Lord, has led to your ruin, so you have become of the losers now.

وَذٰلِكُمْ ظَنُّكُمُ الَّذِىْ ظَنَنْتُمْ بِرَبِّكُمْ اَرْدٰىكُمْ فَاَصْبَحْتُمْ مِّنَ الْخٰسِرِيْنَ ﴿٢٣﴾

24. So whether they endure or not it is the Fire that is their abode. And if (at that time) they seek Allah's Pleasure, then none of them shall be granted Allah's Pleasure.

فَاِنْ يَّصْبِرُوْا فَالنَّارُ مَثْوًى لَّهُمْ ۚ وَاِنْ يَّسْتَعْتِبُوْا فَمَا هُمْ مِّنَ الْمُعْتَبِيْنَ ﴿٢٤﴾

25. And We appointed for them companions, so that they made fair-seeming to them what was before them and what was behind them and the word (of torment) was proved against them like those nations of jinn and men that had passed away before them. Surely they were losers, (one and all).

وَقَيَّضْنَا لَهُمْ قُرَنَآءَ فَزَيَّنُوْا لَهُمْ مَّا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِىْۤ اُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِّنَ الْجِنِّ وَالْاِنْسِ ۚ اِنَّهُمْ كَانُوْا خٰسِرِيْنَ ﴿٢٥﴾

Section 4

26. And those infidels said: "Listen not to the Qur'an and make disturbing noises in the midst of its recitation, haply you may overcome in this way."

وَقَالَ الَّذِيْنَ كَفَرُوْا لَا تَسْمَعُوْا لِهٰذَا الْقُرْاٰنِ وَالْغَوْا فِيْهِ لَعَلَّكُمْ تَغْلِبُوْنَ ﴿٢٦﴾

27. So We shall surely make the infidels taste a severe torment, and surely We shall recompense them for the worst of their deeds (disobedience) which they were guilty of.

فَلَنُذِيْقَنَّ الَّذِيْنَ كَفَرُوْا عَذَابًا شَدِيْدًا ۙ وَّلَنَجْزِيَنَّهُمْ اَسْوَاَ الَّذِىْ كَانُوْا يَعْمَلُوْنَ ﴿٢٧﴾

28. That is the punishment for the enemies of Allah– the Fire. For them therein is the eternal home. This is the punishment of their denying Our Revelations.

ذٰلِكَ جَزَآءُ اَعْدَآءِ اللّٰهِ النَّارُ ۚ لَهُمْ فِيْهَا دَارُ الْخُلْدِ ؕ جَزَآءًۢ بِمَا كَانُوْا بِاٰيٰتِنَا يَجْحَدُوْنَ ﴿٢٨﴾

29. And the infidels will say: "O our Lord! show us those (devils) from among jinn and men who led us astray, that we may crush them under our feet, so that they may remain of the lowest creatures."

وَقَالَ الَّذِيْنَ كَفَرُوْا رَبَّنَآ اَرِنَا الَّذَيْنِ اَضَلّٰنَا مِنَ الْجِنِّ وَ الْاِنْسِ نَجْعَلْهُمَا تَحْتَ اَقْدَامِنَا لِيَكُوْنَا مِنَ الْاَسْفَلِيْنَ ﴿۲۹﴾

30. Verily those (blessed ones) who said: "Our Lord is Allah" and then held fast to their word– the angels descend upon them (saying): "Fear not, nor grieve, and for you is the glad-tidings of the Paradise which you were promised.

اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا تَتَنَزَّلُ عَلَيْهِمُ الْمَلٰٓئِكَةُ اَلَّا تَخَافُوْا وَلَا تَحْزَنُوْا وَ اَبْشِرُوْا بِالْجَنَّةِ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ ﴿۳۰﴾

31. "We are your friends in this world's life as well as in the Hereafter; and for you herein is whatever you may desire, and for you herein is whatever you may ask for.

نَحْنُ اَوْلِيٰٓؤُكُمْ فِي الْحَيٰوةِ الدُّنْيَا وَ فِي الْاٰخِرَةِ وَلَكُمْ فِيْهَا مَا تَشْتَهِيْٓ اَنْفُسُكُمْ وَلَكُمْ فِيْهَا مَا تَدَّعُوْنَ ﴿۳۱﴾

32. "This is indeed a hospitality from the Most-Forgiving, the Ever-Merciful (Lord)"

نُزُلًا مِّنْ غَفُوْرٍ رَّحِيْمٍ ﴿۳۲﴾

Section 5

33. And who is better in speech than one who calls towards Allah and does good deeds and says I am but of the obedient servants (of my Lord) (a Muslim).

وَمَنْ اَحْسَنُ قَوْلًا مِّمَّنْ دَعَآ اِلَى اللّٰهِ وَعَمِلَ صَالِحًا وَّقَالَ اِنَّنِيْ مِنَ الْمُسْلِمِيْنَ ﴿۳۳﴾

34. And good and evil are not equal (O Listener!) Repel the evil with good, that is better, then of a sudden the person between whom and you there is enmity, will become as if he were your warm friend.

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ؕ اِدْفَعْ بِالَّتِيْ هِيَ اَحْسَنُ فَاِذَا الَّذِيْ بَيْنَكَ وَ بَيْنَهٗ عَدَاوَةٌ كَاَنَّهٗ وَلِيٌّ حَمِيْمٌ ﴿۳۴﴾

35. And none is granted this great virtue but those who are patient, and none is granted this virtue but those who are fortunate.

وَمَا يُلَقّٰىهَآ اِلَّا الَّذِيْنَ صَبَرُوْا ۚ وَمَا يُلَقّٰىهَآ اِلَّا ذُوْ حَظٍّ عَظِيْمٍ ﴿۳۵﴾

36. And (O Listener!) if any prompting from the devil should stir your heart, seek refuge in Allah against its evil. Surely He is the All-Hearing, the All-Knowing.

وَاِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطٰنِ نَزْغٌ فَاسْتَعِذْ بِاللّٰهِ ؕ اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿۳۶﴾

37. And of the signs (of His Might) are the night and the day and the sun and the moon. So prostrate not before the sun nor the moon, but prostrate before Allah Who has created them, if it is Allah Whom you really worship.

وَمِنْ اٰيٰتِهِ الَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ؕ لَا تَسْجُدُوْا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوْا لِلّٰهِ الَّذِيْ خَلَقَهُنَّ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ ﴿۳۷﴾

38. But if they still remain proud and stiff-necked, (it is their own hard luck) the heavenly angels who are with your Lord, keep glorifying Him night and day, and they do not weary of the service.

فَاِنِ اسْتَكْبَرُوْا فَالَّذِيْنَ عِنْدَ رَبِّكَ يُسَبِّحُوْنَ لَهٗ بِالَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْـَٔمُوْنَ ﴿۳۸﴾

39. And also of the signs (of His Might) is that you see the earth (sometime) lying dry and barren then when We send down rain on it, it stirs and swells. Surely He (the Almighty) Who gives life to the dead earth, shall likewise bring the dead to life. Surely He is fully Potent over everything.

وَمِنْ اٰيٰتِهٖٓ اَنَّكَ تَرَى الْاَرْضَ خَاشِعَةً فَاِذَآ اَنْزَلْنَا عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَرَبَتْ ؕ اِنَّ الَّذِيْٓ اَحْيَاهَا لَمُحْيِ الْمَوْتٰى ؕ اِنَّهٗ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۳۹﴾

40. Verily those who keep adding to Our Revelations from their own side are not hidden from Us. Is then one, who will be cast into the Fire better, or the one who comes through safe and sound on the Day of Resurrection? You may do what you like, certainly Allah is Seer of what you do.

اِنَّ الَّذِيْنَ يُلْحِدُوْنَ فِيْٓ اٰيٰتِنَا لَا يَخْفَوْنَ عَلَيْنَا ؕ اَفَمَنْ يُّلْقٰى فِي النَّارِ خَيْرٌ اَمْ مَّنْ يَّاْتِيْٓ اٰمِنًا يَّوْمَ الْقِيٰمَةِ ؕ اِعْمَلُوْا مَا شِئْتُمْ ۙ اِنَّهٗ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿۴۰﴾

41. Surely those who refused to believe in the Qur'an when it came to them, (are obstinate);and surely it is a Book most Venerable–

اِنَّ الَّذِيْنَ كَفَرُوْا بِالذِّكْرِ لَمَّا جَآءَهُمْ ۚ وَاِنَّهٗ لَكِتٰبٌ عَزِيْزٌ ﴿۴۱﴾

42. Falsehood cannot approach it– neither from before it nor from behind it. It is a sending down from One the All-Wise, the All-Praiseworthy.

لَّا يَاْتِيْهِ الْبَاطِلُ مِنْۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهٖ ؕ تَنْزِيْلٌ مِّنْ حَكِيْمٍ حَمِيْدٍ ﴿۴۲﴾

43. (O My Apostle!) nothing is said to you but what was said to the Apostles before you. Surely your Lord is Most-Forgiving (to the Believers) and Most Severe in torment (to the Unbelievers).

مَا يُقَالُ لَكَ اِلَّا مَا قَدْ قِيْلَ لِلرُّسُلِ مِنْ قَبْلِكَ ؕ اِنَّ رَبَّكَ لَذُوْ مَغْفِرَةٍ وَّذُوْ عِقَابٍ اَلِيْمٍ ﴿۴۳﴾

29. And the infidels will say: "O our Lord! show us those (devils) from among jinn and men who led us astray, that we may crush them under our feet, so that they may remain of the lowest creatures."

وَقَالَ الَّذِيْنَ كَفَرُوْا رَبَّنَآ اَرِنَا الَّذَيْنِ اَضَلّٰنَا
مِنَ الْجِنِّ وَ الْاِنْسِ نَجْعَلْهُمَا تَحْتَ
اَقْدَامِنَا لِيَكُوْنَا مِنَ الْاَسْفَلِيْنَ (۲۹)

30. Verily those (blessed ones) who said: "Our Lord is Allah" and then held fast to their word– the angels descend upon them (saying): "Fear not, nor grieve, and for you is the glad-tidings of the Paradise which you were promised.

اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا
تَتَنَزَّلُ عَلَيْهِمُ الْمَلٰٓئِكَةُ اَلَّا تَخَافُوْا وَلَا
تَحْزَنُوْا وَ اَبْشِرُوْا بِالْجَنَّةِ الَّتِيْ كُنْتُمْ
تُوْعَدُوْنَ (۳۰)

31. "We are your friends in this world's life as well as in the Hereafter; and for you herein is whatever you may desire, and for you herein is whatever you may ask for.

نَحْنُ اَوْلِيٰٓؤُكُمْ فِي الْحَيٰوةِ الدُّنْيَا وَ فِي
الْاٰخِرَةِ وَلَكُمْ فِيْهَا مَا تَشْتَهِيْٓ اَنْفُسُكُمْ
وَلَكُمْ فِيْهَا مَا تَدَّعُوْنَ (۳۱)

32. "This is indeed a hospitality from the Most-Forgiving, the Ever-Merciful (Lord)"

نُزُلًا مِّنْ غَفُوْرٍ رَّحِيْمٍ (۳۲)

Section 5

33. And who is better in speech than one who calls towards Allah and does good deeds and says I am but of the obedient servants (of my Lord) (a Muslim).

وَمَنْ اَحْسَنُ قَوْلًا مِّمَّنْ دَعَآ اِلَى اللّٰهِ وَعَمِلَ
صَالِحًا وَّقَالَ اِنَّنِيْ مِنَ الْمُسْلِمِيْنَ (۳۳)

34. And good and evil are not equal (O Listener!) Repel the evil with good, that is better, then of a sudden the person between whom and you there is enmity, will become as if he were your warm friend.

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ اِدْفَعْ بِالَّتِيْ
هِيَ اَحْسَنُ فَاِذَا الَّذِيْ بَيْنَكَ وَ بَيْنَهٗ
عَدَاوَةٌ كَاَنَّهٗ وَلِيٌّ حَمِيْمٌ (۳۴)

35. And none is granted this great virtue but those who are patient, and none is granted this virtue but those who are fortunate.

وَمَا يُلَقّٰىهَآ اِلَّا الَّذِيْنَ صَبَرُوْا وَمَا يُلَقّٰىهَآ
اِلَّا ذُوْ حَظٍّ عَظِيْمٍ (۳۵)

36. And (O Listener!) if any prompting from the devil should stir your heart, seek refuge in Allah against its evil. Surely He is the All-Hearing, the All-Knowing.

وَاِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطٰنِ نَزْغٌ فَاسْتَعِذْ بِاللّٰهِ
اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ (۳۶)

37. And of the signs (of His Might) are the night and the day and the sun and the moon. So prostrate not before the sun nor the moon, but prostrate before Allah Who has created them, if it is Allah Whom you really worship.

وَمِنْ اٰيٰتِهِ الَّيْلُ وَالنَّهَارُ وَالشَّمْسُ
وَالْقَمَرُ لَا تَسْجُدُوْا لِلشَّمْسِ وَلَا لِلْقَمَرِ
وَاسْجُدُوْا لِلّٰهِ الَّذِيْ خَلَقَهُنَّ اِنْ كُنْتُمْ
اِيَّاهُ تَعْبُدُوْنَ (۳۷)

38. But if they still remain proud and stiff-necked, (it is their own hard luck) the heavenly angels who are with your Lord, keep glorifying Him night and day, and they do not weary of the service.

فَاِنِ اسْتَكْبَرُوْا فَالَّذِيْنَ عِنْدَ رَبِّكَ يُسَبِّحُوْنَ
لَهٗ بِالَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْـَٔمُوْنَ (۳۸)

39. And also of the signs (of His Might) is that you see the earth (sometime) lying dry and barren then when We send down rain on it, it stirs and swells. Surely He (the Almighty) Who gives life to the dead earth, shall likewise bring the dead to life. Surely He is fully Potent over everything.

وَمِنْ اٰيٰتِهٖٓ اَنَّكَ تَرَى الْاَرْضَ خَاشِعَةً
فَاِذَآ اَنْزَلْنَا عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَرَبَتْ
اِنَّ الَّذِيْٓ اَحْيَاهَا لَمُحْيِ الْمَوْتٰى اِنَّهٗ عَلٰى
كُلِّ شَيْءٍ قَدِيْرٌ (۳۹)

40. Verily those who keep adding to Our Revelations from their own side are not hidden from Us. Is then one, who will be cast into the Fire better, or the one who comes through safe and sound on the Day of Resurrection? You may do what you like, certainly Allah is Seer of what you do.

اِنَّ الَّذِيْنَ يُلْحِدُوْنَ فِيْٓ اٰيٰتِنَا لَا يَخْفَوْنَ
عَلَيْنَا اَفَمَنْ يُّلْقٰى فِي النَّارِ خَيْرٌ اَمْ مَّنْ
يَّاْتِيْٓ اٰمِنًا يَّوْمَ الْقِيٰمَةِ اِعْمَلُوْا مَا شِئْتُمْ
اِنَّهٗ بِمَا تَعْمَلُوْنَ بَصِيْرٌ (۴۰)

41. Surely those who refused to believe in the Qur'an when it came to them, (are obstinate);and surely it is a Book most Venerable–

اِنَّ الَّذِيْنَ كَفَرُوْا بِالذِّكْرِ لَمَّا جَآءَهُمْ وَاِنَّهٗ
لَكِتٰبٌ عَزِيْزٌ (۴۱)

42. Falsehood cannot approach it– neither from before it nor from behind it. It is a sending down from One the All-Wise, the All-Praiseworthy.

لَّا يَاْتِيْهِ الْبَاطِلُ مِنْۢ بَيْنِ يَدَيْهِ وَلَا مِنْ
خَلْفِهٖ تَنْزِيْلٌ مِّنْ حَكِيْمٍ حَمِيْدٍ (۴۲)

43. (O My Apostle!) nothing is said to you but what was said to the Apostles before you. Surely your Lord is Most-Forgiving (to the Believers) and Most Severe in torment (to the Unbelievers).

مَا يُقَالُ لَكَ اِلَّا مَا قَدْ قِيْلَ لِلرُّسُلِ مِنْ
قَبْلِكَ اِنَّ رَبَّكَ لَذُوْ مَغْفِرَةٍ وَّ ذُوْ عِقَابٍ
اَلِيْمٍ (۴۳)

44. And supposing We had made it a Qur'an in a foreign tongue, then surely they would have said: "Why are not its verses explained to us clearly. How strange! the Book in a foreign language and the Prophet an Arabian (with Arabic as his mother tongue)?" Say you: "This Qur'an is only a guidance and a healing to those who believe." And as for those who believe not, in their ears is a deafness, and they are blind to it. They are, as it were, like those being called from a place far-off.

وَلَوْ جَعَلْنٰهُ قُرْاٰنًا اَعْجَمِيًّا لَّقَالُوْا لَوْلَا فُصِّلَتْ
اٰيٰتُهٗ ءَاَعْجَمِيٌّ وَّعَرَبِيٌّ قُلْ هُوَ لِلَّذِيْنَ اٰمَنُوْا
هُدًى وَّشِفَآءٌ وَالَّذِيْنَ لَا يُؤْمِنُوْنَ فِيْٓ
اٰذَانِهِمْ وَقْرٌ وَّهُوَ عَلَيْهِمْ عَمًى اُولٰٓئِكَ
يُنَادَوْنَ مِنْ مَّكَانٍ بَعِيْدٍ ﴿٤٤﴾

Section 6

45. And surely We gave to Moses (on him be peace) the Book, then differences also arose therein. And had not a word already gone forth from your Lord, the affair would have been decided between them (right then). And surely they are in a most disturbing doubt about it.

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ فَاخْتُلِفَ فِيْهِ
وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ
لَقُضِيَ بَيْنَهُمْ وَاِنَّهُمْ لَفِيْ شَكٍّ مِّنْهُ
مُرِيْبٍ ﴿٤٥﴾

46. Whosoever works good deeds, it is for the good of his own soul, and whosoever does evil, then its burden is upon himself. And your Lord is not at all Unjust to His servants.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ وَمَنْ اَسَآءَ
فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيْدِ ﴿٤٦﴾

47. To Him alone is referred the knowledge of the Hour (of Resurrection). And not a fruit comes forth from its coverings, nor does any female bear or give birth without His Knowledge. And on the Day when He will call out to them: "Where are My associates?" they will say: "We have (already) stated that none of us can bear witness (to it)."

اِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرٰتٍ
مِّنْ اَكْمَامِهَا وَمَا تَحْمِلُ مِنْ اُنْثٰى وَلَا تَضَعُ
اِلَّا بِعِلْمِهٖ وَيَوْمَ يُنَادِيْهِمْ اَيْنَ شُرَكَآءِيْ قَالُوْٓا
اٰذَنّٰكَ مَا مِنَّا مِنْ شَهِيْدٍ ﴿٤٧﴾

48. And those whom they used to worship before will be lost from them, and they will know for certain that there is no place of escape for them now.

وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَدْعُوْنَ مِنْ قَبْلُ
وَظَنُّوْا مَا لَهُمْ مِّنْ مَّحِيْصٍ ﴿٤٨﴾

49. Man tires not of praying for good, and if an evil reaches him, he loses all hope and gives himself up to despair.

لَا يَسْئَمُ الْاِنْسَانُ مِنْ دُعَآءِ الْخَيْرِ وَاِنْ مَّسَّهُ
الشَّرُّ فَيَئُوْسٌ قَنُوْطٌ ﴿٤٩﴾

50. And if We give him a taste of mercy from Us after hardship that has reached him, he says: "I deserve it, and I do not think that the Hour (of Judgement) will be set up, and if at all I am returned to my Lord, then surely there will be for me an excellent reward in store with Him." (What are these fools driving at?). So We shall inform the disbelievers of what misdeeds they had committed, and We shall surely make them taste of a severe torment.

وَلَئِنْ اَذَقْنٰهُ رَحْمَةً مِّنَّا مِنْۢ بَعْدِ ضَرَّآءَ
مَسَّتْهُ لَيَقُوْلَنَّ هٰذَا لِيْ وَمَآ اَظُنُّ السَّاعَةَ
قَآئِمَةً وَّلَئِنْ رُّجِعْتُ اِلٰى رَبِّيْٓ اِنَّ لِيْ عِنْدَهٗ
لَلْحُسْنٰى فَلَنُنَبِّئَنَّ الَّذِيْنَ كَفَرُوْا بِمَا عَمِلُوْا
وَلَنُذِيْقَنَّهُمْ مِّنْ عَذَابٍ غَلِيْظٍ ﴿٥٠﴾

51. And when We bestow favours on man, he turns aside (in arrogance) and withdraws towards himself; and when affliction reaches him, he is given to lengthy prayer.

وَاِذَآ اَنْعَمْنَا عَلَى الْاِنْسَانِ اَعْرَضَ وَنَاٰ بِجَانِبِهٖ
وَاِذَا مَسَّهُ الشَّرُّ فَذُوْ دُعَآءٍ عَرِيْضٍ ﴿٥١﴾

52. Say you: "(O infidels! Well tell me) if this Qur'an be really from Allah, and yet you reject it, then who is in greater error than one who is in far-off opposition."

قُلْ اَرَءَيْتُمْ اِنْ كَانَ مِنْ عِنْدِ اللّٰهِ ثُمَّ
كَفَرْتُمْ بِهٖ مَنْ اَضَلُّ مِمَّنْ هُوَ فِيْ شِقَاقٍ
بَعِيْدٍ ﴿٥٢﴾

53. Soon We shall show them Our Signs in all parts of the world and in their ownselves so that it may become clear to them that the Qur'an is indeed the Truth. Is it not enough that your Lord is Witness over all things?

سَنُرِيْهِمْ اٰيٰتِنَا فِى الْاٰفَاقِ وَفِىْٓ اَنْفُسِهِمْ حَتّٰى يَتَبَيَّنَ لَهُمْ اَنَّهُ الْحَقُّ ۭ اَوَلَمْ يَكْفِ بِرَبِّكَ اَنَّهٗ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ﴿۵۳﴾

54. Listen! these people are surely in doubt concerning the Meeting with their Lord. Remember! He surely encompasses everything.

اَلَآ اِنَّهُمْ فِىْ مِرْيَةٍ مِّنْ لِّقَاۗءِ رَبِّهِمْ ۭ اَلَآ اِنَّهٗ بِكُلِّ شَيْءٍ مُّحِيْطٌ ﴿۵۴﴾

Introduction to Sûrah Ash-Shura

Sûrah Ash-Shura, The Consultation, is a Makkan Sûrah with fifty-three verses arranged into five sections.

The disbelievers of Makkah could never understand why Allah chooses His prophets from among human beings. At various places in the Qur'an the wisdom of appointing human beings to receive guidance from Allah and disseminate it to their fellow beings is explained. This Sûrah also reiterates that it has always been Allah's custom to raise human beings to the exalted office of prophethood.

The Sûrah informs the disbelievers that although their false beliefs and evil deeds ask for immediate punishment but the thunderbolt of Allah's wrath does not strike them, for He is Merciful and Compassionate and gives them enough time to realise their error and come to the straight path. It further says that if Allah wanted all human beings to devote themselves to His worship like the angels, He could have decreed so, but He in His supreme wisdom has chosen to give them freedom of choice so that they follow or reject His decrees of their own free will and accept the responsibility of their rise or fall.

The Sûrah declares that Allah as the creator and lord of human beings has the inalienable right to prescribe a code of beliefs and conduct for them to ensure their success in this world and the Hereafter.

The Sûrah also reiterates that all the prophets of Allah have in all ages preached the same religion; and that the blame for creating different cults and sects lies on those who for their own selfish purposes and interests corrupted the religion sent down by Allah.

In this Sûrah, Allah also commands the Prophet to declare once again that prophethood is not a business, that he asks them for no fees or rewards for bringing them the guidance of Allah, and that his only purpose in urging them to follow the path of virtue is to save them from sin and its necessary consequences.

The Sûrah then proceeds to explain the wisdom of the unequal dispensation of sustenance among His creatures: if all of them are given all the things they wish, they would only forget themselves and fall a prey to arrogance and transgression.

The Sûrah mentions two important characteristics of the righteous believers: 1, they manage their affairs by consultation among themselves; 2, they do not take things lying down but defend themselves against tyranny and aggression with all their might.

The Sûrah ends with the statement of how Allah sends his Word to His Prophets.

Sûrah 42. Ash-Shura (The Consultation)

آیاتہا ۵۳ (۴۲) سُوْرَةُ الشُّوْرٰی مَکِّیَّۃٌ (۶۲) رُکُوْعَاتُہَا ۵

Revealed at Makkah, 5 Sections, 53 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Ha. Mim.

حٰمٓ ﴿١﴾

2. Ain. Sin. Qaf.

عٓسٓقٓ ﴿٢﴾

3. Thus has Allah, the All-Powerful, the All-Wise, been revealing (the refined messages) to you and to those (Prophets) who have passed away before you.

كَذٰلِكَ يُوْحِيْٓ اِلَيْكَ وَاِلَى الَّذِيْنَ مِنْ قَبْلِكَ ۙ اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ﴿٣﴾

4. To Him belongs whatever is in the heavens and whatever is in the earth. And He is the Most Exalted, the Supreme.

لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَهُوَ الْعَلِيُّ الْعَظِيْمُ ﴿٤﴾

5. And the heavens may almost be rent asunder from above them (because of His awe-inspiring Majesty) but for the fact that the angels keep extolling the greatness of their Lord begging forgiveness for the denizens of the earth. Listen! certainly Allah is the Most-Forgiving, the Ever-Merciful.

تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلٰۗىِٕكَةُ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُوْنَ لِمَنْ فِي الْاَرْضِ ۭ اَلَآ اِنَّ اللّٰهَ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿٥﴾

6. And for those who have taken others beside Allah for their patrons– Allah is Well-Aware of their affairs and you are not responsible for them.

وَالَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اَوْلِيَاۗءَ اللّٰهُ حَفِيْظٌ عَلَيْهِمْ ۡ وَمَآ اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ﴿٦﴾

7. And thus We have revealed to you the Qur'an in the Arabic tongue, so that you may warn thereby the people of the metropolis (Makkah, the mother of cities) and those who are settled around it– and that you may warn them of the Day of Gathering (in the coming) of which there is no doubt. (On that Day) a party of men will be in the Garden and the other party in the Blazing Fire.

وَكَذٰلِكَ اَوْحَيْنَآ اِلَيْكَ قُرْاٰنًا عَرَبِيًّا لِّتُنْذِرَ اُمَّ الْقُرٰى وَمَنْ حَوْلَهَا وَتُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيْهِ ۭ فَرِيْقٌ فِي الْجَنَّةِ وَفَرِيْقٌ فِي السَّعِيْرِ ﴿٧﴾

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8. And had Allah willed, He would have made them all a single community, but He admits whom He will to His Mercy. And as for the wrongdoers, they have neither any patron nor any helper.

وَلَوْ شَاۗءَ اللّٰهُ لَجَعَلَهُمْ اُمَّةً وَّاحِدَةً وَّلٰكِنْ يُّدْخِلُ مَنْ يَّشَاۗءُ فِيْ رَحْمَتِهٖ ۭ وَالظّٰلِمُوْنَ مَا لَهُمْ مِّنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ﴿٨﴾

9. Have they taken others as patrons beside Him? But Allah! He alone is the true Patron, and He gives life to the dead and He is fully Potent over all things.

اَمِ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اَوْلِيَاۗءَ ۚ فَاللّٰهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِ الْمَوْتٰى ۡ وَهُوَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ﴿٩﴾

Section 2

10. And in whatever you may differ, leave its decision to Allah. This is Allah, my Lord, in Him I put my trust and it is to Him I turn.

وَمَا اخْتَلَفْتُمْ فِيْهِ مِنْ شَيْءٍ فَحُكْمُهٗٓ اِلَى اللّٰهِ ۭ ذٰلِكُمُ اللّٰهُ رَبِّيْ عَلَيْهِ تَوَكَّلْتُ ۖ وَاِلَيْهِ اُنِيْبُ ﴿١٠﴾

11. He is the Originator of the heavens and the earth. He has made for you pairs from among yourselves, and also pairs of the cattle, and He keeps multiplying you thereby. There is nothing like Him; and He is the All-Hearing, the All-Seeing.

فَاطِرُ السَّمٰوٰتِ وَالْاَرْضِ ۭ جَعَلَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا وَّمِنَ الْاَنْعَامِ اَزْوَاجًا ۚ يَذْرَؤُكُمْ فِيْهِ ۭ لَيْسَ كَمِثْلِهٖ شَيْءٌ ۚ وَهُوَ السَّمِيْعُ الْبَصِيْرُ ﴿١١﴾

12. To Him belongs the keys (of the treasures) of the heavens and the earth. He expands the provision for whom He pleases, and straitens it (for whom He pleases). Surely He is Best Knower of all things.

لَهٗ مَقَالِيْدُ السَّمٰوٰتِ وَالْاَرْضِ ۚ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَاۗءُ وَيَقْدِرُ ۭ اِنَّهٗ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿١٢﴾

13. He has decreed for you the religion which He had enjoined on Noah, and which We have revealed to you, and which We enjoined on Abraham and Moses and Jesus (on them all be peace) saying: "Establish this very religion and be not divided therein." Most hard for the polytheists is that to which you call them. And Allah chooses for Himself whom He will, and Allah guides to Himself but him who turns (to Him).

شَرَعَ لَكُمْ مِّنَ الدِّيْنِ مَا وَصّٰى بِهٖ نُوْحًا وَّالَّذِيْٓ اَوْحَيْنَآ اِلَيْكَ وَمَا وَصَّيْنَا بِهٖٓ اِبْرٰهِيْمَ وَمُوْسٰى وَعِيْسٰٓى اَنْ اَقِيْمُوا الدِّيْنَ وَلَا تَتَفَرَّقُوْا فِيْهِ ۭ كَبُرَ عَلَي الْمُشْرِكِيْنَ مَا تَدْعُوْهُمْ اِلَيْهِ ۭ اَللّٰهُ يَجْتَبِيْٓ اِلَيْهِ مَنْ يَّشَاۗءُ وَيَهْدِيْٓ اِلَيْهِ مَنْ يُّنِيْبُ ﴿١٣﴾

14. And they were not divided into factions (causing dissensions) till (the) knowledge (of Truth) had come to them, and (this division) was merely out of mutual spite. And had not the word already gone forth from your Lord that they be respited till an appointed term, the affair would surely have been decided between them long ago. And surely those who were made to inherit the Book after them, are now in deceitful doubt about it.

وَمَا تَفَرَّقُوْٓا اِلَّا مِنْۢ بَعْدِ مَا جَآءَهُمُ الْعِلْمُ
بَغْيًۢا بَيْنَهُمْ ؕ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ
اِلٰٓى اَجَلٍ مُّسَمًّى لَّقُضِىَ بَيْنَهُمْ ؕ وَ اِنَّ
الَّذِيْنَ اُوْرِثُوا الْكِتٰبَ مِنْۢ بَعْدِهِمْ لَفِىْ شَكٍّ
مِّنْهُ مُرِيْبٍ ﴿١٤﴾

15. So keep calling them towards this religion and remain steadfast as you are commanded and follow not their vain desires. And say (openly): "I believe in each and every Book that Allah has sent down and I am commanded to do justice between you. Allah is our Lord as well as your Lord. For us are our deeds and for you are your deeds. There is no need for any debate or argument between us and you. Allah will gather us together; and to Him is the eventual return (of all)."

فَلِذٰلِكَ فَادْعُ ۚ وَاسْتَقِمْ كَمَآ اُمِرْتَ ۚ وَلَا تَتَّبِعْ
اَهْوَآءَهُمْ ۚ وَقُلْ اٰمَنْتُ بِمَآ اَنْزَلَ اللّٰهُ مِنْ
كِتٰبٍ ۚ وَاُمِرْتُ لِاَعْدِلَ بَيْنَكُمْ ؕ اَللّٰهُ رَبُّنَا وَ
رَبُّكُمْ ؕ لَنَآ اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ ؕ لَا حُجَّةَ
بَيْنَنَا وَ بَيْنَكُمْ ؕ اَللّٰهُ يَجْمَعُ بَيْنَنَا ۚ وَاِلَيْهِ
الْمَصِيْرُ ﴿١٥﴾

16. And those who raise objections about (the religion of) Allah, after it has been generally accepted (by men of faith), their contention is baseless with their Lord, and upon them is the wrath (of Allah), and for them is a most severe torment.

وَ الَّذِيْنَ يُحَآجُّوْنَ فِى اللّٰهِ مِنْۢ بَعْدِ مَا
اسْتُجِيْبَ لَهٗ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ
وَعَلَيْهِمْ غَضَبٌ وَّلَهُمْ عَذَابٌ شَدِيْدٌ ﴿١٦﴾

17. Allah is (He) Who has revealed the Book with the truth, and (He has revealed) the Balance (of justice). And what shall make you know that perhaps the Hour is close at hand!

اَللّٰهُ الَّذِىْٓ اَنْزَلَ الْكِتٰبَ بِالْحَقِّ وَالْمِيْزَانَ ؕ
وَمَا يُدْرِيْكَ لَعَلَّ السَّاعَةَ قَرِيْبٌ ﴿١٧﴾

18. Those who believe not therein seek to hasten it, and those who have believed stand in awe of it, and know that undoubtedly it is the Truth. Beware! those who doubt about the Resurrection are (lost) in an error far-off.

يَسْتَعْجِلُ بِهَا الَّذِيْنَ لَا يُؤْمِنُوْنَ بِهَا ۚ وَ
الَّذِيْنَ اٰمَنُوْا مُشْفِقُوْنَ مِنْهَا ۙ وَيَعْلَمُوْنَ اَنَّهَا
الْحَقُّ ؕ اَلَآ اِنَّ الَّذِيْنَ يُمَارُوْنَ فِى السَّاعَةِ لَفِىْ
ضَلٰلٍۢ بَعِيْدٍ ﴿١٨﴾

19. Allah is Most Gentle towards His servants. He gives sustenance to whom He pleases, and He is the Most Strong, the All-Powerful.

اَللّٰهُ لَطِيْفٌۢ بِعِبَادِهٖ يَرْزُقُ مَنْ يَّشَآءُ ۚ وَهُوَ
الْقَوِىُّ الْعَزِيْزُ ﴿١٩﴾

Section 3

20. Whoso desires the harvest of the Hereafter, We shall grant further increase in his harvest (out of Our Mercy and Grace); and he who only desires the harvest of this present world, We shall give some of it to him and he shall have no share in the Hereafter.

مَنْ كَانَ يُرِيْدُ حَرْثَ الْاٰخِرَةِ نَزِدْ لَهٗ فِىْ حَرْثِهٖ ۚ
وَمَنْ كَانَ يُرِيْدُ حَرْثَ الدُّنْيَا نُؤْتِهٖ مِنْهَا وَمَا
لَهٗ فِى الْاٰخِرَةِ مِنْ نَّصِيْبٍ ﴿٢٠﴾

21. Have they associates who have appointed for them a religion of which Allah has not given any sanction ? And had it not been for a word already decreed, the affair would have been decided between them long ago. And as for those Who are wrongdoers, certainly for them is a painful torment.

اَمْ لَهُمْ شُرَكٰٓؤُا شَرَعُوْا لَهُمْ مِّنَ الدِّيْنِ مَا لَمْ يَاْذَنْۢ
بِهِ اللّٰهُ ؕ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَقُضِىَ بَيْنَهُمْ ؕ
وَاِنَّ الظّٰلِمِيْنَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿٢١﴾

22. You will see the wrongdoers fearful on account of what (misdeeds) they have earned, and it is sure to befall them. And those who believed and did good deeds, will be in the gardens of the Paradise. They will have with their Lord whatever they might desire. That it is– the mighty grace!

تَرَى الظّٰلِمِيْنَ مُشْفِقِيْنَ مِمَّا كَسَبُوْا وَهُوَ
وَاقِعٌۢ بِهِمْ ؕ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فِىْ
رَوْضٰتِ الْجَنّٰتِ ۚ لَهُمْ مَّا يَشَآءُوْنَ عِنْدَ رَبِّهِمْ ؕ
ذٰلِكَ هُوَ الْفَضْلُ الْكَبِيْرُ ﴿٢٢﴾

23. That is it of which Allah gives the glad-tidings to those of His servants who believed and kept doing good deeds. Say you: "I ask of you no wage (for this invitation to the Truth) but love for relatives." And whoso earns a good (deed), We shall grant him more of good therein. Surely Allah is the Most-Forgiving, the Most Appreciative.

ذٰلِكَ الَّذِىْ يُبَشِّرُ اللّٰهُ عِبَادَهُ الَّذِيْنَ اٰمَنُوْا
وَعَمِلُوا الصّٰلِحٰتِ ؕ قُلْ لَّآ اَسْئَلُكُمْ عَلَيْهِ اَجْرًا اِلَّا
الْمَوَدَّةَ فِى الْقُرْبٰى ؕ وَمَنْ يَّقْتَرِفْ حَسَنَةً
نَّزِدْ لَهٗ فِيْهَا حُسْنًا ؕ اِنَّ اللّٰهَ غَفُوْرٌ شَكُوْرٌ ﴿٢٣﴾

24. Do they say: "He has forged a lie against Allah?" So if Allah willed He would have set a seal (of His Mercy and Grace) on your heart. And Allah wipes out the falsehood and proves the Truth by His Words. Verily Allah is Knower of what is in the breasts.

اَمْ يَقُوْلُوْنَ افْتَرٰى عَلَى اللّٰهِ كَذِبًا ۚ فَاِنْ
يَّشَاِ اللّٰهُ يَخْتِمْ عَلٰى قَلْبِكَ ؕ وَيَمْحُ اللّٰهُ
الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمٰتِهٖ ؕ اِنَّهٗ عَلِيْمٌۢ
بِذَاتِ الصُّدُوْرِ ۲۴

25. And He it is Who accepts repentance from His servants, and pardons their faults and He knows what you do.

وَهُوَ الَّذِيْ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَيَعْفُوْا
عَنِ السَّيِّاٰتِ وَيَعْلَمُ مَا تَفْعَلُوْنَ ۲۵

26. And He it is Who responds to the prayers of those who have believed and done good deeds, and He gives them of His Grace even more (than their desert). And as for the infidels! for them is indeed a severe torment.

وَيَسْتَجِيْبُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
وَيَزِيْدُهُمْ مِّنْ فَضْلِهٖ ؕ وَالْكٰفِرُوْنَ لَهُمْ عَذَابٌ
شَدِيْدٌ ۲۶

27. And if Allah were to expand the provision for (all) His servants, they would surely rebel in the earth, but He sends down according to a measure as He pleases. Surely He is the All-Aware, the All-Seeing of the affairs of His servants.

وَلَوْ بَسَطَ اللّٰهُ الرِّزْقَ لِعِبَادِهٖ لَبَغَوْا فِي
الْاَرْضِ وَلٰكِنْ يُّنَزِّلُ بِقَدَرٍ مَّا يَشَآءُ ؕ اِنَّهٗ
بِعِبَادِهٖ خَبِيْرٌۢ بَصِيْرٌ ۲۷

28. And He it is Who sends down rain after the people have despaired (of it) and stretches out His Mercy. And surely He is the True Patron, (and) the All-Praiseworthy Lord.

وَهُوَ الَّذِيْ يُنَزِّلُ الْغَيْثَ مِنْۢ بَعْدِ مَا قَنَطُوْا
وَيَنْشُرُ رَحْمَتَهٗ ؕ وَهُوَ الْوَلِيُّ الْحَمِيْدُ ۲۸

29. And of His Signs (of Might) is the creation of the heavens and the earth, and of the living creatures which He has spread forth in both the heavens and the earth. And He is Potent to gather them all together when he pleases.

وَمِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا
بَثَّ فِيْهِمَا مِنْ دَآبَّةٍ ؕ وَهُوَ عَلٰى جَمْعِهِمْ اِذَا
يَشَآءُ قَدِيْرٌ ۲۹ ع

Section 4

30. And whatever misfortune has reached you, it is because of what your hands have earned, and He (the Most Merciful Lord) pardons much (of your misdoings).

وَمَاۤ اَصَابَكُمْ مِّنْ مُّصِيْبَةٍ فَبِمَا كَسَبَتْ
اَيْدِيْكُمْ وَيَعْفُوْا عَنْ كَثِيْرٍ ۳۰

31. And you cannot frustrate (Allah) in the earth, nor is there for you against Allah any friend or helper.

وَمَاۤ اَنْتُمْ بِمُعْجِزِيْنَ فِي الْاَرْضِ ۚ وَمَا لَكُمْ مِّنْ
دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ۳۱

32. And of His Signs (of Might) are the sailing ships in the sea, tall like mountains.

وَمِنْ اٰيٰتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْاَعْلَامِ ۳۲

33. If He wills He may cause the wind to be still, so they remain motionless on the back of the sea. Surely therein are Signs of His Might for every patient and grateful person–

اِنْ يَّشَاْ يُسْكِنِ الرِّيْحَ فَيَظْلَلْنَ رَوَاكِدَ عَلٰى
ظَهْرِهٖ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ۳۳

34. Or (if He wills) He may destroy them on account of the evil deeds they have earned, and He pardons much (of men's sins).

اَوْ يُوْبِقْهُنَّ بِمَا كَسَبُوْا وَيَعْفُ عَنْ كَثِيْرٍ ۳۴

35. And then those who keep disputing of Our Revelations will come to know that for them there is no place of refuge.

وَّيَعْلَمَ الَّذِيْنَ يُجَادِلُوْنَ فِيْۤ اٰيٰتِنَا ؕ مَا لَهُمْ مِّنْ
مَّحِيْصٍ ۳۵

36. So whatever you have been given is but a temporary provision of this world's life; and that which is with Allah is far better and more lasting for those who have believed and trust their Lord,

فَمَاۤ اُوْتِيْتُمْ مِّنْ شَيْءٍ فَمَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ
وَمَا عِنْدَ اللّٰهِ خَيْرٌ وَّاَبْقٰى لِلَّذِيْنَ اٰمَنُوْا وَعَلٰى
رَبِّهِمْ يَتَوَكَّلُوْنَ ۳۶

37. And those who shun the great sins and indecencies, and when they are angry they readily forgive.

وَالَّذِيْنَ يَجْتَنِبُوْنَ كَبٰٓئِرَ الْاِثْمِ وَالْفَوَاحِشَ وَاِذَا
مَا غَضِبُوْا هُمْ يَغْفِرُوْنَ ۳۷

38. And those who obey the Command of their Lord, and establish prayer and all their affairs are settled by mutual consultation; and who spend out of the provision We have given them in Our Way.

وَالَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمْ وَاَقَامُوا الصَّلٰوةَ
وَاَمْرُهُمْ شُوْرٰى بَيْنَهُمْ ۪ وَمِمَّا رَزَقْنٰهُمْ
يُنْفِقُوْنَ ۳۸

39. And those who when they are wronged take revenge (equitably).

وَالَّذِيْنَ اِذَاۤ اَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُوْنَ ۳۹

40. And the recompense of evil is evil equal to it; but whoever forgives and puts the things right, his recompense is with Allah. And surely He loves not the wrongdoers.

وَجَزٰٓؤُا سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۚ فَمَنْ عَفَا
وَاَصْلَحَ فَاَجْرُهٗ عَلَى اللّٰهِ ؕ اِنَّهٗ لَا يُحِبُّ
الظّٰلِمِيْنَ ۴۰

41. And undoubtedly those who take revenge after having been victim of wrong, these! against such there is no blame.

وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهٖ فَاُولٰٓئِكَ مَا عَلَيْهِمْ مِّنْ سَبِيْلٍ ﴿۴۱﴾

42. Surely the blame is only against those who oppress people and create mischief in the earth unjustly. It is these for whom there is a painful torment.

اِنَّمَا السَّبِيْلُ عَلَى الَّذِيْنَ يَظْلِمُوْنَ النَّاسَ وَيَبْغُوْنَ فِى الْاَرْضِ بِغَيْرِ الْحَقِّ ؕ اُولٰٓئِكَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿۴۲﴾

43. And whoever bears (these wrongs) in patience and forgives (in spite of being able to retaliate)–then certainly it is of the acts of great courage and determination..

وَلَمَنْ صَبَرَ وَغَفَرَ اِنَّ ذٰلِكَ لَمِنْ عَزْمِ الْاُمُوْرِ ﴿۴۳﴾

Section 5

44. And he whom Allah leaves to stray, for him there is no patron after Him. And you will see the wrongdoers, when they see the torment, (badly upset) saying: "Is there any way of return?"

وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ وَّلِيٍّ مِّنْۢ بَعْدِهٖ ؕ وَتَرَى الظّٰلِمِيْنَ لَمَّا رَاَوُا الْعَذَابَ يَقُوْلُوْنَ هَلْ اِلٰى مَرَدٍّ مِّنْ سَبِيْلٍ ﴿۴۴﴾

45. And you will see them being brought before Hell, humbled on account of disgrace, looking with a stealthy glance. And the Believers will say: "Surely the real losers are those who have lost themselves and their households on the Day of Resurrection." Listen! surely the wrongdoers will be in a lasting torment.

وَتَرٰىهُمْ يُعْرَضُوْنَ عَلَيْهَا خٰشِعِيْنَ مِنَ الذُّلِّ يَنْظُرُوْنَ مِنْ طَرْفٍ خَفِيٍّ ؕ وَقَالَ الَّذِيْنَ اٰمَنُوْٓا اِنَّ الْخٰسِرِيْنَ الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ وَاَهْلِيْهِمْ يَوْمَ الْقِيٰمَةِ ؕ اَلَآ اِنَّ الظّٰلِمِيْنَ فِىْ عَذَابٍ مُّقِيْمٍ ﴿۴۵﴾

46. And they will have no protecting friends (that Day) to help them beside Allah. Surely he whom Allah leaves to stray, there is no way (of escape) for him.

وَمَا كَانَ لَهُمْ مِّنْ اَوْلِيَآءَ يَنْصُرُوْنَهُمْ مِّنْ دُوْنِ اللّٰهِ ؕ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ سَبِيْلٍ ﴿۴۶﴾

47. (O people!) listen to the Command of your Lord before there comes to you the Day for which there is no averting from Allah. There will be no place of refuge for you that Day, nor will there be any to deny on your behalf.

اِسْتَجِيْبُوْا لِرَبِّكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِىَ يَوْمٌ لَّا مَرَدَّ لَهٗ مِنَ اللّٰهِ ؕ مَا لَكُمْ مِّنْ مَّلْجَاٍ يَّوْمَئِذٍ وَّمَا لَكُمْ مِّنْ نَّكِيْرٍ ﴿۴۷﴾

48. But if they turn away, (even then) We have not sent you as a trustee for their actions. Your duty is only to deliver (the commands). And surely when We make man taste of Our Mercy he becomes happy with it; and if any evil befalls him on account of his own misdoings (he starts crying), surely man is most ungrateful.

فَاِنْ اَعْرَضُوْا فَمَآ اَرْسَلْنٰكَ عَلَيْهِمْ حَفِيْظًا ؕ اِنْ عَلَيْكَ اِلَّا الْبَلٰغُ ؕ وَاِنَّآ اِذَآ اَذَقْنَا الْاِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا ۚ وَاِنْ تُصِبْهُمْ سَيِّئَةٌ ۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ فَاِنَّ الْاِنْسَانَ كَفُوْرٌ ﴿۴۸﴾

49. Allah's alone is the Kingdom of the heavens and the earth. He creates whatever He pleases. He bestows daughters to whom He pleases and sons to whom He pleases–

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ يَخْلُقُ مَا يَشَآءُ ؕ يَهَبُ لِمَنْ يَّشَآءُ اِنَاثًا وَّيَهَبُ لِمَنْ يَّشَآءُ الذُّكُوْرَ ﴿۴۹﴾

50. Or He bestows both sons and daughters, and He makes barren whomsoever He pleases. Surely He is the All-Knowing, the All-Powerful.

اَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَّاِنَاثًا ۚ وَيَجْعَلُ مَنْ يَّشَآءُ عَقِيْمًا ؕ اِنَّهٗ عَلِيْمٌ قَدِيْرٌ ﴿۵۰﴾

51. And it is not given to any human being that Allah should speak to him (direct), except by revelation or from behind a veil, or by sending a messenger (angel) who may reveal by His Command what He pleases. Surely He is the Most-Exalted, the All-Wise.

وَمَا كَانَ لِبَشَرٍ اَنْ يُّكَلِّمَهُ اللّٰهُ اِلَّا وَحْيًا اَوْ مِنْ وَّرَآئِ حِجَابٍ اَوْ يُرْسِلَ رَسُوْلًا فَيُوْحِىَ بِاِذْنِهٖ مَا يَشَآءُ ؕ اِنَّهٗ عَلِىٌّ حَكِيْمٌ ﴿۵۱﴾

52. And thus We have also sent to you by revelation an inspiring Book by Our Command. You knew not what the Book was, nor what Faith was, but (O My Apostle) We made this Book a Light (from end to end) whereby We guide those servants of Ours whom We please. And surely you guide therewith (mankind) to the straight path–

وَكَذٰلِكَ اَوْحَيْنَآ اِلَيْكَ رُوْحًا مِّنْ اَمْرِنَا ؕ مَا كُنْتَ تَدْرِىْ مَا الْكِتٰبُ وَلَا الْاِيْمَانُ وَلٰكِنْ جَعَلْنٰهُ نُوْرًا نَّهْدِىْ بِهٖ مَنْ نَّشَآءُ مِنْ عِبَادِنَا ؕ وَاِنَّكَ لَتَهْدِىْۤ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۵۲﴾

53. The Path of Allah, to Whom belongs whatsoever is in the heavens and whatsoever is in the earth. Listen! only to Allah will all affairs return in the end.

صِرَاطِ اللّٰهِ الَّذِىْ لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ؕ اَلَآ اِلَى اللّٰهِ تَصِيْرُ الْاُمُوْرُ ﴿۵۳﴾

Sûrah 43. Az-Zukhruf (The Gold)

اٰيَاتُهَا ٨٩ (٤٣) سُوْرَةُ الزُّخْرُفِ مَكِّيَّةٌ (٦٣) رُكُوْعَاتُهَا ٧

Revealed at Makkah, 7 Sections, 89 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Ha. Mim.

حٰمٓ ①

2. By the Book luminous!

وَالْكِتٰبِ الْمُبِيْنِ ②

3. Surely We have sent down this Qur'an in the Arabic tongue so that you may understand (its meanings).

اِنَّا جَعَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ③

4. And surely this Qur'an (in the original Mother Book) is with Us inscribed in the Preserved Tablet, truly exalted and full of wisdom.

وَاِنَّهٗ فِيْٓ اُمِّ الْكِتٰبِ لَدَيْنَا لَعَلِيٌّ حَكِيْمٌ ④

5. Shall We then withhold from you this Discourse in displeasure because you are a people transgressing the limit?

اَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا اَنْ كُنْتُمْ
قَوْمًا مُّسْرِفِيْنَ ⑤

6. And We did send many a Prophet among the earlier people.

وَكَمْ اَرْسَلْنَا مِنْ نَّبِيٍّ فِي الْاَوَّلِيْنَ ⑥

7. And no Prophet came to them but the (infidels) used to mock at him.

وَمَا يَاْتِيْهِمْ مِّنْ نَّبِيٍّ اِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ⑦

8. So We destroyed those who were even more powerful than these in strength, and the account of the ancients has gone before.

فَاَهْلَكْنَآ اَشَدَّ مِنْهُمْ بَطْشًا وَّمَضٰى مَثَلُ
الْاَوَّلِيْنَ ⑧

9. And if you ask them: "Who has created the heavens and the earth?" They will surely say: "The Almighty, the All-Knowing (Lord) has created them-"

وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
لَيَقُوْلُنَّ خَلَقَهُنَّ الْعَزِيْزُ الْعَلِيْمُ ⑨

10. Who has made the earth a cradle for you and has made therein pathways for you so that you may reach the goal.

الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ مَهْدًا وَّجَعَلَ
لَكُمْ فِيْهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُوْنَ ⑩

11. And Who sent down water from the sky according to a measure. So We gave therewith life to a dead city,

وَالَّذِيْ نَزَّلَ مِنَ السَّمَآءِ مَآءًۢ بِقَدَرٍ فَاَنْشَرْنَا
بِهٖ بَلْدَةً مَّيْتًا كَذٰلِكَ تُخْرَجُوْنَ ⑪

Introduction to Sûrah Az-Zukhruf

Sûrah Al-Zukhruf, The Gold, is a Makkan Sûrah with eighty-nine verses arranged into seven sections.

The Sûrah emphasises the infinite mercy and forgiveness of Allah. He does not withdraw His mercy and favours even from those who in their vanity and ignorance refuse to acknowledge their wealth and affluence as the bounty of Allah. The supreme favour that Allah has bestowed on human beings is the guidance He sent through His prophets in all ages. People seldom gave Him gratitude for it. Still He did not close the door of His guidance, but sent them the Qur'an, the final revelation, to guide them and keep them on the path of virtue for all times to come.

The Sûrah refers to the disbelievers' dishonest arguments to justify their worship of idols: when they are told to give up idolatry, they say that they are doing what Allah wishes them to do; if He did not wish them to worship idols, He would have certainly stopped them from doing so. The idolaters' reasoning is fallacious: Allah does not command anyone to do evil; however, if someone does evil of his own free will, He does not punish him immediately, but gives him time to mend his ways. This opportunity should not be taken as Allah's permission for doing evil.

One of the objections of disbelievers to the prophethood of Muhammad ﷺ was that he did not deserve this honour because he did not belong to the wealthy and powerful aristocracy of Arabia. The Sûrah rejects this ridiculous objection by declaring that prophethood is a blessing from Allah, and He knows who deserves this blessing, and that no one can dictate to Allah how to dispense His grace.

The Sûrah declares that the Qur'an opens the door of spiritual and material blessings on the Prophet and his followers, so they should hold fast to its guidance to achieve success in this world and the Hereafter.

The Sûrah also narrates incidents from the lives of certain prophets to inspire and encourage the seekers of truth.

even so will you too be brought forth (from the graves).

12. And Who created all manner of creation, and made for you boats and cattle on which you ride–

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾

13. That you may sit firm on their backs, then may remember (in your hearts) the favour of your Lord when you are firmly seated thereon and say (by word of tongue): glory be to Him Who has subjected this to us, and we had not the power to control it–

لِتَسْتَوُوا عَلَىٰ ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾

14. And surely we are to return to our Lord.

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ﴿١٤﴾

15. And (the associaters) have assigned to Him offspring from among His servants. To be sure, man is openly ungrateful.

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا ۚ إِنَّ الْإِنسَانَ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾

Section 2

16. What! has Allah preferred (for Himself) daughters out of His creation, and has chosen you to have sons?

أَمِ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُم بِالْبَنِينَ ﴿١٦﴾

17. And when any of them is informed of the glad-tidings (of the birth of)that whose worth he has already described for Lord Most-Kind, his face becomes darkened (with anguish) and his heart remains filled with grief (and rage) the whole day.

وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَٰنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾

18. What! (is he to bear an issue) that is brought up decked with trinkets and cannot even clearly explain herself (in a discussion)?

أَوَمَن يُنَشَّأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾

19. And they have made the angels, who are the servants of the (Lord) Most-Kind, females. Were they present at the time of their birth? Now their evidence shall be recorded and they shall be called to account.

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَٰنِ إِنَاثًا ۚ أَشَهِدُوا خَلْقَهُمْ ۚ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ ﴿١٩﴾

20. And the infidels say: "If the (Lord) Most-Kind had so pleased, we would not have worshipped them." They have no knowledge of the reality, they are only conjecturing.

وَقَالُوا لَوْ شَاءَ الرَّحْمَٰنُ مَا عَبَدْنَاهُم ۗ مَّا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٢٠﴾

21. Did We give them any Book before this so that they are holding fast to it?

أَمْ آتَيْنَاهُمْ كِتَابًا مِّن قَبْلِهِ فَهُم بِهِ مُسْتَمْسِكُونَ ﴿٢١﴾

22. Nay! they themselves say: "We found our forefathers on a (certain) path, and surely we are following their footsteps."

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهْتَدُونَ ﴿٢٢﴾

23. And thus, whenever We sent before you any warner in any town, the well-to-do therein said: "Surely we found our forefathers on one way and surely we are but following their footsteps."

وَكَذَٰلِكَ مَا أَرْسَلْنَا مِن قَبْلِكَ فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّقْتَدُونَ ﴿٢٣﴾

24. Their Prophet said: "What! (even) if I bring to you a better guidance than what you found your forefathers upon?" They said: "Surely we believe not in what you have been sent with."

قَالَ أَوَلَوْ جِئْتُكُم بِأَهْدَىٰ مِمَّا وَجَدتُّمْ عَلَيْهِ آبَاءَكُمْ ۖ قَالُوا إِنَّا بِمَا أُرْسِلْتُم بِهِ كَافِرُونَ ﴿٢٤﴾

25. So We took revenge on them, just see how (woeful) was the end of the deniers!

فَانتَقَمْنَا مِنْهُمْ ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٢٥﴾

Section 3

26. And (recall), when Abraham said to his father and his people: "Surely I am averse to what you worship–

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾

27. "Except Him Who created me and surely He will guide me soon."

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٧﴾

28. And Abraham made the word (Unity) to continue in his posterity, that they might return (to Him alone).

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾

29. Nay, I but let them and their forefathers enjoy themselves till there came to them the Truth and an Apostle explaining things clearly.

بَلْ مَتَّعْتُ هَٰؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٢٩﴾

30. And when the Truth did come to them, they said: "This is but magic and we are disbelievers therein."

وَلَمَّا جَآءَهُمُ الْحَقُّ قَالُوْا هٰذَا سِحْرٌ وَّ اِنَّا بِهٖ كٰفِرُوْنَ ﴿٣٠﴾

31. And they said: "Why was not this Qur'an sent down to a man of importance in the two Cities (Makkah and Madinah)?"

وَقَالُوْا لَوْلَا نُزِّلَ هٰذَا الْقُرْاٰنُ عَلٰى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيْمٍ ﴿٣١﴾

32. Is it they who distribute the Mercy of your Lord? (Nay) it is We Who have Ourselves distributed their livelihood in the life of this world and it is We Who have exalted some of them above others in rank, so that they may command service from one another. And the (special) Mercy of your Lord is far better than what they keep amassing.

اَهُمْ يَقْسِمُوْنَ رَحْمَتَ رَبِّكَ ؕ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيْشَتَهُمْ فِي الْحَيٰوةِ الدُّنْيَا وَ رَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا ؕ وَ رَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُوْنَ ﴿٣٢﴾

33. And were it not that all mankind would have become one (disbelieving) community We would surely have made for those who deny the (Lord) Most-Kind, roofs of silver for their houses, stairs (of silver) whereby they ascend–

وَلَوْلَآ اَنْ يَّكُوْنَ النَّاسُ اُمَّةً وَّاحِدَةً لَّجَعَلْنَا لِمَنْ يَّكْفُرُ بِالرَّحْمٰنِ لِبُيُوْتِهِمْ سُقُفًا مِّنْ فِضَّةٍ وَّمَعَارِجَ عَلَيْهَا يَظْهَرُوْنَ ﴿٣٣﴾

34. And silver doors for their houses and the couches on which they recline, too of silver–

وَلِبُيُوْتِهِمْ اَبْوَابًا وَّ سُرُرًا عَلَيْهَا يَتَّكِـُٔوْنَ ﴿٣٤﴾

35. And of gold. And all these (gilded) things are only a provision of the life of this world. And (the honour and success of)the Hereafter is with your Lord for the God-fearing.

وَزُخْرُفًا ؕ وَاِنْ كُلُّ ذٰلِكَ لَمَّا مَتَاعُ الْحَيٰوةِ الدُّنْيَا ؕ وَ الْاٰخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِيْنَ ﴿٣٥﴾

Section 4

36. And whoso (intentionally) blinds himself to the discourse of the Most-Kind, We appoint for him a devil, and he becomes his constant companion.

وَمَنْ يَّعْشُ عَنْ ذِكْرِ الرَّحْمٰنِ نُقَيِّضْ لَهٗ شَيْطٰنًا فَهُوَ لَهٗ قَرِيْنٌ ﴿٣٦﴾

37. And surely the devils hinder these (blind ones) from the path of guidance, and they think that they are being rightly guided.

وَاِنَّهُمْ لَيَصُدُّوْنَهُمْ عَنِ السَّبِيْلِ وَيَحْسَبُوْنَ اَنَّهُمْ مُّهْتَدُوْنَ ﴿٣٧﴾

38. Until when such a (blind one) comes to Us (his eyes will be opened) and he will say: "Would that between me and you (O devil) there had been a distance of East and West–surely you are but a most evil companion."

حَتّٰٓى اِذَا جَآءَنَا قَالَ يٰلَيْتَ بَيْنِيْ وَ بَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِيْنُ ﴿٣٨﴾

39. And this (wailing and crying) can avail you nothing this Day while you have been doing wrong (in the world), you are (all) partners in the torment.

وَلَنْ يَّنْفَعَكُمُ الْيَوْمَ اِذْ ظَّلَمْتُمْ اَنَّكُمْ فِي الْعَذَابِ مُشْتَرِكُوْنَ ﴿٣٩﴾

40. Do you then desire to make the deaf hear, or show the way to the blind and those who are lost in open error?

اَفَاَنْتَ تُسْمِعُ الصُّمَّ اَوْ تَهْدِي الْعُمْيَ وَمَنْ كَانَ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٤٠﴾

41. So even if We take you away (from this passing world) We shall certainly take revenge from them even then–

فَاِمَّا نَذْهَبَنَّ بِكَ فَاِنَّا مِنْهُمْ مُّنْتَقِمُوْنَ ﴿٤١﴾

42. Or We shall show you that torment which We have promised them–surely We are fully Potent over them.

اَوْ نُرِيَنَّكَ الَّذِيْ وَعَدْنٰهُمْ فَاِنَّا عَلَيْهِمْ مُّقْتَدِرُوْنَ ﴿٤٢﴾

43. So hold fast to that (Qur'an) which has been revealed to you, surely you are on the right path.

فَاسْتَمْسِكْ بِالَّذِيْٓ اُوْحِيَ اِلَيْكَ ۚ اِنَّكَ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٤٣﴾

44. And surely this (Qur'an) is a great honour for you and your people and (O Muslims) you shall soon be called to account.

وَاِنَّهٗ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۚ وَسَوْفَ تُسْـَٔلُوْنَ ﴿٤٤﴾

45. And ask those of Our Apostles whom We sent before you: did We ever appoint some other gods to be worshipped besides the (Lord) Most Kind?

وَسْـَٔلْ مَنْ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُّسُلِنَآ اَجَعَلْنَا مِنْ دُوْنِ الرَّحْمٰنِ اٰلِهَةً يُّعْبَدُوْنَ ﴿٤٥﴾

Section 5

46. And truly We sent Moses (on him be peace) with Our Signs to Pharaoh and his chiefs, so he said (to them): "Surely I am the Sent-One of the Lord of the Worlds."

وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَآ اِلٰى فِرْعَوْنَ وَمَلَا۠ئِهٖ فَقَالَ اِنِّيْ رَسُوْلُ رَبِّ الْعٰلَمِيْنَ ﴿٤٦﴾

47. So when he came to them with Our Signs, lo! they began to laugh at them.

فَلَمَّا جَآءَهُمْ بِاٰيٰتِنَآ اِذَا هُمْ مِّنْهَا يَضْحَكُوْنَ ﴿٤٧﴾

48. And We showed them not a Sign but it was greater than the previous one. And We seized them with torment in order that they might desist.

وَمَا نُرِيْهِمْ مِّنْ اٰيَةٍ اِلَّا هِيَ اَكْبَرُ مِنْ اُخْتِهَا ۡ وَاَخَذْنٰهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٤٨﴾

49. And they said: "O Magician! pray to your Lord for us, because of the Covenant He has made with you, surely we shall accept your guidance."

وَقَالُوْا يٰۤاَيُّهَ السّٰحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۚ اِنَّنَا لَمُهْتَدُوْنَ ﴿٤٩﴾

50. So when We removed from them the torment, lo! they at once broke the pledge.

فَلَمَّا كَشَفْنَا عَنْهُمُ الْعَذَابَ اِذَا هُمْ يَنْكُثُوْنَ ﴿٥٠﴾

51. And Pharaoh proclaimed among his people saying: "O my people! am I not the ruler of Egypt, and of these streams flowing underneath me? Do you not then see (them)?

وَنَادٰى فِرْعَوْنُ فِيْ قَوْمِهٖ قَالَ يٰقَوْمِ اَلَيْسَ لِيْ مُلْكُ مِصْرَ وَهٰذِهِ الْاَنْهٰرُ تَجْرِيْ مِنْ تَحْتِيْ ۚ اَفَلَا تُبْصِرُوْنَ ﴿٥١﴾

52. "Am I not better than this fellow (Moses) who is contemptible and cannot even express himself clearly.

اَمْ اَنَا خَيْرٌ مِّنْ هٰذَا الَّذِيْ هُوَ مَهِيْنٌ ۙ وَّلَا يَكَادُ يُبِيْنُ ﴿٥٢﴾

53. "(If he is a true Prophet) why then the bracelets of gold have not been bestowed to him, and why have not the angels come down with him rank in rank?"

فَلَوْلَاۤ اُلْقِيَ عَلَيْهِ اَسْوِرَةٌ مِّنْ ذَهَبٍ اَوْ جَآءَ مَعَهُ الْمَلٰۤئِكَةُ مُقْتَرِنِيْنَ ﴿٥٣﴾

54. Thus he fooled his people, and they began to follow him. In fact, they were a disobedient people.

فَاسْتَخَفَّ قَوْمَهٗ فَاَطَاعُوْهُ ۚ اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ ﴿٥٤﴾

55. So when they displeased Us, We took revenge from them, then We drowned them all together–

فَلَمَّاۤ اٰسَفُوْنَا انْتَقَمْنَا مِنْهُمْ فَاَغْرَقْنٰهُمْ اَجْمَعِيْنَ ﴿٥٥﴾

56. And We made them a lesson, and an example for the coming generations.

فَجَعَلْنٰهُمْ سَلَفًا وَّمَثَلًا لِّلْاٰخِرِيْنَ ﴿٥٦﴾

Section 6

57. And when the account of the son of Mary (Jesus) is narrated, lo! your people raise an outcry thereat.

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا اِذَا قَوْمُكَ مِنْهُ يَصِدُّوْنَ ﴿٥٧﴾

58. And they say: "Are our gods better or is he?" They mention not this example to you except for disputing. Truly they are a people most quarrelsome.

وَقَالُوْۤا ءَاٰلِهَتُنَا خَيْرٌ اَمْ هُوَ ۚ مَا ضَرَبُوْهُ لَكَ اِلَّا جَدَلًا ۚ بَلْ هُمْ قَوْمٌ خَصِمُوْنَ ﴿٥٨﴾

59. Surely Jesus was not but a servant on whom, We bestowed a favour, and We have made him an odd example for the Children of Israel.

اِنْ هُوَ اِلَّا عَبْدٌ اَنْعَمْنَا عَلَيْهِ وَجَعَلْنٰهُ مَثَلًا لِّبَنِيْۤ اِسْرَآءِيْلَ ﴿٥٩﴾

60. And had We desired We would have settled angels in the earth in your place to succeed you.

وَلَوْ نَشَآءُ لَجَعَلْنَا مِنْكُمْ مَّلٰۤئِكَةً فِي الْاَرْضِ يَخْلُفُوْنَ ﴿٦٠﴾

61. And surely he (Jesus) is a Sign of the Day of Resurrection, so doubt it not and keep you following only Me. This it is, the right path.

وَاِنَّهٗ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُوْنِ ۚ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿٦١﴾

62. And let not the devil hinder you (from this path), surely he is an open enemy to you.

وَلَا يَصُدَّنَّكُمُ الشَّيْطٰنُ ۚ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿٦٢﴾

63. And when Jesus (on him be peace) came with clear Signs he said: "Surely I have come to you with Wisdom, and I shall make clear to you some of that in which you differ; so fear Allah and obey me.

وَلَمَّا جَآءَ عِيْسٰى بِالْبَيِّنٰتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِاُبَيِّنَ لَكُمْ بَعْضَ الَّذِيْ تَخْتَلِفُوْنَ فِيْهِ ۚ فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ﴿٦٣﴾

64. "Surely Allah is my Lord as well as your Lord, so worship only Him. This is the straight path."

اِنَّ اللّٰهَ هُوَ رَبِّيْ وَرَبُّكُمْ فَاعْبُدُوْهُ ۚ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿٦٤﴾

65. Then (their) parties began to differ amongst themselves. So woe is to the wrongdoers for the torment of a Woeful Day.

فَاخْتَلَفَ الْاَحْزَابُ مِنْۢ بَيْنِهِمْ ۚ فَوَيْلٌ لِّلَّذِيْنَ ظَلَمُوْا مِنْ عَذَابِ يَوْمٍ اَلِيْمٍ ﴿٦٥﴾

66. Do these people wait for the coming of the Hour (of Resurrection) that it should overtake them all of a sudden without their being aware of it?

هَلْ يَنْظُرُوْنَ اِلَّا السَّاعَةَ اَنْ تَاْتِيَهُمْ بَغْتَةً وَّهُمْ لَا يَشْعُرُوْنَ ﴿٦٦﴾

67. Fast friends on that Day will be enemies to one another except those who are righteous and God-fearing.

اَلْاَخِلَّآءُ يَوْمَئِذٍۭ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ اِلَّا الْمُتَّقِيْنَ ﴿٦٧﴾

Section 7

68. (It will be said to them), "O My devoted servants! there is no fear for you this Day nor shall you grieve (Today)."

يٰعِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَاۤ اَنْتُمْ تَحْزَنُوْنَ ﴿٦٨﴾

69. (That is) those who believed in Our Revelations and were submissive to Us as Muslims.

اَلَّذِيْنَ اٰمَنُوْا بِاٰيٰتِنَا وَكَانُوْا مُسْلِمِيْنَ ﴿٦٩﴾

70. (It will be commanded): "Enter the Garden, you and your wives, honourably and joyfully."

اُدْخُلُوا الْجَنَّةَ اَنْتُمْ وَاَزْوَاجُكُمْ تُحْبَرُوْنَ ﴿٧٠﴾

71. There will be passed round to them golden dishes and drinking cups, and goblets; and therein will be everything which the hearts desire and the eyes delight in. And (what is more) you shall abide therein for ever.

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَّاَكْوَابٍ ۚ
وَفِيْهَا مَا تَشْتَهِيْهِ الْاَنْفُسُ وَتَلَذُّ الْاَعْيُنُ ۚ
وَاَنْتُمْ فِيْهَا خٰلِدُوْنَ ﴿٧١﴾

72. And such is the Garden of which you have been made heirs because of the good deeds you used to do (in life).

وَتِلْكَ الْجَنَّةُ الَّتِيْٓ اُوْرِثْتُمُوْهَا بِمَا كُنْتُمْ
تَعْمَلُوْنَ ﴿٧٢﴾

73. For you herein are fruits in plenty, that you may eat thereof to your heart's content.

لَكُمْ فِيْهَا فَاكِهَةٌ كَثِيْرَةٌ مِّنْهَا تَاْكُلُوْنَ ﴿٧٣﴾

74. Surely the culprits will abide in the torment of Hell for ever.

اِنَّ الْمُجْرِمِيْنَ فِيْ عَذَابِ جَهَنَّمَ خٰلِدُوْنَ ﴿٧٤﴾

75. (This torment) will never be lightened for them, and therein they will abide for ever in despair (without hope).

لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيْهِ مُبْلِسُوْنَ ﴿٧٥﴾

76. And We wronged them not, but it was they themselves who were the wrongdoers.

وَمَا ظَلَمْنٰهُمْ وَلٰكِنْ كَانُوْا هُمُ الظّٰلِمِيْنَ ﴿٧٦﴾

77. And they will cry (to the Keeper of Hell): "O Malik! it were better your Lord put an end to us." He will say: "Nay! you are to abide herein (roasting) for ever."

وَنَادَوْا يٰمٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ قَالَ اِنَّكُمْ
مّٰكِثُوْنَ ﴿٧٧﴾

78. Surely We brought to you the (religion of) Truth but most of you were averse to the Truth.

لَقَدْ جِئْنٰكُمْ بِالْحَقِّ وَلٰكِنَّ اَكْثَرَكُمْ لِلْحَقِّ
كٰرِهُوْنَ ﴿٧٨﴾

79. Have they finally settled any affair among themselves? Then We, too, are going to determine Our final affair.

اَمْ اَبْرَمُوْٓا اَمْرًا فَاِنَّا مُبْرِمُوْنَ ﴿٧٩﴾

80. Do they imagine that We hear not their secrets and their private counsels? Yes! We do, and Our angels present with them also keep writing (it down).

اَمْ يَحْسَبُوْنَ اَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوٰىهُمْ ۚ بَلٰى
وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُوْنَ ﴿٨٠﴾

81. Say (supposing the impossible) had the Most- Kind (Lord) a son, I would be the first to worship it.

قُلْ اِنْ كَانَ لِلرَّحْمٰنِ وَلَدٌ ۖ فَاَنَا اَوَّلُ
الْعٰبِدِيْنَ ﴿٨١﴾

82. Glory to the Lord of the heavens and the earth, the Lord of the Throne of Power! He is free from all things they ascribe to Him!

سُبْحٰنَ رَبِّ السَّمٰوٰتِ وَالْاَرْضِ رَبِّ الْعَرْشِ
عَمَّا يَصِفُوْنَ ﴿٨٢﴾

83. So leave them (O My Apostle) to their idle talk and sport until they meet that Day of theirs which they are promised.

فَذَرْهُمْ يَخُوْضُوْا وَيَلْعَبُوْا حَتّٰى يُلٰقُوْا يَوْمَهُمُ
الَّذِيْ يُوْعَدُوْنَ ﴿٨٣﴾

84. And He it is Who is God (of people) in heavens and Who is God (of people) on earth. And He is the All-Wise, the All-Knowing.

وَهُوَ الَّذِيْ فِي السَّمَآءِ اِلٰهٌ وَّفِي الْاَرْضِ اِلٰهٌ ۚ وَهُوَ
الْحَكِيْمُ الْعَلِيْمُ ﴿٨٤﴾

85. And most blessed is He Whose is the Kingdom of the heavens and the earth and whatever is in-between; and with Him is the knowledge of the Hour (of Resurrection); and to Him alone you shall all be brought back.

وَتَبٰرَكَ الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ
وَمَا بَيْنَهُمَا ۚ وَعِنْدَهٗ عِلْمُ السَّاعَةِ ۚ وَاِلَيْهِ
تُرْجَعُوْنَ ﴿٨٥﴾

86. And those whom they worship beside Allah, have no power of intercession. Yes, the right of intercession is with those who bear witness to the Truth, and they know(him).

وَلَا يَمْلِكُ الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِهِ
الشَّفَاعَةَ اِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ
يَعْلَمُوْنَ ﴿٨٦﴾

87. And were you to ask them Who created them they will surely say: "(It is) Allah!" Then whither are they turning away (from the Truth)?

وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَهُمْ لَيَقُوْلُنَّ اللّٰهُ
فَاَنّٰى يُؤْفَكُوْنَ ﴿٨٧﴾

88. And by this saying of My Apostle : "O my Lord, these are a people who will not believe."

وَقِيْلِهٖ يٰرَبِّ اِنَّ هٰٓؤُلَآءِ قَوْمٌ لَّا يُؤْمِنُوْنَ ﴿٨٨﴾

89. Therefore turn you aside from them (O My Apostle) and say: "Peace be on you!" Soon they shall come to know (the end of it).

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلٰمٌ ۚ فَسَوْفَ يَعْلَمُوْنَ ﴿٨٩﴾

Introduction to Sûrah Ad-Dukhan

Sûrah Ad-Dukhan, The Smoke, is a Makkan Sûrah with fifty-nine verses arranged into three sections.

Sûrah Ad-Dukhan predicted that a severe famine would strike Makkah and humble its vain, proud people. The famine struck after the Prophet's migration to Madinah. Food became so scarce that the Makkans were forced to eat bones and dead animals. Abu Sufyan, swallowing his pride, went to Madinah and asked the Prophet to pray to Allah for the removal of the famine. The Prophet prayed for the people of Makkah, and Allah released them from the rigours of famine.

The Sûrah tells the Makkans that the Qur'an is the fountainhead of guidance and blessings, and that its themes, its eloquence, its sublime style, are a witness to its truth and its Divine origin. Then it proceeds to remove their misconception that the Qur'an is the cause of all their troubles, and assure them that this Divine Guidance will, if they accept it, bring them success in this world and the Hereafter.

The Sûrah points out to the disbelievers the utter folly and irrationality of idolatry, the worship of objects which they fashion with their own hands.

The Sûrah then refers to the fate of Pharaoh who suffered from the illusion that his power and vast empire entitled him to reject Allah's guidance and command worship from his subjects; and warns the Makkan disbelievers not to be misled by their arrogance and worldly possessions into believing that they are on the right path and that they do not need to open their breasts to the light brought to them by the Prophet.

The Sûrah reiterates that the Day of Judgement is a reality and shall come at the appointed hour.

Sûrah 44. Ad-Dukhan (The Smoke)

اٰیاتُها ۵۹ (۴۴) سُوْرَۃُ الدُّخَانِ مَکِّیَّۃٌ (۶۴) رُکُوْعَاتُها ۳

Revealed at Makkah, 3 Sections, 59 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Ha. Mim.	حٰمٓ ①
2. By the Luminous Book that makes plain the Truth–	وَالْكِتٰبِ الْمُبِيْنِ ②
3. Surely We have sent it down during a blessed night–truly it is for Us to give timely warning (against evil).	اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةٍ مُّبٰرَكَةٍ اِنَّا كُنَّا مُنْذِرِيْنَ ③
4. In that night is decreed every affair of Wisdom (and importance)–	فِيْهَا يُفْرَقُ كُلُّ اَمْرٍ حَكِيْمٍ ④
5. A command from Our Presence. Verily We are ever sending down (the Book and Messengers).	اَمْرًا مِّنْ عِنْدِنَا ؕ اِنَّا كُنَّا مُرْسِلِيْنَ ⑤
6. A mercy incarnate from your Lord! Surely He is the All-Hearing, the All-Knowing–	رَحْمَةً مِّنْ رَّبِّكَ ؕ اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ⑥
7. He, Who is the Lord of the heavens and the earth and whatever is in-between. If you are true Believers.	رَبِّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا ۘ اِنْ كُنْتُمْ مُّوْقِنِيْنَ ⑦
8. There is none to be worshipped but He, Who gives life and causes death. He is your Lord and Lord of your forefathers of old.	لَآ اِلٰهَ اِلَّا هُوَ يُحْيٖ وَيُمِيْتُ ؕ رَبُّكُمْ وَرَبُّ اٰبَآئِكُمُ الْاَوَّلِيْنَ ⑧
9. Nay, but they are lost in sporting doubt now.	بَلْ هُمْ فِيْ شَكٍّ يَّلْعَبُوْنَ ⑨
10. So watch for the Day when the sky will bring forth a smoke plainly visible–	فَارْتَقِبْ يَوْمَ تَاْتِي السَّمَآءُ بِدُخَانٍ مُّبِيْنٍ ⑩
11. Covering the people. This will be a painful torment.	يَّغْشَى النَّاسَ ؕ هٰذَا عَذَابٌ اَلِيْمٌ ⑪
12. (Then they will say): "O our Lord! remove from us this torment, surely We believe (now)."	رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ اِنَّا مُؤْمِنُوْنَ ⑫

13. Whence can there be any hope of their receiving admonition, whereas there has already come to them an Apostle making things plain–
أَنّٰى لَهُمُ الذِّكْرٰى وَقَدْ جَآءَهُمْ رَسُوْلٌ مُّبِيْنٌ ﴿۱۳﴾

14. Then they turned away from him saying: "He is a man tutored, a madman."
ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوْا مُعَلَّمٌ مَّجْنُوْنٌ ﴿۱۴﴾ وقف لازم

15. We shall indeed remove the torment for awhile, then you will surely revert to disbelief (as before).
إِنَّا كَاشِفُوا الْعَذَابِ قَلِيْلًا إِنَّكُمْ عَآئِدُوْنَ ﴿۱۵﴾ وقف لازم

16. The Day when We shall seize them with a mighty seizing, surely We shall exact full revenge (from them).
يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرٰى إِنَّا مُنْتَقِمُوْنَ ﴿۱۶﴾

17. And surely We tried before them the People of Pharaoh, and there came to them an honoured Apostle (saying)–
وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَآءَهُمْ رَسُوْلٌ كَرِيْمٌ ﴿۱۷﴾

18. Deliver to me the servants of Allah. "Surly I am to you a trusted Messenger–
أَنْ أَدُّوْا إِلَيَّ عِبَادَ اللّٰهِ إِنِّيْ لَكُمْ رَسُوْلٌ أَمِيْنٌ ﴿۱۸﴾

19. "And be not headstrong against Allah; surely I bring you a manifest authority.
وَأَنْ لَّا تَعْلُوْا عَلَى اللّٰهِ إِنِّيْ اٰتِيْكُمْ بِسُلْطٰنٍ مُّبِيْنٍ ﴿۱۹﴾

20. "And I have taken refuge with my Lord and your Lord lest you should stone me (to death).
وَإِنِّيْ عُذْتُ بِرَبِّيْ وَرَبِّكُمْ أَنْ تَرْجُمُوْنِ ﴿۲۰﴾

21. "And if you are not prepared to believe in me, then keep aloof from me."
وَإِنْ لَّمْ تُؤْمِنُوْا لِيْ فَاعْتَزِلُوْنِ ﴿۲۱﴾

22. Then Moses cried to his Lord saying: "Lord! Verily these are a guilty people."
فَدَعَا رَبَّهٗٓ أَنَّ هٰٓؤُلَآءِ قَوْمٌ مُّجْرِمُوْنَ ﴿۲۲﴾ الثلثة

23. (The Command was given): "So go forth with My servants by night, you shall surely be pursued–
فَأَسْرِ بِعِبَادِيْ لَيْلًا إِنَّكُمْ مُّتَّبَعُوْنَ ﴿۲۳﴾

24. "And leave you the river behind calm and open from place to place." Verily that is an army (fated) to be drowned.
وَاتْرُكِ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُوْنَ ﴿۲۴﴾

25. (So they perished, and) how many gardens and springs they left behind-
كَمْ تَرَكُوْا مِنْ جَنّٰتٍ وَّعُيُوْنٍ ﴿۲۵﴾

26. And green cornfields, and grand nice buildings–
وَّزُرُوْعٍ وَّمَقَامٍ كَرِيْمٍ ﴿۲۶﴾

27. And wealth and luxury goods, wherein they made merry–
وَّنَعْمَةٍ كَانُوْا فِيْهَا فٰكِهِيْنَ ﴿۲۷﴾

28. And so it happened. And We made another people inherit all those things.
كَذٰلِكَ وَأَوْرَثْنٰهَا قَوْمًا اٰخَرِيْنَ ﴿۲۸﴾

29. And neither the heaven and the earth shed tears over their destruction nor were they given any more respite.
فَمَا بَكَتْ عَلَيْهِمُ السَّمَآءُ وَالْأَرْضُ وَمَا كَانُوْا مُنْظَرِيْنَ ﴿۲۹﴾

Section 2

30. And no doubt, We did deliver the Children of Israel from a humiliating torment–
وَلَقَدْ نَجَّيْنَا بَنِيْٓ إِسْرَآءِيْلَ مِنَ الْعَذَابِ الْمُهِيْنِ ﴿۳۰﴾

31. That is from (the slavery of) Pharaoh. Surely he was most haughty and extravagant.
مِنْ فِرْعَوْنَ إِنَّهٗ كَانَ عَالِيًا مِّنَ الْمُسْرِفِيْنَ ﴿۳۱﴾

32. And verily We had chosen the Children of Israel knowingly, above all the people of the then world.
وَلَقَدِ اخْتَرْنٰهُمْ عَلٰى عِلْمٍ عَلَى الْعٰلَمِيْنَ ﴿۳۲﴾

33. And We granted them Signs wherein there was a manifest trial.
وَاٰتَيْنٰهُمْ مِّنَ الْاٰيٰتِ مَا فِيْهِ بَلٰٓؤٌا مُّبِيْنٌ ﴿۳۳﴾

34. Surely these infidels (of Makkah) do say–
إِنَّ هٰٓؤُلَآءِ لَيَقُوْلُوْنَ ﴿۳۴﴾

35. "There is nothing for us beyond our first death, and we shall not be raised again–
إِنْ هِيَ إِلَّا مَوْتَتُنَا الْأُوْلٰى وَمَا نَحْنُ بِمُنْشَرِيْنَ ﴿۳۵﴾

36. "Well, then bring back our forefathers alive if you are truthful."
فَأْتُوْا بِاٰبَآئِنَآ إِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۳۶﴾

37. (O people! just think), are they better or the people of Tubba and those who have passed away before them? We destroyed them (despite all their pomp and power), because they were culprits.
أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَّالَّذِيْنَ مِنْ قَبْلِهِمْ أَهْلَكْنٰهُمْ إِنَّهُمْ كَانُوْا مُجْرِمِيْنَ ﴿۳۷﴾

38. And We did not create the heavens and the earth and all that is in-between merely in sport.
وَمَا خَلَقْنَا السَّمٰوٰتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لٰعِبِيْنَ ﴿۳۸﴾

39. Verily We did not create the heavens and the earth but with Truth, but most of them do not know (this reality).

مَا خَلَقْنٰهُمَآ اِلَّا بِالْحَقِّ وَلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿٣٩﴾

40. Verily the Day of Judgement is the term appointed for them all for raising them alive–

اِنَّ يَوْمَ الْفَصْلِ مِيْقَاتُهُمْ اَجْمَعِيْنَ ﴿٤٠﴾

41. The Day on which no friend will avail a friend in the least, nor shall they be helped–

يَوْمَ لَا يُغْنِيْ مَوْلًى عَنْ مَّوْلًى شَيْـًٔا وَّلَا هُمْ يُنْصَرُوْنَ ﴿٤١﴾

42. Except those on whom Allah has mercy. Surely He is the All-Powerful, the Ever-Merciful.

اِلَّا مَنْ رَّحِمَ اللّٰهُ اِنَّهٗ هُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿٤٢﴾

Section 3

43. Surely the tree of Zaqqum (Cactus)–

اِنَّ شَجَرَتَ الزَّقُّوْمِ ﴿٤٣﴾

44. Will be the food of the sinners.

طَعَامُ الْاَثِيْمِ ﴿٤٤﴾

45. Like molten copper, it will bubble in the bellies–

كَالْمُهْلِ يَغْلِيْ فِي الْبُطُوْنِ ﴿٤٥﴾

46. Like the bubbling of boiling water.

كَغَلْيِ الْحَمِيْمِ ﴿٤٦﴾

47. (The Command will be given) seize this (wretch) then drag him forcibly into the midst of the Blazing Fire.

خُذُوْهُ فَاعْتِلُوْهُ اِلٰى سَوَآءِ الْجَحِيْمِ ﴿٤٧﴾

48. Then pour over his head the torment of boiling water.

ثُمَّ صُبُّوْا فَوْقَ رَاْسِهٖ مِنْ عَذَابِ الْحَمِيْمِ ﴿٤٨﴾

49. Taste it now! certainly you are the powerful, the honourable.

ذُقْ اِنَّكَ اَنْتَ الْعَزِيْزُ الْكَرِيْمُ ﴿٤٩﴾

50. Surely this is that which you used to doubt.

اِنَّ هٰذَا مَا كُنْتُمْ بِهٖ تَمْتَرُوْنَ ﴿٥٠﴾

51. Surely the God-fearing will be in a place of security.

اِنَّ الْمُتَّقِيْنَ فِيْ مَقَامٍ اَمِيْنٍ ﴿٥١﴾

52. Amidst green flower gardens and running springs–

فِيْ جَنّٰتٍ وَّعُيُوْنٍ ﴿٥٢﴾

53. Dressed in fine silk, and rich brocade, sitting face to face.

يَّلْبَسُوْنَ مِنْ سُنْدُسٍ وَّ اِسْتَبْرَقٍ مُّتَقٰبِلِيْنَ ﴿٥٣﴾

54. Thus shall it be. And We shall wed them to fair maidens with large bright eyes.

كَذٰلِكَ وَزَوَّجْنٰهُمْ بِحُوْرٍ عِيْنٍ ﴿٥٤﴾

55. They will call therein for every kind of fruit in peace and security–

يَدْعُوْنَ فِيْهَا بِكُلِّ فَاكِهَةٍ اٰمِنِيْنَ ﴿٥٥﴾

56. They will not taste death therein any more except their first death. And Allah has saved them from the torment of the Fire–

لَا يَذُوْقُوْنَ فِيْهَا الْمَوْتَ اِلَّا الْمَوْتَةَ الْاُوْلٰى وَوَقٰىهُمْ عَذَابَ الْجَحِيْمِ ﴿٥٦﴾

57. Simply as a mark of grace from your Lord. That is the supreme achievement (they had longed for).

فَضْلًا مِّنْ رَّبِّكَ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿٥٧﴾

58. Verily We have made this Qur'an easy in your tongue so that they may understand.

فَاِنَّمَا يَسَّرْنٰهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٥٨﴾

59. Wait you then, surely they too are waiting.

فَارْتَقِبْ اِنَّهُمْ مُّرْتَقِبُوْنَ ﴿٥٩﴾

Introduction to Sûrah Al-Jathiya

Sûrah Al-Jathiya, The Kneeling, is a Makkan Sûrah with thirty-seven verses arranged into four sections.

The Sûrah invites man's attention to the innumerable phenomena spread around him ---- the vast physical universe, the alternation of days and nights, the rich variety of life on earth, and the man himself with his various faculties and immense potential ---- that unmistakably point to the omnipotence, omniscience of Allah; and declares that these clear, manifest signs do not convince those who are blinded by arrogance.

Then the Sûrah mentions the countless favours which Allah has shown to human beings and says that only those who contemplate come to appreciate the value and significance of these blessings.

It refers to the Children of Israel whom Allah raised above other nations by sending His guidance and prophets to them, and made them rulers over vast empires; but instead of showing gratitude to Him by adhering to His guidance they rebelled against His commands, and brought His wrath upon them.

Addressing the Last Prophet of Allah, the Sûrah urges upon him to hold fast to the comprehensive code of beliefs and conduct given to him without accepting any advice from the ignorant, for any departure from the prescribed system is sure to attract Allah's displeasure, and none can protect anyone from His wrath. This admonition is, in fact, a warning to all members of the Muslim Ummah; and they should realise the consequences of rejecting the Islamic system in favour of the so-called 'modern' and 'progressive' systems.

Verse twenty-three clearly states that he who follows his desires and appetites instead of obeying Allah's Law worships his own baser self, and does not believe in Allah; that the temptations of this transitory world mislead him, and his faculties of intellect and understanding abandon him.

The disbelievers took the life of this world as an end in itself and did not appreciate the concept of the life after death and the Day of Judgement. This is the reason that the ideas of resurrection and life after death are explained and reiterated in most of the Sûrahs. This Sûrah, too, declares that the dead shall certainly be revived after death and made answerable for their deeds in earthly life.

Sûrah 45. Al-Jathiya (The Kneeling)

اٰيَاتُهَا ۳۷ ۴۵ سُوْرَةُ الْجَاثِيَةِ مَكِّيَّةٌ ۶۵ رُكُوْعَاتُهَا ۴

Revealed at Makkah, 4 Sections, 37 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Ha. Mim.

حٰمٓ ﴿۱﴾

2. This Heavenly Book has been sent down from Allah, the Almighty, the All-Wise.

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ﴿۲﴾

3. Surely in the heavens and the earth are Signs (of His unique Might) for those who believe.

اِنَّ فِي السَّمٰوٰتِ وَ الْاَرْضِ لَاٰيٰتٍ لِّلْمُؤْمِنِيْنَ ﴿۳﴾

4. And in your (own) creation and in the animals which He has scattered abroad (throughout the earth) there are Signs for a people who have firm faith–

وَفِيْ خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَآبَّةٍ اٰيٰتٌ لِّقَوْمٍ يُّوْقِنُوْنَ ﴿۴﴾

5. And in the variation of night and day, and in the sustenance which Allah sends down (by means of rain) from the sky, and thereby gives life to the earth after its death, and in the veering about of the winds there are signs for men of understanding.

وَاخْتِلَافِ الَّيْلِ وَ النَّهَارِ وَمَآ اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ رِّزْقٍ فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا وَ تَصْرِيْفِ الرِّيٰحِ اٰيٰتٌ لِّقَوْمٍ يَّعْقِلُوْنَ ﴿۵﴾

6. These are all the Signs of Allah's Might which We recite to you with truth; in what other word will they then believe leaving the Signs of Allah.

تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ فَبِاَيِّ حَدِيْثٍۭ بَعْدَ اللّٰهِ وَاٰيٰتِهٖ يُؤْمِنُوْنَ ﴿۶﴾

7. Woe be to every imposter sinner!

وَيْلٌ لِّكُلِّ اَفَّاكٍ اَثِيْمٍ ﴿۷﴾

8. Who hears the Revelations of Allah which are recited to him, and yet persists (in disbelief) in all arrogance as though he had not heard them at all. So proclaim to him the glad-tidings of a painful torment.

يَّسْمَعُ اٰيٰتِ اللّٰهِ تُتْلٰى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَاَنْ لَّمْ يَسْمَعْهَا ۚ فَبَشِّرْهُ بِعَذَابٍ اَلِيْمٍ ﴿۸﴾

9. And when he comes to know of any of Our Revelations he treats them in jest. It is such (evildoers) for whom is a disgraceful torment in store.

وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ ٩

10. Before them is Hell, and what they earned (in life) will be of no use to them, nor will benefit them those whom they took for patrons (gods) besides Allah. And for them is a mighty torment.

مِنْ وَرَائِهِمْ جَهَنَّمُ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ ١٠

11. This (Qur'an) is a guidance (from end to end); and those who disbelieve in the Revelations of their Lord, for them is the painful torture of a severe torment.

هَٰذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِنْ رِجْزٍ أَلِيمٌ ١١

Section 2

12. Allah is He Who has subjected to you the sea that boats may sail therein by His Command, and that you may seek of His Grace (by sea-trade), and that haply you may give thanks for His Bounty.

اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلْكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ١٢

13. And He has subjected to you whatsoever is in the heavens and whatsoever is in the earth, all of it, by His command. Surely in this (system) are signs for a people who reflect.

وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ١٣

14. (O My Apostle) tell the believers to forgive those who hope not for the Days of Allah, that Allah may Himself recompense a people for what they used to earn.

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ١٤

15. He who does good, does it for his own soul; and he who does evil, then its burden is but on himself; then to your Lord will you all be brought back (in the end).

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ١٥

16. And surely We gave to the Children of Isreal the Book, Power of Governance and Prophethood, and We provided them with pure things and We exalted them above all the people of the then world (of their time).

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ١٦

17. And We gave them clear arguments in the matter of religion. So they disputed not except after the true knowledge (of facts) had come to them, merely out of mutual jealousy and spite. Surely your Lord will decide between them on the Day of Resurrection about that wherein they used to differ.

وَآتَيْنَاهُمْ بَيِّنَاتٍ مِنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ١٧

18. Then We set you firmly on the right path in the matter of religion, so keep following it and follow not the vain desires of those who have no knowledge.

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ١٨

19. Surely these people can avail you nothing against Allah. And surely the wrongdoers are friends to one another. And Allah is the Friend of the God-fearing.

إِنَّهُمْ لَنْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ١٩

20. These are eye-opening proofs for all people and a (source of) guidance and mercy to a people who believe.

هَٰذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُوقِنُونَ ٢٠

21. Do those who commit evil deeds think that We shall place them on an equal footing with those who believe and do good deeds–that they (both) maybe equal in their life and their death? How ill do they judge!

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ ٢١

Section 3

22. And Allah created the heavens and the earth with truth so that every soul be requited according to what it earned, and they will not be wronged (in the least).

وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ٢٢

23. Just look at him who has taken his vain desire for his God, and Allah has sent him astray despite his knowledge, and has set a seal on his ears

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا

and his heart and has laid a covering on his eyes! So who can guide him after Allah? (O people) do you not then reflect?	تَذَكَّرُوْنَ ﴿٢٣﴾
24. And they say: "There is no (other) life except our life of the present world. (Herein) we die and (herein) we live, and nothing destroys us but Time;" whereas they have no knowledge of the truth, they are only conjecturing.	وَقَالُوْا مَا هِيَ اِلَّا حَيَاتُنَا الدُّنْيَا نَمُوْتُ وَنَحْيَا وَمَا يُهْلِكُنَا اِلَّا الدَّهْرُ ۚ وَمَا لَهُمْ بِذٰلِكَ مِنْ عِلْمٍ ۚ اِنْ هُمْ اِلَّا يَظُنُّوْنَ ﴿٢٤﴾
25. And when Our clear Revelations are recited to them, they have no other plea to offer (in reply) except that they say: "Bring back our forefathers if you are truthful."	وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ مَّا كَانَ حُجَّتَهُمْ اِلَّآ اَنْ قَالُوا ائْتُوْا بِاٰبَآئِنَآ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٢٥﴾
26. Say you: "Allah has given you life, then He will cause you to die; then He will assemble you on the Day of Resurrection, wherein there is no doubt, but most people do not know (this truth) at all."	قُلِ اللّٰهُ يُحْيِيْكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يَجْمَعُكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيْهِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٢٦﴾

Section 4

27. And Allah's is the Kingdom of the heavens and the earth. And on the Day the Hour of Judgement is established on that Day the followers of Falsehood will be great losers.	وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ۚ وَيَوْمَ تَقُوْمُ السَّاعَةُ يَوْمَئِذٍ يَّخْسَرُ الْمُبْطِلُوْنَ ﴿٢٧﴾
28. And you will see every community fallen on their knees; every community will be called to its Record (of deeds). (It will be said to them): "This Day you will be requited for what you used to do.	وَتَرٰى كُلَّ اُمَّةٍ جَاثِيَةً ۚ كُلُّ اُمَّةٍ تُدْعٰى اِلٰى كِتٰبِهَا ۚ اَلْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ﴿٢٨﴾
29. "Our this Record speaks against you with truth. Indeed We noted down whatever you did (in the world)."	هٰذَا كِتٰبُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ ۚ اِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُوْنَ ﴿٢٩﴾
30. Then as for those who believed and did good deeds, their Lord will admit them to His Mercy and surely that is a manifest achievement.	فَاَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِيْ رَحْمَتِهٖ ۚ ذٰلِكَ هُوَ الْفَوْزُ الْمُبِيْنُ ﴿٣٠﴾

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31. And as for those who disbelieved (they will be asked): "Were not My Revelations recited to you? Then you waxed proud (on hearing them) and you people were (habitual) offenders."	وَاَمَّا الَّذِيْنَ كَفَرُوْا ۗ اَفَلَمْ تَكُنْ اٰيٰتِيْ تُتْلٰى عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِيْنَ ﴿٣١﴾
32. And when it was said (to you): "Surely the Promise of Allah is true, and there is no doubt in (the advent of) the Hour," you were wont to assert (in all arrogance): "We know not what the Hour is–we think it is a mere conjecture. and we are not (at all) certain (of it)."	وَاِذَا قِيْلَ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّالسَّاعَةُ لَا رَيْبَ فِيْهَا قُلْتُمْ مَّا نَدْرِيْ مَا السَّاعَةُ ۙ اِنْ نَّظُنُّ اِلَّا ظَنًّا وَّمَا نَحْنُ بِمُسْتَيْقِنِيْنَ ﴿٣٢﴾
33. And the evil results of their misdeeds became apparent to them, and that (torment) which they used to mock at shall encompass them (from all sides).	وَبَدَا لَهُمْ سَيِّاٰتُ مَا عَمِلُوْا وَحَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿٣٣﴾
34. And it will be said (to them): "Today We shall forget you the way you forgot the Meeting of this Day of yours, and surely your abode is the Fire and you have no helper.	وَقِيْلَ الْيَوْمَ نَنْسٰىكُمْ كَمَا نَسِيْتُمْ لِقَآءَ يَوْمِكُمْ هٰذَا وَمَاْوٰىكُمُ النَّارُ وَمَا لَكُمْ مِّنْ نّٰصِرِيْنَ ﴿٣٤﴾
35. "This is because you had made the Revelations of Allah a mockery and the life of this world had deluded you." So that this Day they will not be taken out of the Fire, nor will they be allowed to please their Lord by repenting.	ذٰلِكُمْ بِاَنَّكُمُ اتَّخَذْتُمْ اٰيٰتِ اللّٰهِ هُزُوًا وَّغَرَّتْكُمُ الْحَيٰوةُ الدُّنْيَا ۚ فَالْيَوْمَ لَا يُخْرَجُوْنَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُوْنَ ﴿٣٥﴾
36. So all Praise is to Allah, the Lord of the heavens, and the Lord of the earth, and verily He is the Lord of all the Worlds.	فَلِلّٰهِ الْحَمْدُ رَبِّ السَّمٰوٰتِ وَ رَبِّ الْاَرْضِ رَبِّ الْعٰلَمِيْنَ ﴿٣٦﴾
37. And His alone is all Greatness in the heavens and in the earth; and He it is the Most Honourable, the All-Wise.	وَلَهُ الْكِبْرِيَآءُ فِي السَّمٰوٰتِ وَالْاَرْضِ ۪ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٣٧﴾

Introduction to Sûrah Al-Ahqaf

Sûrah Al-Ahqaf, The Sand-Dunes, is a Makkan Sûrah with thirty-five verses arranged into four sections.

This Sûrah was revealed in the later part of Makkan period, most probably in the 10th or 11th year of Muhammad's ﷺ call to prophethood. The Sûrah mentions the coming of a company of the jinn to hear him reciting the Qur'an. This incident, according to certain commentators, occurred when the Prophet was returning from Ta'if some two years before his migration to Madinah.

This Sûrah like other Makkan Sûrahs deals with the basic principles of true belief and the irrationality of idolatry. It emphasises the sovereignty of Allah and the utter helplessness of all other objects of worship. The inevitability of the Day of Judgement and the dispensation of final justice is once again stressed, and the disbelievers are warned against fond delusions.

When the honesty, integrity and sincerity of the Prophet and the manifest truth of the Divine Message he preached began to attract the common people of Makkah the tribal chiefs and the prosperous commercial elite resorted to a new trick to check the spread of Islam. They would say to the prospective converts to Islam: "You are aware of our high status in the society. This position of leadership has not come to us without reason. We have earned it by our superior intelligence and acute judgement. If there were any truth and merit in what Muhammad ﷺ preaches, we would have been the first to recognise and accept it. The very fact of our rejection of Islam is the proof of its falsehood. You should follow our judgement in this matter as you follow it in other affairs." Thus they not only closed their eyes to light of truth but also pressurised others to ignore it.

The Sûrah then contrasts the attitudes of the believer and the disbeliever: the believer is grateful to Allah for His favours on him and his parents; the disbeliever neither acknowledges Allah's favours, nor listens to his parents when they show him the straight path.

Verse fifteen is a beautiful, eloquent prayer expressing the heartfelt emotions of a true believer; and verse seventeen describes the selfish, crooked thoughts of a disbeliever.

The Sûrah also refers to the doom that descended on the proud people of Ad and destroyed them when they rebelled against Allah in spite of the great favours which He had bestowed on them.

The Sûrah urges the Prophet to face the malicious opposition of the disbelievers with patience as the earlier prophets did.

History tells us how the Prophet in submission to Allah's command faced all persecution with exemplary patience, stuck to the task entrusted to him against all odds, and devoted every moment of his life to spread Allah's

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message. His total commitment to his mission should be an inspiration to his followers, and if they emulate him and face with patience and courage the difficulties that besiege them today, they would surely and successfully overcome all challenges to their survival.

Sûrah 46. Al-Ahqaf
(The Sand-Dunes)

اٰیَاتُهَا ٣٥ سُوْرَةُ الْاَحْقَافِ مَكِّيَّةٌ ٦٦ ٤٦ رُكُوْعَاتُهَا ٤

Revealed at Makkah, 4 Sections, 35 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Ha. Mim.

حٰمٓ ﴿١﴾

2. This Heavenly Book is sent down from Allah, the Almighty, the All-Wise.

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ﴿٢﴾

3. We created not the heavens and the earth and whatever is in-between but with truth and for an appointed term. And the infidels who disbelieve turn away from that they are warned of.

مَا خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَآ اِلَّا
بِالْحَقِّ وَاَجَلٍ مُّسَمًّى ۭ وَالَّذِيْنَ كَفَرُوْا عَمَّآ
اُنْذِرُوْا مُعْرِضُوْنَ ﴿٣﴾

4. Say you: "(O infidels!) have you ever closely observed what you call upon (as gods) besides Allah? (Well!) show me as well what it is they have created of the earth, or have they any share in the creation of the heavens? Bring me any Book revealed before this, or some other proof of knowledge, if you are truthful."

قُلْ اَرَءَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اَرُوْنِيْ
مَاذَا خَلَقُوْا مِنَ الْاَرْضِ اَمْ لَهُمْ شِرْكٌ فِي
السَّمٰوٰتِ ۭ اِيْتُوْنِيْ بِكِتٰبٍ مِّنْ قَبْلِ هٰذَآ اَوْ
اَثٰرَةٍ مِّنْ عِلْمٍ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٤﴾

5. And who is more misguided than (the ill-fated) one who calls upon besides Allah such deities as cannot even answer his prayer till the Day of Resurrection and they are even unaware of their worship (of them).

وَمَنْ اَضَلُّ مِمَّنْ يَّدْعُوْا مِنْ دُوْنِ اللّٰهِ
مَنْ لَّا يَسْتَجِيْبُ لَهٗٓ اِلٰى يَوْمِ الْقِيٰمَةِ وَهُمْ
عَنْ دُعَاۗىِٕهِمْ غٰفِلُوْنَ ﴿٥﴾

6. And when mankind shall be gathered together (on the Day of Resurrection), those deities will be their enemies and will openly deny their worship of them.

وَاِذَا حُشِرَ النَّاسُ كَانُوْا لَهُمْ اَعْدَاۗءً وَّكَانُوْا
بِعِبَادَتِهِمْ كٰفِرِيْنَ ﴿٦﴾

7. And when Our clear Revelations are recited to them, the infidels say of the Truth when it comes to them: "This is but open magic."

وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالَ الَّذِيْنَ كَفَرُوْا
لِلْحَقِّ لَمَّا جَآءَهُمْ ۙ هٰذَا سِحْرٌ مُّبِيْنٌ ⑦

8. Do they say that the Prophet has himself fabricated it? Say you: "If at all I have fabricated it myself, then you have not the power to rescue me from Allah. He knows best what you are saying (so glibly). He is Sufficient as witness between me and you, and He is the Most-Forgiving, the Ever-Merciful."

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ اِنِ افْتَرَيْتُهٗ فَلَا
تَمْلِكُوْنَ لِيْ مِنَ اللّٰهِ شَيْـًٔا ؕ هُوَ اَعْلَمُ بِمَا
تُفِيْضُوْنَ فِيْهِ ؕ كَفٰى بِهٖ شَهِيْدًا بَيْنِيْ وَ
بَيْنَكُمْ ؕ وَهُوَ الْغَفُوْرُ الرَّحِيْمُ ⑧

9. Say you: "I am not an unusual Apostle, and I cannot know by myself what among the Messengers will be done with me and done with you. I but follow that which is revealed to me by inspiration and I am only a plain Warner."

قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَآ
اَدْرِيْ مَا يُفْعَلُ بِيْ وَلَا بِكُمْ ؕ اِنْ اَتَّبِعُ اِلَّا مَا
يُوْحٰٓى اِلَيَّ وَمَآ اَنَا اِلَّا نَذِيْرٌ مُّبِيْنٌ ⑨

10. Say you: "Have you ever considered that if this Qur'an is really from Allah and yet you disbelieve in it (what then will be its consequence?) Whereas a witness from the Children of Israel has already borne witness to the like thereof, and he has even believed while you are still big with pride. Surely Allah does not guide a wrongdoing people."

قُلْ اَرَءَيْتُمْ اِنْ كَانَ مِنْ عِنْدِ اللّٰهِ وَكَفَرْتُمْ
بِهٖ وَشَهِدَ شَاهِدٌ مِّنْۢ بَنِيْٓ اِسْرَآءِيْلَ عَلٰى
مِثْلِهٖ فَاٰمَنَ وَاسْتَكْبَرْتُمْ ؕ اِنَّ اللّٰهَ لَا يَهْدِي
الْقَوْمَ الظّٰلِمِيْنَ ⑩

ع

Section 2

11. And the infidels say of the Muslims who believe: "Had this (Islam) been something superior then the others would not have attained it ahead of us." And because they are not yet guided by the Qur'an they will say now: "Ah! this is the same old, old lie."

وَقَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْا لَوْ كَانَ
خَيْرًا مَّا سَبَقُوْنَآ اِلَيْهِ ؕ وَاِذْ لَمْ يَهْتَدُوْا بِهٖ
فَسَيَقُوْلُوْنَ هٰذَآ اِفْكٌ قَدِيْمٌ ⑪

12. Whereas before this there has come the Book of Moses as a guide and a mercy, and this Book (Qur'an) but confirms it in the Arabic tongue, that it may timely warn the wrongdoers and give glad tidings to the righteous.

وَمِنْ قَبْلِهٖ كِتٰبُ مُوْسٰٓى اِمَامًا وَّرَحْمَةً ؕ
وَهٰذَا كِتٰبٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنْذِرَ
الَّذِيْنَ ظَلَمُوْا ۖۗ وَبُشْرٰى لِلْمُحْسِنِيْنَ ⑫

13. Surely those who said: "Our Lord is Allah," then held fast to it–they have indeed nothing to fear nor shall they grieve.

اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا فَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ⑬

14. Surely these are the people of the Paradise, they shall abide therein for ever; this is indeed a just reward for the good deeds they used to do.

اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ خٰلِدِيْنَ فِيْهَا ۚ جَزَآءًۢ
بِمَا كَانُوْا يَعْمَلُوْنَ ⑭

15. And We have commanded man to do good to his parents. His mother bore him (in her womb) with great toil and brought him forth in great pain. And the bearing of him and the weaning of him took thirty months. Till, when he attained his maturity and was forty years of age, he submitted: "O my Lord! inspire me that I may keep offering thanks for this favour which You bestowed on me and on my parents (and grant me strength) that I may do good deeds such as You approve and make my offspring righteous (and guided) for me. Truly I turn to You in repentance, and surely I am of those who submit to Your Command in all humility."

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ اِحْسٰنًا ؕ حَمَلَتْهُ
اُمُّهٗ كُرْهًا وَّوَضَعَتْهُ كُرْهًا ؕ وَحَمْلُهٗ وَفِصٰلُهٗ
ثَلٰثُوْنَ شَهْرًا ؕ حَتّٰٓى اِذَا بَلَغَ اَشُدَّهٗ وَبَلَغَ
اَرْبَعِيْنَ سَنَةً ۙ قَالَ رَبِّ اَوْزِعْنِيْٓ اَنْ اَشْكُرَ
نِعْمَتَكَ الَّتِيْٓ اَنْعَمْتَ عَلَيَّ وَعَلٰى وَالِدَيَّ
وَاَنْ اَعْمَلَ صَالِحًا تَرْضٰىهُ وَاَصْلِحْ لِيْ فِيْ
ذُرِّيَّتِيْ ؕ اِنِّيْ تُبْتُ اِلَيْكَ وَاِنِّيْ مِنَ
الْمُسْلِمِيْنَ ⑮

16. These are the (blessed) ones from whom We accept the best of their deeds and overlook their evil deeds. They will be among the people of the Paradise–a true Promise (of Allah to the Believers).

اُولٰٓئِكَ الَّذِيْنَ نَتَقَبَّلُ عَنْهُمْ اَحْسَنَ مَا
عَمِلُوْا وَنَتَجَاوَزُ عَنْ سَيِّاٰتِهِمْ فِيْٓ اَصْحٰبِ الْجَنَّةِ ؕ
وَعْدَ الصِّدْقِ الَّذِيْ كَانُوْا يُوْعَدُوْنَ ⑯

17. And he who said to his parents, "Fie upon you! I am fed up with you both; do you threaten me that I shall be brought forth from the grave whereas many centuries have passed before me (and none who died has ever come back alive so far)?" And

وَالَّذِيْ قَالَ لِوَالِدَيْهِ اُفٍّ لَّكُمَآ اَتَعِدٰنِنِيْٓ اَنْ
اُخْرَجَ وَقَدْ خَلَتِ الْقُرُوْنُ مِنْ قَبْلِيْ ۚ وَهُمَا
يَسْتَغِيْثٰنِ اللّٰهَ وَيْلَكَ اٰمِنْ ۖ اِنَّ وَعْدَ اللّٰهِ
حَقٌّ ۚۖ فَيَقُوْلُ مَا هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ⑰

his parents both call to Allah for help and say (to him): "Woe to you! believe you, verily the Promise of Allah is true." Then he says (in reply): "This warning is not but fables of the ancients."

18. These are the (ill-fated) ones against whom the Word of torment has been justified from amongst the generations of the jinn and mankind that have passed away before them. Surely they were utterly in loss.

أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ
مِن قَبْلِهِم مِّنَ الْجِنِّ وَالْإِنسِ ۖ إِنَّهُمْ كَانُوا
خَاسِرِينَ ﴿١٨﴾

19. And to all of them are assigned ranks according to their own deeds; and Allah will recompense them in full for their deeds and they shall not be wronged in the least.

وَلِكُلٍّ دَرَجَاتٌ مِّمَّا عَمِلُوا ۖ وَلِيُوَفِّيَهُمْ أَعْمَالَهُمْ
وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾

20. And on the Day the infidels will be brought before the Fire (it will be said to them): "You exhausted your quota of blessings in your worldly life, and you enjoyed yourselves fully therewith. So Today you will be recompensed with a humiliating torment because you were unjustly proud in the earth and because of your disobedience and transgression."

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ
طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُم بِهَا
فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ
تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنتُمْ
تَفْسُقُونَ ﴿٢٠﴾

Section 3

21. And (O My Apostle!) recount to them the story of (Hud) a compatriot of the tribe of Aad. When he warned his people in the land of Ahquaf (sandy plains)–and surely warners have already passed away before him as well as after him–saying: "Worship none but Allah. (Verily) I fear lest there befall you the torment of a Mighty Day."

وَاذْكُرْ أَخَا عَادٍ إِذْ أَنذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ
خَلَتِ النُّذُرُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا
تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ
يَوْمٍ عَظِيمٍ ﴿٢١﴾

22. They said (angrily): "O Hud! have you come to us that you may turn us away from our gods? Then bring upon us that (torment) which you keep threatening us with, if you are truthful."

قَالُوا أَجِئْتَنَا لِتَأْفِكَنَا عَنْ آلِهَتِنَا فَأْتِنَا
بِمَا تَعِدُنَا إِن كُنتَ مِنَ الصَّادِقِينَ ﴿٢٢﴾

23. Hud said: "The knowledge of the coming of the torment is but with Allah. And I am only conveying to you the message which I have been commissioned with, but I see that you are indeed an ignorant people."

قَالَ إِنَّمَا الْعِلْمُ عِندَ اللَّهِ وَأُبَلِّغُكُم مَّا أُرْسِلْتُ
بِهِ وَلَٰكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٣﴾

24. So when they saw the torment in the form of a cloud advancing towards their valleys, they said: "This is indeed a cloud which is going to rain over us." Nay! it is but that Torment which you sought to hasten. A (fierce) windstorm wherein is a painful torment–

فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ
قَالُوا هَٰذَا عَارِضٌ مُّمْطِرُنَا ۚ بَلْ هُوَ مَا اسْتَعْجَلْتُم
بِهِ ۖ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾

25. It will destroy everything by the command of its Lord, and when the morning rose upon them, there was nothing to be seen except their ruined dwellings. Thus do We punish a people who are culprits.

تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ
إِلَّا مَسَاكِنُهُمْ ۚ كَذَٰلِكَ نَجْزِي الْقَوْمَ
الْمُجْرِمِينَ ﴿٢٥﴾

26. And surely We had given them such might and power as We did not give to you and We had given them ears and eyes and hearts; but neither their ears, nor their eyes, nor their hearts were of any use to them because they used to deny the Revelations of Allah, and then were they encompassed by that (torment) which they used to mock at.

وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِن مَّكَّنَّاكُمْ فِيهِ وَجَعَلْنَا
لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ
سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُم مِّن شَيْءٍ
إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِم
مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٢٦﴾

Section 4

27. And We destroyed the towns which were set up round about you and We brought varying Signs that haply they might return to the Truth.

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُم مِّنَ الْقُرَىٰ وَصَرَّفْنَا
الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾

28. Then why did not those whom they had taken for their gods instead of Allah for attaining His nearness, come to their help? Nay! they were but lost from them. And it was

فَلَوْلَا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ
قُرْبَانًا آلِهَةً ۖ بَلْ ضَلُّوا عَنْهُمْ ۚ وَذَٰلِكَ إِفْكُهُمْ وَمَا
كَانُوا يَفْتَرُونَ ﴿٢٨﴾

merely their hoax and a lie which they fabricated.

29. And when We turned towards you a party of jinns that they quietly listen to the Qur'an. So when they came in your presence they said: "Listen in silence." Then when the recitation was over they went back to their people warning them (against their sins).

وَاِذْ صَرَفْنَآ اِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُوْنَ الْقُرْاٰنَ ۚ فَلَمَّا حَضَرُوْهُ قَالُوْٓا اَنْصِتُوْا ۚ فَلَمَّا قُضِيَ وَلَّوْا اِلٰى قَوْمِهِمْ مُّنْذِرِيْنَ ﴿۲۹﴾

30. They said: "O our people! verily we have (today) heard a Book sent down after Moses (on him be peace) confirming the former Books, guiding to the Truth and to a straight path.

قَالُوْا يٰقَوْمَنَآ اِنَّا سَمِعْنَا كِتٰبًا اُنْزِلَ مِنْۢ بَعْدِ مُوْسٰى مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِيْٓ اِلَى الْحَقِّ وَاِلٰى طَرِيْقٍ مُّسْتَقِيْمٍ ﴿۳۰﴾

31. "O our people! accept the invitation of the Caller to Allah and believe in Him, He will surely forgive you your sins and will save you from a painful torment."

يٰقَوْمَنَآ اَجِيْبُوْا دَاعِيَ اللّٰهِ وَاٰمِنُوْا بِهٖ يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ﴿۳۱﴾

32. And whoso does not accept the invitation of the Caller to Allah, he cannot frustrate Allah by fleeing from Him in the earth nor has he any helper against Allah. These rejectors are indeed in clear error.

وَمَنْ لَّا يُجِبْ دَاعِيَ اللّٰهِ فَلَيْسَ بِمُعْجِزٍ فِي الْاَرْضِ وَلَيْسَ لَهٗ مِنْ دُوْنِهٖٓ اَوْلِيَآءُ ؕ اُولٰٓئِكَ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿۳۲﴾

33. Did they not see that Allah Who created the heavens and the earth and felt not wearied the least by their creation, has the power to bring the dead to life? Why not! no doubt, He is Potent over everything.

اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَلَمْ يَعْيَ بِخَلْقِهِنَّ بِقٰدِرٍ عَلٰٓى اَنْ يُّحْيِۦَ الْمَوْتٰى ؕ بَلٰٓى اِنَّهٗ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۳۳﴾

34. And the Day when the disbelievers will be brought before the Fire, (it will be said to them): "Is it not real?" They will say: "By our Lord! it is the truth." Allah will say: "Well, taste now the torment because you used to disbelieve."

وَيَوْمَ يُعْرَضُ الَّذِيْنَ كَفَرُوْا عَلَى النَّارِ ؕ اَلَيْسَ هٰذَا بِالْحَقِّ ؕ قَالُوْا بَلٰى وَرَبِّنَا ؕ قَالَ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿۳۴﴾

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35. So (O My Apostle!) have patience then, like the resolute Apostles before you. And pray not ill to hasten their doom for them. On the Day when they see the torment which is promised to them, they will think as though they had not stayed in the world for more than an hour of a single day. This is the word of truth for you to deliver. Who shall then be destroyed but the disobedient ones?

فَاصْبِرْ كَمَا صَبَرَ اُولُوا الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَّهُمْ ؕ كَاَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوْعَدُوْنَ ۙ لَمْ يَلْبَثُوْٓا اِلَّا سَاعَةً مِّنْ نَّهَارٍ ؕ بَلٰغٌ ۚ فَهَلْ يُهْلَكُ اِلَّا الْقَوْمُ الْفٰسِقُوْنَ ﴿۳۵﴾ ع

Introduction to Sûrah Muhammad

Sûrah Muhammad is a Madinese Sûrah with thirty-eight verses arranged into four sections.

This Sûrah was sent down in the early years of the Madinese period when the Muslims were given permission to defend themselves against the Makkan disbelievers, who had persecuted them for years in Makkah, threatened to destroy them with the help of their allies in Madinah.

The Sûrah tells the Muslims that they are now free to wage a war against their enemy, and that they should not be afraid of the might and resources of the enemy, nor should they be discouraged by their small number and inadequate arms in their struggle in Allah's way. It assures them that Allah will not abandon them, but will send hosts of His angels to help them on the field of battle.

When Allah granted the Muslims the permission to take up arms against their enemies, the hypocrites felt bewildered and frightened: mortal fear entered their hearts and paled their faces. Before the permission for Jihad they had, in order to prove their commitment to Islam, boasted that they would prove their mettle on the field of battle and humble the enemies of Islam if only they were allowed to fight them; but now when the permission was granted, they feared that their hypocrisy would be exposed, for they had embraced Islam only to deceive the Muslims and spy on them.

In this Sûrah Allah commands the believers to fight the enemy with all their might and show no weakness on the field of battle, nor sue the enemy for peace, for any act of weakness would embolden the enemy and prove disastrous.

The Sûrah stresses the need for spending freely on procuring weapons and other equipment for Jihad. Allah declares that money spent on financing Jihad is spent in His way, and promises the Muslims that all their good deeds shall be generously rewarded.

The Sûrah closes with a warning that if the Muslims show any slackening in spreading the message of Islam and defending it by all means, He will relieve them of this honour and responsibility and give it to some other nation.

Sûrah 47. Muhammad

اٰيَاتُهَا ٣٨ ٤٧ سُوْرَةُ مُحَمَّدٍ مَدَنِيَّةٌ ٩٥ رُكُوْعَاتُهَا ٤

Revealed at Madinah, 4 Sections, 38 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Those who denied the Truth and kept hindering others as well from the Path of Allah – Allah has destroyed their deeds.	اَلَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ اَضَلَّ اَعْمَالَهُمْ ①
2. And those who believed and kept doing good deeds and believed in what was sent down to (the Holy Apostle) Muhammad (Allah's blessing and peace be upon him!) – and that is the Truth from their Lord – Allah has removed from them their evils and has improved their conditions.	وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَاٰمَنُوْا بِمَا نُزِّلَ عَلٰى مُحَمَّدٍ وَّهُوَ الْحَقُّ مِنْ رَّبِّهِمْ ۙ كَفَّرَ عَنْهُمْ سَيِّاٰتِهِمْ وَاَصْلَحَ بَالَهُمْ ②
3. This is because those who disbelieved followed Falsehood, and those who believed followed the Truth that was from their Lord. Thus does Allah set forth their descriptions for mankind.	ذٰلِكَ بِاَنَّ الَّذِيْنَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَ اَنَّ الَّذِيْنَ اٰمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَّبِّهِمْ ؕ كَذٰلِكَ يَضْرِبُ اللّٰهُ لِلنَّاسِ اَمْثَالَهُمْ ③
4. Then when you meet the infidels in the battlefield smite their necks until you have slain good many of them, then tie fast the ropes. Thereafter set them free as a favour or for ransom till the war lays down its burdens. That is the command and had Allah so willed, He would certainly have avenged Himself upon them, but He wills to test some of you by others. And those who have been slain in the Way of Allah, Allah will never render their deeds vain.	فَاِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا فَضَرْبَ الرِّقَابِ ؕ حَتّٰۤى اِذَاۤ اَثْخَنْتُمُوْهُمْ فَشُدُّوا الْوَثَاقَ ۙ فَاِمَّا مَنًّاۢ بَعْدُ وَاِمَّا فِدَآءً حَتّٰى تَضَعَ الْحَرْبُ اَوْزَارَهَا ۚ ۛ ذٰلِكَ ۛؕ وَلَوْ يَشَآءُ اللّٰهُ لَانْتَصَرَ مِنْهُمْ وَلٰكِنْ لِّيَبْلُوَاۡ بَعْضَكُمْ بِبَعْضٍ ؕ وَالَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ فَلَنْ يُّضِلَّ اَعْمَالَهُمْ ④
5. He will soon guide them to higher ranks and set right their conditions.	سَيَهْدِيْهِمْ وَيُصْلِحُ بَالَهُمْ ۚ ⑤

6. And He will admit them to the Paradise which He has announced to them.

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ﴿٦﴾

7. O you who believe! if you will aid the religion of Allah, He will help you, and will make you firm-footed in the battlefield.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنْ تَنْصُرُوا اللّٰهَ يَنْصُرْكُمْ
وَيُثَبِّتْ اَقْدَامَكُمْ ﴿٧﴾

8. And as for those who denied the Truth, may they fall flat on their faces, and may Allah destroy their works.

وَالَّذِيْنَ كَفَرُوْا فَتَعْسًا لَّهُمْ وَاَضَلَّ اَعْمَالَهُمْ ﴿٨﴾

9. That is because they hated (the Revelations) that Allah had sent down and so He has made their works fruitless.

ذٰلِكَ بِاَنَّهُمْ كَرِهُوْا مَاۤ اَنْزَلَ اللّٰهُ فَاَحْبَطَ
اَعْمَالَهُمْ ﴿٩﴾

10. Have they then not travelled in the earth, that they may see for themselves how terrible was the end of those rejectors who passed away before them? Allah cast destruction upon them, and for the infidels– there are punishments of similar kind.

اَفَلَمْ يَسِيْرُوْا فِى الْاَرْضِ فَيَنْظُرُوْا كَيْفَ
كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ دَمَّرَ اللّٰهُ
عَلَيْهِمْ ۫ وَلِلْكٰفِرِيْنَ اَمْثَالُهَا ﴿١٠﴾

11. That is because Allah is the Protector of those who believe, and because the infidels reject Allah they have no helper.

ذٰلِكَ بِاَنَّ اللّٰهَ مَوْلَى الَّذِيْنَ اٰمَنُوْا وَاَنَّ
الْكٰفِرِيْنَ لَا مَوْلٰى لَهُمْ ﴿١١﴾

Section 2

12. Surely Allah will admit those who believed and kept doing good deeds, to the Gardens of eternal bliss, beneath which rivers flow. And as for those who disbelieve, and enjoy themselves and eat and drink even as cattle eat– verily it is the Fire which is their last resort.

اِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا
الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا
الْاَنْهٰرُ ؕ وَالَّذِيْنَ كَفَرُوْا يَتَمَتَّعُوْنَ وَيَاْكُلُوْنَ
كَمَا تَاْكُلُ الْاَنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ ﴿١٢﴾

13. And how many towns, greater in might than your own town– whose inhabitants have driven you out, We have destroyed, and they had no helper.

وَكَاَيِّنْ مِّنْ قَرْيَةٍ هِىَ اَشَدُّ قُوَّةً مِّنْ
قَرْيَتِكَ الَّتِيْۤ اَخْرَجَتْكَ ۚ اَهْلَكْنٰهُمْ فَلَا نَاصِرَ
لَهُمْ ﴿١٣﴾

14. Is then he who is on a clear proof from his Lord like that (wretch) to whom his evil deeds were made fair-seeming, and who kept following their own lusts?

اَفَمَنْ كَانَ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّهٖ كَمَنْ زُيِّنَ
لَهٗ سُوْٓءُ عَمَلِهٖ وَاتَّبَعُوْۤا اَهْوَآءَهُمْ ﴿١٤﴾

15. (Here is) a description of the Paradise which has been promised to the righteous. Therein are streams of water whose smell and taste will never be corrupted; streams of milk of which the taste does not change; and streams of delicious wine which is a joy to the drinkers; and streams of honey pure and clarified. Therein– theirs shall be fruits of every kind and forgiveness from their Lord. Just imagine, shall these be as those who are to abide in the Fire for ever, and will be given to drink boiling water so that it tears their bowels into pieces.

مَثَلُ الْجَنَّةِ الَّتِيْ وُعِدَ الْمُتَّقُوْنَ ؕ فِيْهَاۤ اَنْهٰرٌ
مِّنْ مَّآءٍ غَيْرِ اٰسِنٍ ۚ وَ اَنْهٰرٌ مِّنْ لَّبَنٍ لَّمْ
يَتَغَيَّرْ طَعْمُهٗ ۚ وَاَنْهٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشّٰرِبِيْنَ ۚ
وَاَنْهٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ؕ وَلَهُمْ فِيْهَا مِنْ
كُلِّ الثَّمَرٰتِ وَمَغْفِرَةٌ مِّنْ رَّبِّهِمْ ؕ كَمَنْ هُوَ
خَالِدٌ فِى النَّارِ وَسُقُوْا مَآءً حَمِيْمًا فَقَطَّعَ
اَمْعَآءَهُمْ ﴿١٥﴾

16. And among them are some who seek to listen to you; till in the end when they go away from before you, they say to those who have been given knowledge: "(Say) what was it that he said just now?" These are the (wretched) ones upon whose hearts Allah has set a seal, and they but follow their low desires.

وَمِنْهُمْ مَّنْ يَّسْتَمِعُ اِلَيْكَ ۚ حَتّٰۤى اِذَا خَرَجُوْا
مِنْ عِنْدِكَ قَالُوْا لِلَّذِيْنَ اُوْتُوا الْعِلْمَ مَاذَا
قَالَ اٰنِفًا ۟ اُولٰٓئِكَ الَّذِيْنَ طَبَعَ اللّٰهُ عَلٰى قُلُوْبِهِمْ
وَاتَّبَعُوْۤا اَهْوَآءَهُمْ ﴿١٦﴾

17. And those who follow the path of guidance, Allah adds to their light of guidance, and grants them strength to guard against evil.

وَالَّذِيْنَ اهْتَدَوْا زَادَهُمْ هُدًى وَّاٰتٰىهُمْ
تَقْوٰىهُمْ ﴿١٧﴾

18. So, do these people but wait for the Hour of Resurrection that it should come upon them of a sudden? Surely signs thereof have already come; then once the Hour is actually come upon them how will they then benefit by their admonition.

فَهَلْ يَنْظُرُوْنَ اِلَّا السَّاعَةَ اَنْ تَاْتِيَهُمْ
بَغْتَةً ۚ فَقَدْ جَآءَ اَشْرَاطُهَا ۚ فَاَنّٰى لَهُمْ اِذَا جَآءَتْهُمْ
ذِكْرٰىهُمْ ﴿١٨﴾

19. So know then that there is no (god worth) worshipping except Allah, and O My Apostle! seek Allah's protection against sin, and seek forgiveness for all believing men and women. And Allah knows your moving about in the day and your places of rest by night.

فاعلم انه لا اله الا الله واستغفر لذنبك وللمؤمنين والمؤمنت والله يعلم متقلبكم ومثوىكم ﴿١٩﴾

Section 3

20. Now those who believe say: "Why was not a fresh Surah (chapter) sent down about fighting?" Then when a decisive chapter is sent down and there is a mention of fighting therein, you see those in whose hearts is a disease (of hypocrisy) looking towards you with the look of one in a swoon of death. So it were better for them,

ويقول الذين امنوا لولا نزلت سورة فاذا انزلت سورة محكمة وذكر فيها القتال رايت الذين في قلوبهم مرض ينظرون اليك نظر المغشي عليه من الموت فاولى لهم ﴿٢٠﴾

21. That they had obeyed and said a good (and just) word. And when the command was finally given, it were better for them if they had been true to Allah.

طاعة وقول معروف فاذا عزم الامر فلو صدقوا الله لكان خيرا لهم ﴿٢١﴾

22. So what is to be expected of you is that if you were given authority you would spread mischief in the earth and cut off your ties of kinship (with kith and kin).

فهل عسيتم ان توليتم ان تفسدوا في الارض وتقطعوا ارحامكم ﴿٢٢﴾

23. These are the ones whom Allah has cursed, so He has made them deaf to the Truth and has blinded their eyes (to reality).

اولئك الذين لعنهم الله فاصمهم واعمى ابصارهم ﴿٢٣﴾

24. Do they not then ponder over the Qur'an, or are there locks upon their hearts?

افلا يتدبرون القران ام على قلوب اقفالها ﴿٢٤﴾

25. Surely those who had turned back as apostates after the path of guidance had become manifest to them, the Devil seduced them and inspired them with the false hope of a long life in the world.

ان الذين ارتدوا على ادبارهم من بعد ما تبين لهم الهدى الشيطن سول لهم واملى لهم ﴿٢٥﴾

26. This is because they said to those who hate what Allah had revealed, "We shall obey you in part of the matter," and Allah knows their inner secret.

ذلك بانهم قالوا للذين كرهوا ما نزل الله سنطيعكم في بعض الامر والله يعلم اسرارهم ﴿٢٦﴾

27. So what will be their plight when the angels seize their souls at death, smiting their faces and their backs!

فكيف اذا توفتهم الملئكة يضربون وجوههم وادبارهم ﴿٢٧﴾

28. This rough handling is because they followed that which displeased Allah, and were averse to His good pleasure, so He rendered their deeds fruitless

ذلك بانهم اتبعوا ما اسخط الله وكرهوا رضوانه فاحبط اعمالهم ﴿٢٨﴾

Section 4

29. Do then those in whose hearts is a disease (of hypocrisy), think that Allah will not bring to light the spite of their hearts?

ام حسب الذين في قلوبهم مرض ان لن يخرج الله اضغانهم ﴿٢٩﴾

30. If We pleased We could show these people to you, even so, you have surely recognised them from their faces. And you will certainly recognise them by the manner of their speech! And verily Allah knows all your deeds.

ولو نشاء لارينكهم فلعرفتهم بسيمهم ولتعرفنهم في لحن القول والله يعلم اعمالكم ﴿٣٠﴾

31. And We shall certainly test you so that We may see those among you who strive hard, and are steadfast and We shall test your reported conditions.

ولنبلونكم حتى نعلم المجهدين منكم والصبرين ونبلوا اخباركم ﴿٣١﴾

32. Verily those who disbelieved and hindered others as well from the Path of Allah, and opposed the Holy Apostle whereas guidance was quite clear to them, can in no way hurt Allah, and Allah will soon make their deeds fruitless.

ان الذين كفروا وصدوا عن سبيل الله وشاقوا الرسول من بعد ما تبين لهم الهدى لن يضروا الله شيئا وسيحبط اعمالهم ﴿٣٢﴾

33. O you who believe! obey Allah and obey the (Holy) Apostle, and let not your deeds go waste.

يايها الذين امنوا اطيعوا الله واطيعوا الرسول ولا تبطلوا اعمالكم ﴿٣٣﴾

34. Verily those who disbelieved and kept hindering others as well from the Way of Allah and then died as disbelievers, Allah shall never forgive them.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ﴿٣٤﴾

35. (O Muslims!) do not lose heart, and offer not peace (to the infidels); surely you will overcome. And Allah is with you and He will not allow your deeds and efforts to be wasted.

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمُ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتِرَكُمْ أَعْمَالَكُمْ ﴿٣٥﴾

36. The life of this world is but a mere sport and play. And if you believe and guard against evil, He will give you your reward and will not ask of you (to give up) your possessions.

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أُجُورَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ ﴿٣٦﴾

37. And if He asks you for your wealth and press you, then you would be miserly and (this your miserliness) would bring to light your feelings of aversion.

إِنْ يَسْأَلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا وَيُخْرِجْ أَضْغَانَكُمْ ﴿٣٧﴾

38. Look here, yes you are those who are called upon to spend your wealth in the Way of Allah, then among you there are some who are miserly. And he who is miserly, is being miserly only to his own soul. Allah is Self-Sufficient whereas you are all but needy. If you turn aside (then you will be deprived of this good fortune) and He will bring in your place another people, and then they will not be like you.

هَا أَنْتُمْ هَٰؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخَلُ وَمَنْ يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَنْ نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ ﴿٣٨﴾ ع

Introduction to Sûrah Al-Fath

Sûrah Al-Fath, The Victory, is a Makkan Sûrah with twenty-nine verses arranged into four sections. All scholars agree that the Sûrah was revealed in 6 A.H. when the Prophet was returning to Madinah after signing the treaty of Hudaibiya with the disbelievers of Makkah.

Sûrah Al-Fath declares that the Treaty of Hudaibiya is a clear victory for the Prophet and his followers. It also warns the disbelievers that their material might and superiority will not survive for long, and that the Muslims will, with the help of Almighty Allah, put an end to their domination.

The Sûrah urges upon the Muslims not to be disheartened by their scanty resources, for their Lord is with them and He has no lack of mighty hosts.

The Sûrah also tells the Prophet's Companions who at Hudaibiya pledged the Prophet to lay down their lives at his word that Allah is pleased with them.

A number of verses deal with the attitude of the hypocrites and expose the disease in their hearts.

As the central theme of the Sûrah is the Treaty of Hudaibiya, it is necessary to briefly review the circumstances that culminated in the signing of this treaty.

Even after the migration of the Muslims from Makkah the hostility of the Makkan disbelievers towards the Prophet and his followers did not abate; rather they became more determined to destroy the Muslim community before it could become a real force. Their obsessive hatred for Islam compelled them to attack Madinah from time to time but the Muslims defended themselves with great success in the battles of Badr, Uhud and the Trench.

The Muslims had by now happily settled in Madinah, and had no desire to go back to Makkah, but they like their Prophet, ardently wished to visit the Ka'ba for Umrah and Hajj. The Makkan disbelievers would not allow them to enter Makkah although according to the age-old tradition none, even the mortal enemies of the Quraish, could be prevented from going to the Ka'ba for pilgrimage. This state of affairs distressed the Prophet and his followers. The Prophet always told the Muslims that they should patiently wait for the day when Allah gives them the opportunity to visit His Mosque.

One night the Prophet had a dream in which he saw himself and his Companions entering the Ka'ba in peace. This good tidings gladdened the hearts of the Muslims. They knew that the dream of the Prophet would come true.

Then in 6 A.H. the Prophet with fourteen hundred followers from

Madinah and neighbouring areas set out for Makkah with the express purpose of performing Umra, the minor pilgrimage. They carried no weapons except their swords, and took with them sacrificial animals.

On reaching Zul-Hulaifa they donned Ihram, the traditional dress for pilgrimage consisting of two sheets. The very appearance of the caravan was a clear proof of the fact that it was going for pilgrimage, and had no aggressive intentions of any kind. The Makkan disbelievers had by then heard of the coming of the Muslims and in spite of knowing their purpose resolved to stop them from entering Makkah. They stationed an armed contingent at Zu Tuwa. When the Muslims received this information, they camped at Hudaibiya. There a number of Makkans came to visit the Prophet and see if the Muslims were really peaceful pilgrims. They were convinced that the Muslims had no intention of storming Makkah, and on returning to their camp informed the Quraish chiefs that Muslims had come only to circumambulate the Ka'ba. The Quraish did not accept their reports and sent Urwa bin Mas'ud Thaqafi to the Muslim camp. He, too, was convinced of the Muslims' peaceful intentions. Returning to his side he told the Quraish that Muslims had no intention of attacking Makkah or taking control of the Ka'ba, and advised them not to provoke the Muslims, but let them visit the Ka'ba in peace. He also told them that they would never succeed against the Prophet, for he had never seen anyone, even the great emperors like Caesars and Chosroes, commanding such great respect as Muhammad ﷺ receives from his followers. The Makkans did not take his advice and began to harass the Muslims. Some of them even ambushed the Muslim camp, but were repulsed. Some of them were overpowered and captured. The Prophet, however, forgave them and sent them back to their people.

The Prophet sent Hadhrat Uthman to Makkah to negotiate with the Makkan chiefs. They would not agree to allow the Muslims to enter Makkah; however, they permitted him to circumambulate the Ka'ba, but he refused to accept their offer.

During Hadhrat Uthman's stay in Makkah, a rumour reached the Muslim camp that he was assassinated. The Prophet announced that now the Muslims would not go back without avenging the death of Uthman, and his Companions pledged complete obedience to him in whatever course of action he decided. This pledge of fealty is known as Bai'at al-Ridhwan, the Willing Allegiance. However, it was soon known that Uthman was not dead but kept a prisoner by the Quraish.

When the Makkan disbelievers learnt about the determination of the Muslims to fight to death, they panicked and sent an envoy to the Prophet to negotiate a settlement. And an accord was finally reached which said that the Muslims and the Makkans would refrain from hostilities for ten years, that the Muslims would return to Madinah without performing Umra but would come to circumambulate the Ka'ba the next year, and that any Muslim from Makkah migrating to Madinah would be returned to the Makkans, but anyone of the Muslims of Madinah seeking refuge in Makkah would not be sent back to Madinah. This provision of the treaty depressed the Muslims, but the Prophet comforted them and they accepted his decision. The Prophet and his Companions sacrificed the animals they had brought for the purpose, shaved their heads, changed into ordinary clothes, and left for Madinah.

This Sûrah, as we have seen, was sent down when the Muslims were on their way back to Madinah. Allah alludes to the Treaty of Hudaibiya as the Fat'h-ul-Mubin, the Clear Victory; and the events that followed it did prove it a clear, decisive victory for Islam.

The provisions of the treaty banning Muslims from Makkah to find refuge in Madinah, and granting the Muslims from Madinah the right to desert the Muslim community and find asylum in Makkah appeared, at the time, a victory for the Makkan disbelievers; but soon circumstances forced the Makkans to request the annulment of these clauses of the agreement. The treaty guaranteed free movement of people between Makkah and Madinah, and this facilitated the preaching of Islam to such an extent that in the period of two years following the treaty the people who embraced Islam outnumbered those who had accepted it in the previous nineteen years. At Hudaibiya only 1400 Muslims were with the Prophet, but two years later when the Quraish violated the treaty and he marched towards Makkah, an army of ten thousand Muslims accompanied him.

Sûrah 48. Al-Fath (The Victory)

اٰيَاتُهَا ٢٩ (٤٨) سُوْرَةُ الْفَتْحِ مَدَنِيَّةٌ (١١١) رُكُوْعَاتُهَا ٤

Revealed at Madinah, 4 Sections, 29 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Surely We have granted you a glorious victory–

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا ﴿١﴾

2. So that Allah may remove from you the false charges which were levied on you before (the Exodus) and which were levied after (the Exodus) and may complete His Favour to you and guide you in the straight path–

لِّيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْۢبِكَ وَمَا تَاَخَّرَ وَيُتِمَّ نِعْمَتَهٗ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيْمًا ﴿٢﴾

3. And that Allah may help you with mighty help.

وَّيَنْصُرَكَ اللّٰهُ نَصْرًا عَزِيْزًا ﴿٣﴾

4. He it is Who sent down tranquillity in the hearts of the believers so that it may add faith to their firmness of faith. And subservient to Allah are the armies of the heavens and the earth. And verily Allah is the All-Knowing, the All-Wise–

هُوَ الَّذِيْٓ اَنْزَلَ السَّكِيْنَةَ فِيْ قُلُوْبِ الْمُؤْمِنِيْنَ لِيَزْدَادُوْٓا اِيْمَانًا مَّعَ اِيْمَانِهِمْ ؕ وَلِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿٤﴾

5. So that He may cause the believing men and the believing women to enter the Gardens, underneath which rivers flow, to abide therein for ever, and that He may remove from them their evils. And that is verily a great achievement with Allah–

لِّيُدْخِلَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَيُكَفِّرَ عَنْهُمْ سَيِّاٰتِهِمْ ؕ وَكَانَ ذٰلِكَ عِنْدَ اللّٰهِ فَوْزًا عَظِيْمًا ﴿٥﴾

6. And that He may torment the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women, who entertain evil thoughts about Allah. On them is the evil turn of fortune; and Allah is angry with them and He has removed them from His Mercy and has prepared for them Hell, and that is a most evil resort.

وَّيُعَذِّبَ الْمُنٰفِقِيْنَ وَالْمُنٰفِقٰتِ وَالْمُشْرِكِيْنَ وَالْمُشْرِكٰتِ الظَّآنِّيْنَ بِاللّٰهِ ظَنَّ السَّوْءِ ؕ عَلَيْهِمْ دَآئِرَةُ السَّوْءِ ۚ وَغَضِبَ اللّٰهُ عَلَيْهِمْ وَلَعَنَهُمْ وَاَعَدَّ لَهُمْ جَهَنَّمَ ؕ وَسَآءَتْ مَصِيْرًا ﴿٦﴾

7. And subservient to Allah are all the armies of the heavens and the earth. And Allah is the All-Powerful, the All-Wise.

وَلِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ﴿٧﴾

8. Surely We have sent you as a witness (present and seeing) and as a bearer of glad-tidings (of Our Mercy) and a timely Warner (against the torment)-

اِنَّآ اَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا ﴿٨﴾

9. In order that you (O people!) may believe in Allah and His Apostle, and may assist him, and honour and respect him heart and soul. And that you may sanctify and glorify Allah morning and evening.

لِّتُؤْمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَتُعَزِّرُوْهُ وَتُوَقِّرُوْهُ ؕ وَتُسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ﴿٩﴾

10. Surely those who swear allegiance to you, in fact swear allegiance to Allah. The hand of Allah is over their hands. So whoever breaks this oath, he breaks it only to his own loss; and whoever fulfils the covenant that he made with Allah, He shall soon bestow upon him a mighty reward.

اِنَّ الَّذِيْنَ يُبَايِعُوْنَكَ اِنَّمَا يُبَايِعُوْنَ اللّٰهَ ؕ يَدُ اللّٰهِ فَوْقَ اَيْدِيْهِمْ ۚ فَمَنْ نَّكَثَ فَاِنَّمَا يَنْكُثُ عَلٰى نَفْسِهٖ ۚ وَمَنْ اَوْفٰى بِمَا عٰهَدَ عَلَيْهُ اللّٰهَ فَسَيُؤْتِيْهِ اَجْرًا عَظِيْمًا ﴿١٠﴾

Section 2

11. Soon those of the desert Arabs, who had been left behind, will say to you: "Our property and our families kept us greatly busy, so ask forgiveness for us from Allah." (O My Apostle!) they say with their tongues that which is not in their hearts. Say you to them: "Who has power for you against Allah for anything if He intended to do you any harm or intended to do you any good?" Nay, Allah is fully Aware of what you do.

سَيَقُوْلُ لَكَ الْمُخَلَّفُوْنَ مِنَ الْاَعْرَابِ شَغَلَتْنَآ اَمْوَالُنَا وَاَهْلُوْنَا فَاسْتَغْفِرْ لَنَا ۚ يَقُوْلُوْنَ بِاَلْسِنَتِهِمْ مَّا لَيْسَ فِيْ قُلُوْبِهِمْ ؕ قُلْ فَمَنْ يَّمْلِكُ لَكُمْ مِّنَ اللّٰهِ شَيْئًا اِنْ اَرَادَ بِكُمْ ضَرًّا اَوْ اَرَادَ بِكُمْ نَفْعًا ؕ بَلْ كَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿١١﴾

12. Nay! but you thought that the Apostle and the believers would never return to their families, and this (evil) thought was fair-seeming to your hearts and you were engrossed in all manner of evil thoughts; and because of it you were a people bound to be ruined.

بَلْ ظَنَنْتُمْ اَنْ لَّنْ يَّنْقَلِبَ الرَّسُوْلُ وَالْمُؤْمِنُوْنَ اِلٰٓى اَهْلِيْهِمْ اَبَدًا وَّزُيِّنَ ذٰلِكَ فِيْ قُلُوْبِكُمْ وَظَنَنْتُمْ ظَنَّ السَّوْءِ ۚ وَكُنْتُمْ قَوْمًا ۢ بُوْرًا ﴿١٢﴾

13. And whoever does not believe in Allah and His Apostle–then surely We have prepared a Blazing Fire for all such infidels.

وَمَنْ لَّمْ يُؤْمِنْ بِاللّٰهِ وَرَسُوْلِهٖ فَاِنَّآ اَعْتَدْنَا
لِلْكٰفِرِيْنَ سَعِيْرًا ⑬

14. And for Allah is alone the Kingdom of the heavens and the earth. He forgives whom He pleases and punishes whom He pleases. And verily Allah is the Most-Forgiving, the Ever-Merciful.

وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ يَغْفِرُ لِمَنْ
يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ وَكَانَ اللّٰهُ غَفُوْرًا
رَّحِيْمًا ⑭

15. Those who were left behind (during the first march to battle) will now say when you go forth to take possession of the spoils: "Permit us to follow you." They desire to change the Word of Allah. Say you: "You shall by no means follow us" thus has Allah said before. Then they will say: "Nay! you are jealous of us." (They are but mistaken) in fact they understand (the mysteries of Divine Commands) but little.

سَيَقُوْلُ الْمُخَلَّفُوْنَ اِذَا انْطَلَقْتُمْ اِلٰى مَغَانِمَ
لِتَاْخُذُوْهَا ذَرُوْنَا نَتَّبِعْكُمْ يُرِيْدُوْنَ اَنْ
يُّبَدِّلُوْا كَلٰمَ اللّٰهِ قُلْ لَّنْ تَتَّبِعُوْنَا كَذٰلِكُمْ قَالَ
اللّٰهُ مِنْ قَبْلُ فَسَيَقُوْلُوْنَ بَلْ تَحْسُدُوْنَنَا
بَلْ كَانُوْا لَا يَفْقَهُوْنَ اِلَّا قَلِيْلًا ⑮

16. Say you to those of the desert Arabs who had been left behind: "Surely you will soon be invited against a people of mighty prowess, to fight them until they surrender. So if you obey the command at that time, Allah will grant you a goodly reward. But if you turn away then even as you turned away before, Allah will punish you with a painful torment."

قُلْ لِّلْمُخَلَّفِيْنَ مِنَ الْاَعْرَابِ سَتُدْعَوْنَ
اِلٰى قَوْمٍ اُولِيْ بَاْسٍ شَدِيْدٍ تُقَاتِلُوْنَهُمْ اَوْ
يُسْلِمُوْنَ فَاِنْ تُطِيْعُوْا يُؤْتِكُمُ اللّٰهُ اَجْرًا
حَسَنًا وَاِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِّنْ قَبْلُ
يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا ⑯

17. No sin there is on the blind, and no sin there is on the lame, and no sin there is on the sick (if they are not able to join in fighting). And whoso obeys Allah and His Apostle, him He will cause to enter Gardens underneath which rivers flow; and whoso turns away, Allah will torment him with a painful torment.

لَيْسَ عَلَى الْاَعْمٰى حَرَجٌ وَّلَا عَلَى الْاَعْرَجِ
حَرَجٌ وَّلَا عَلَى الْمَرِيْضِ حَرَجٌ وَمَنْ يُّطِعِ اللّٰهَ
وَرَسُوْلَهٗ يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا
الْاَنْهٰرُ وَمَنْ يَّتَوَلَّ يُعَذِّبْهُ عَذَابًا اَلِيْمًا ⑰ ع ٢

Section 3

18. Surely Allah was well-pleased with the Believers when they were swearing allegiance to you under the Tree, and Allah knew what was in their hearts, so He sent down on them tranquillity and rewarded them with an immediate victory-

لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ
تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ
فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَاَثَابَهُمْ فَتْحًا
قَرِيْبًا ⑱

19. And (bestowed) abundant spoils which they will (soon) acquire. And Allah is the Most-Powerful, the All-Wise.

وَّمَغَانِمَ كَثِيْرَةً يَّاْخُذُوْنَهَا وَكَانَ اللّٰهُ
عَزِيْزًا حَكِيْمًا ⑲

20. (O you followers of the Holy Prophet!) Allah has promised you abundant spoils that you will acquire in good time so He has hastened (this Truce) to you and held back the hands of the people from you; that it may be a Sign of Our help to the Believers, and that He may keep you firmly guided on the straight path–

وَعَدَكُمُ اللّٰهُ مَغَانِمَ كَثِيْرَةً تَاْخُذُوْنَهَا فَعَجَّلَ
لَكُمْ هٰذِهٖ وَكَفَّ اَيْدِيَ النَّاسِ عَنْكُمْ
وَلِتَكُوْنَ اٰيَةً لِّلْمُؤْمِنِيْنَ وَيَهْدِيَكُمْ صِرَاطًا
مُّسْتَقِيْمًا ⑳

21. And many other victories besides, over which you had no control, but which are surely in the power of Allah. And surely Allah is Potent over everything.

وَّاُخْرٰى لَمْ تَقْدِرُوْا عَلَيْهَا قَدْ اَحَاطَ اللّٰهُ بِهَا
وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرًا ㉑

22. And if these infidels had fought with you, then certainly they would have turned their backs in flight, and then they would not have found any patron nor helper (in the whole world).

وَلَوْ قٰتَلَكُمُ الَّذِيْنَ كَفَرُوْا لَوَلَّوُا الْاَدْبَارَ ثُمَّ
لَا يَجِدُوْنَ وَلِيًّا وَّلَا نَصِيْرًا ㉒

23. And such has been the practice of Allah from before and you will never find the practice of Allah changing.

سُنَّةَ اللّٰهِ الَّتِيْ قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ
تَجِدَ لِسُنَّةِ اللّٰهِ تَبْدِيْلًا ㉓

24. And it is Allah Who restrained their hands from you, and restrained your hands from them in the Valley of Makkah even though He had given you control over them. And Allah was Seer of what you were doing.

وَهُوَ الَّذِيْ كَفَّ اَيْدِيَهُمْ عَنْكُمْ وَاَيْدِيَكُمْ
عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ اَنْ اَظْفَرَكُمْ
عَلَيْهِمْ وَكَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ㉔

25. These are those (ill-fated) ones who disbelieved and hindered you from entering the Sacred Mosque, and prevented the sacrificial animals from reaching their goal. And had it not been for certain believing men and women (in Makkah) whom you know not, and the fear that you might trample them and thus there might reach you some harm without knowing; Allah would have permitted you to fight, and that Allah may admit to His Mercy whom He pleased. Had those Muslims kept apart from the disbelievers, We would have punished those who disbelieved among them with a painful torment.

هُمُ الَّذِيْنَ كَفَرُوْا وَصَدُّوْكُمْ عَنِ الْمَسْجِدِ
الْحَرَامِ وَالْهَدْيَ مَعْكُوْفًا اَنْ يَّبْلُغَ مَحِلَّهٗ
وَلَوْلَا رِجَالٌ مُّؤْمِنُوْنَ وَنِسَآءٌ مُّؤْمِنٰتٌ
لَّمْ تَعْلَمُوْهُمْ اَنْ تَطَئُوْهُمْ فَتُصِيْبَكُمْ مِّنْهُمْ
مَّعَرَّةٌ بِغَيْرِ عِلْمٍ لِيُدْخِلَ اللّٰهُ فِيْ رَحْمَتِهٖ مَنْ
يَّشَآءُ لَوْ تَزَيَّلُوْا لَعَذَّبْنَا الَّذِيْنَ كَفَرُوْا مِنْهُمْ عَذَابًا
اَلِيْمًا ﴿۲۵﴾

26. The infidels harboured bigotry in their hearts– the bigotry of the pagan days of Ignorance, then Allah sent down His tranquillity on His Apostle and the Believers, and kept them firm on the word of piety and they were more deserving of it and more worthy of it. And verily Allah is Best Knower of everything.

اِذْ جَعَلَ الَّذِيْنَ كَفَرُوْا فِيْ قُلُوْبِهِمُ الْحَمِيَّةَ حَمِيَّةَ
الْجَاهِلِيَّةِ فَاَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ
وَعَلَى الْمُؤْمِنِيْنَ وَاَلْزَمَهُمْ كَلِمَةَ التَّقْوٰى
وَكَانُوْٓا اَحَقَّ بِهَا وَاَهْلَهَا وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ
عَلِيْمًا ﴿۲۶﴾

Section 4

27. Certainly Allah has proved the true vision of His Apostle with truth; (that) you shall certainly enter the Sacred Mosque if Allah pleased, in peace and security, your heads shaved or your hair close-cropped without any scare in your hearts. But He knows what you know not, so He has assigned to you a near victory before that.

لَقَدْ صَدَقَ اللّٰهُ رَسُوْلَهُ الرُّءْيَا بِالْحَقِّ
لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ اِنْ شَآءَ اللّٰهُ
اٰمِنِيْنَ مُحَلِّقِيْنَ رُءُوْسَكُمْ وَمُقَصِّرِيْنَ
لَا تَخَافُوْنَ فَعَلِمَ مَا لَمْ تَعْلَمُوْا فَجَعَلَ مِنْ
دُوْنِ ذٰلِكَ فَتْحًا قَرِيْبًا ﴿۲۷﴾

28. He it is Who has sent His Apostle with the (Book of)Guidance and the religion of Truth, that He may make it prevail over all other religions, and Allah is Sufficient as Witness of the veracity of His Apostle.

هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ
لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ وَكَفٰى بِاللّٰهِ
شَهِيْدًا ﴿۲۸﴾

29. Muhammad (on him be the blessings and peace of Allah) is the Apostle of Allah, and those with him are hard against the infidels and tender among themselves, you see them sometime kneeling and sometime prostrating themselves in prayer seeking Allah's grace and goodwill. Their mark (of faith and worship) is apparent on their faces, from the traces of prostration. That is their description inscribed in the Torah and that is their description inscribed in the Gospel. These Companions of the Prophet are as a cultivated field which brings forth its sprout, then strengthened it, then it became stout, and stood straight on its stem, its richness delighting the cultivators– that the infidels may keep fuming and smouldering with rage to see them (flourish). To those who believed and kept doing good deeds, Allah has promised forgiveness and a mighty reward.

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ وَالَّذِيْنَ مَعَهٗٓ اَشِدَّآءُ
عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرٰىهُمْ رُكَّعًا سُجَّدًا
يَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا سِيْمَاهُمْ
فِيْ وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ ذٰلِكَ مَثَلُهُمْ
فِي التَّوْرٰىةِ وَمَثَلُهُمْ فِي الْاِنْجِيْلِ كَزَرْعٍ
اَخْرَجَ شَطْـَٔهٗ فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى
سُوْقِهٖ يُعْجِبُ الزُّرَّاعَ لِيَغِيْظَ بِهِمُ الْكُفَّارَ
وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
مِنْهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ﴿۲۹﴾

Introduction to Sûrah Al-Hujurat

Sûrah Al-Hujurat, The Inner Apartments, is a Madinese Sûrah with eighteen verses arranged into two sections.

Sûrah Hujurat was revealed in the later part of the Madinese period. Verse 4 alludes to the visit of a delegation of Banu Tamim to Madinah. This delegation came to the Prophet in 9 A.H.

This brief Sûrah deals with certain very important themes concerning the social conduct of Muslims.

The opening verses charge the Muslims to show utmost respect and obedience to the Prophet, and refrain from even raising their voices in his presence.

Then the Sûrah commands the Muslims not to accept as true every report that reaches them and not to take any action in haste before verifying the truth of the information brought to them by persons of doubtful or unknown integrity, for it will save them from doing what they might regret later.

The Sûrah declares that the faith and sincerity of the Prophet's Companions is above any doubt and reproach: they can forego every thing but cannot forsake their faith, for hatred for disbelief and evil is so ingrained in their hearts that they cannot even think of doing anything that may be interpreted as act of infidelity. This categorical affirmation of their faith should silence those who in their ignorance doubt the sincerity of the Companions of the Prophet.

The Sûrah also enjoins upon the Muslims as a community to use their influence to make peace between those groups of believers who for some reason or the other take up arms against each other; but, in case they fail to settle the conflict amicably, support the group which is in the right.

Verse 10 declares that he who recites the profession of faith -- There is no god but Allah and Muhammad is His Messenger -- enters the brotherhood of Muslims and shares with them all rights and obligations.

The Sûrah forbids the Muslims from saying and doing anything that may create feelings of hate and ill-will among them: the believers are not to ridicule, slander or give nicknames to one another.

Verse 13 proclaims that one's race, colour or language is no proof of his superiority: all human beings are equal as the off-spring of Adam, and the basis of superiority is righteousness alone.

The last verses of the Sûrah make it a duty of the believers to spend their wealth and stake their lives in their fight for establishing truth and justice. They also declare that he who embraces Islam does no favour to Islam but ensures his own salvation, and should be grateful to Allah for the ability and the opportunity to recognise and follow the right guidance.

Sûrah 49. Al-Hujurat (The Inner Aartments)

اٰیَاتُھَا ۱۸ ۴۹ سُوْرَةُ الْحُجُرٰتِ مَدَنِیَّةٌ ۱۰۶ رُکُوْعَاتُھَا ۲

Revealed at Madinah, 2 Sections, 18 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. O you who believe! be not forward before Allah and His Apostle, and keep fearing Allah. Surely Allah is the All-Hearing, the All-Knowing.	یٰٓاَیُّھَا الَّذِیْنَ اٰمَنُوْا لَا تُقَدِّمُوْا بَیْنَ یَدَیِ اللّٰهِ وَرَسُوْلِهٖ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ سَمِیْعٌ عَلِیْمٌ ۱
2. O you who believe! do not raise your voices above the voice of the Holy Prophet, and speak not loudly to him as you speak loudly to one another lest your deeds are wasted (because of disrespect) while you are unaware.	یٰٓاَیُّھَا الَّذِیْنَ اٰمَنُوْا لَا تَرْفَعُوْٓا اَصْوَاتَکُمْ فَوْقَ صَوْتِ النَّبِیِّ وَلَا تَجْھَرُوْا لَهٗ بِالْقَوْلِ کَجَھْرِ بَعْضِکُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُکُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ ۲
3. Surely those who keep their voices lowered in the presence of the Apostle of Allah– they are the ones whose hearts Allah has tested for piety, and for them is forgiveness and a mighty reward.	اِنَّ الَّذِیْنَ یَغُضُّوْنَ اَصْوَاتَھُمْ عِنْدَ رَسُوْلِ اللّٰهِ اُولٰۗئِکَ الَّذِیْنَ امْتَحَنَ اللّٰهُ قُلُوْبَھُمْ لِلتَّقْوٰی ۭ لَھُمْ مَّغْفِرَةٌ وَّاَجْرٌ عَظِیْمٌ ۳
4. Indeed those who call out to you from behind your private apartments– most of them are stupid without sense.	اِنَّ الَّذِیْنَ یُنَادُوْنَکَ مِنْ وَّرَاۗءِ الْحُجُرٰتِ اَکْثَرُھُمْ لَا یَعْقِلُوْنَ ۴
5. And if they had patience till you yourself come out to them, it had been much better for them. And Allah! He is the Most-Forgiving, the Ever-Merciful.	وَلَوْ اَنَّھُمْ صَبَرُوْا حَتّٰی تَخْرُجَ اِلَیْھِمْ لَکَانَ خَیْرًا لَّھُمْ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِیْمٌ ۵
6. O you who believe! if any wicked person brings you any news, check it fully lest you may harm any people in ignorance and may later on feel sorry for what you have done.	یٰٓاَیُّھَا الَّذِیْنَ اٰمَنُوْٓا اِنْ جَاۗءَکُمْ فَاسِقٌۢ بِنَبَاٍ فَتَبَیَّنُوْٓا اَنْ تُصِیْبُوْا قَوْمًۢا بِجَھَالَةٍ فَتُصْبِحُوْا عَلٰی مَا فَعَلْتُمْ نٰدِمِیْنَ ۶
7. And remember that the Apostle of Allah is in your midst. If he were to	وَاعْلَمُوْٓا اَنَّ فِیْکُمْ رَسُوْلَ اللّٰهِ ۭ لَوْ یُطِیْعُکُمْ فِیْ

follow your liking in most of your affairs, you would then surely be in trouble, but Allah has endeared the Faith to you, and has adorned it in your hearts, and He has made unbelief, wrongdoing and disobedience hateful to you. It is such people who are firmly set on the right course of guidance–

كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلٰكِنَّ اللّٰهَ حَبَّبَ
إِلَيْكُمُ الْإِيْمَانَ وَ زَيَّنَهُ فِي قُلُوْبِكُمْ وَ كَرَّهَ
إِلَيْكُمُ الْكُفْرَ وَالْفُسُوْقَ وَالْعِصْيَانَ أُولٰٓئِكَ هُمُ
الرّٰشِدُوْنَ ﴿٧﴾

8. All this is merely a grace from Allah, and His Favour. And Allah is the All-Knowing, the All-Wise.

فَضْلًا مِّنَ اللّٰهِ وَنِعْمَةً وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿٨﴾

9. And if two parties of the Believers quarrel with each other, then make peace between them. But if one of the parties transgresses against the other, then all of you jointly fight the party that has transgressed, till it returns to the Command of Allah. And if it returns, then make peace between them with equity and justice, and do render justice. Surely Allah loves the just.

وَ إِنْ طَآئِفَتٰنِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا
فَأَصْلِحُوْا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدٰىهُمَا
عَلَى الْأُخْرٰى فَقَاتِلُوا الَّتِيْ تَبْغِيْ حَتّٰى
تَفِيْٓءَ إِلٰٓى أَمْرِ اللّٰهِ فَإِنْ فَآءَتْ فَأَصْلِحُوْا
بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوْا إِنَّ اللّٰهَ يُحِبُّ
الْمُقْسِطِيْنَ ﴿٩﴾

10. Surely the Believers are like brothers, so make peace between your two brothers, and keep fearing Allah that you maybe shown mercy.

إِنَّمَا الْمُؤْمِنُوْنَ إِخْوَةٌ فَأَصْلِحُوْا بَيْنَ
أَخَوَيْكُمْ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿١٠﴾

Section 2

11. O you who believe! let not one party of men laugh at the other party–perchance they maybe better than those who scoff, and let not some of women scoff at other women–perchance they maybe better than those who scoff. And do not defame one another nor call one another by nicknames. What a bad name it is to be called wicked after being a Muslim. And those who desist not from this practice; it is they who are wrongdoers.

يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ
عَسٰٓى أَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّنْ
نِّسَآءٍ عَسٰٓى أَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوْٓا
أَنْفُسَكُمْ وَلَا تَنَابَزُوْا بِالْأَلْقَابِ بِئْسَ الْاِسْمُ
الْفُسُوْقُ بَعْدَ الْإِيْمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولٰٓئِكَ
هُمُ الظّٰلِمُوْنَ ﴿١١﴾

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12. O you who believe! Avoid most suspicion, surely suspicion in some certain cases is a sin and spy not on one another nor backbite one another. Would any of you like to eat the flesh of his dead brother? Nay, you would simply abhor it. And keep fearing Allah. Surely Allah is the Most-Relenting, the Ever-Merciful.

يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ
الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَّلَا تَجَسَّسُوْا وَ
لَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ
يَّأْكُلَ لَحْمَ أَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ وَاتَّقُوا اللّٰهَ
إِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ ﴿١٢﴾

13. O people! Verily We have created you from a male and a female, and have made you different branches and different tribes, so that you may recognise one another. Surely the most honoured of you in the presence of Allah is he who is the most pious of you. Surely Allah is the All-Knowing, the All-Aware.

يٰٓأَيُّهَا النَّاسُ إِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّ
أُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَآئِلَ لِتَعَارَفُوْا
إِنَّ أَكْرَمَكُمْ عِنْدَ اللّٰهِ أَتْقٰىكُمْ إِنَّ اللّٰهَ عَلِيْمٌ
خَبِيْرٌ ﴿١٣﴾

14. The desert Arabs say: "We have believed." Say you: "You have not yet believed, rather say you: We have submitted," and Faith has not yet entered into your hearts. And if you obey Allah and His Apostle (truly), He will not diminish anything of your deeds in the least. Surely Allah is the Most-Forgiving, the Ever-Merciful.

قَالَتِ الْأَعْرَابُ اٰمَنَّا قُلْ لَّمْ تُؤْمِنُوْا وَلٰكِنْ
قُوْلُوْٓا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيْمَانُ فِيْ
قُلُوْبِكُمْ وَإِنْ تُطِيْعُوا اللّٰهَ وَ رَسُوْلَهُ لَا يَلِتْكُمْ
مِّنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٤﴾

15. The true Believers are only those who have believed in Allah and His Apostle and then have never doubted therein, and have been striving hard with their wealth and their lives in the Way of Allah. These! it is they who are the truthful.

إِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرَسُوْلِهِ
ثُمَّ لَمْ يَرْتَابُوْا وَ جٰهَدُوْا بِأَمْوَالِهِمْ
وَ أَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ أُولٰٓئِكَ هُمُ
الصّٰدِقُوْنَ ﴿١٥﴾

16. Say you: "What! do you try to inform Allah of your Faith? Whereas Allah knows everything that is in the heavens and that is in the earth. And Allah is the Best Knower of everything."

قُلْ أَتُعَلِّمُوْنَ اللّٰهَ بِدِيْنِكُمْ وَاللّٰهُ يَعْلَمُ مَا فِي
السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَاللّٰهُ بِكُلِّ شَيْءٍ
عَلِيْمٌ ﴿١٦﴾

17. They assert it as a favour to you that they have embraced Islam. Say you: “Place not the favour of your Islam on me. Nay! it is Allah Who has conferred a favour on you by guiding you to the Faith, if you are truthful in your profession of the Faith.”

يَمُنُّوْنَ عَلَيْكَ اَنْ اَسْلَمُوْا ۭ قُلْ لَّا تَمُنُّوْا عَلَيَّ اِسْلَامَكُمْ ۚ بَلِ اللّٰهُ يَمُنُّ عَلَيْكُمْ اَنْ هَدٰىكُمْ لِلْاِيْمَانِ اِنْ كُنْتُمْ صٰدِقِيْنَ (١٧)

18. Verily Allah knows Best all the hidden secrets of the heavens and the earth–and Allah is Beholder of all that you do.

اِنَّ اللّٰهَ يَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْاَرْضِ ۭ وَاللّٰهُ بَصِيْرٌۢ بِمَا تَعْمَلُوْنَ (١٨)

Introduction to Sûrah Qaf

Sûrah Qaf, is a Makkan Sûrah with forty-five verses arranged into three sections.

The major theme of Sûrah Qaf is the revival of the dead and the dispensation of reward and punishment for their deeds in this worldly life. Although the Makkan disbelievers found all the teachings of Islam strange and unintelligible, the concept of resurrection completely confounded them. How could, they asked, the dead be brought to life when their bodies had decayed into their constituent elements and become part of the earth. It was not possible, not even imaginable, they insisted, and therefore unacceptable.

In this Sûrah, Allah answers their doubts and declares that resurrection poses no problem to Him Who has infinite knowledge and illimitable power and Who has created and subjected to a firm, stable system the immense, immeasurable universe of which the solar system with its habitable earth forms only a tiny part. The mysteries of the universe are a constant reminder of Allah's power, and the more one learns about them, the more aware he becomes of the omnipotence of its creator.

The Sûrah declares that the disbelievers' denial of resurrection springs from arrogant obstinacy, and that it will earn them the same fate that descended upon earlier errant nations.

No distance, the Sûrah says, separates human beings from Allah, He is closer to them than their jugular veins and He is fully aware of what they feel and think and what they show and what they conceal; still He has placed two angels on the right and the left sides of every person to record his deeds.

The last verses of the Sûrah advise the Prophet not to be distressed by the offensive accusations of the disbelievers, but remain patient and glorify his Lord at all hours.

Sûrah 50. Qaf

اٰيَاتُهَا ٤٥ ٥٠ سُوْرَةُ قٓ مَكِّيَّةٌ ٣٤ رُكُوْعَاتُهَا ٣

Revealed at Makkah, 3 Sections, 45 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Qaf. By the Glorious Qur'an! (Verily My Apostle stands on Truth).

قٓ ۣ وَالْقُرْاٰنِ الْمَجِيْدِ (١)

2. But these (ignorant ones) marvel at the fact that there has come to them a warner from among themselves, so the infidels said: “Surely this is a thing most strange.”

بَلْ عَجِبُوْٓا اَنْ جَاۗءَهُمْ مُّنْذِرٌ مِّنْهُمْ فَقَالَ الْكٰفِرُوْنَ هٰذَا شَيْءٌ عَجِيْبٌ (٢)

3. They say: "What! when we die and become dust; will we be brought back to life again? This return is indeed remote from reason."

ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا ۚ ذٰلِكَ رَجْعٌۢ بَعِيْدٌ ﴿٣﴾

4. Surely We know full well what the earth diminishes of their bodies; and with Us is a Book that preserves everything.

قَدْ عَلِمْنَا مَا تَنْقُصُ الْاَرْضُ مِنْهُمْ ۚ وَعِنْدَنَا كِتٰبٌ حَفِيْظٌ ﴿٤﴾

5. Nay, they denied the Truth when it came to them, so because of this they are ever in a state of confusion.

بَلْ كَذَّبُوْا بِالْحَقِّ لَمَّا جَآءَهُمْ فَهُمْ فِيْٓ اَمْرٍ مَّرِيْجٍ ﴿٥﴾

6. Have they not looked up to the sky above them, how We have built it, and how We have adorned it, and that there is no rift therein?

اَفَلَمْ يَنْظُرُوْٓا اِلَى السَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنٰهَا وَزَيَّنّٰهَا وَمَا لَهَا مِنْ فُرُوْجٍ ﴿٦﴾

7. And the earth, We have spread it out, and have set thereon big mountains, and have caused to grow therein all kind of beautiful things in pairs–

وَالْاَرْضَ مَدَدْنٰهَا وَاَلْقَيْنَا فِيْهَا رَوَاسِيَ وَاَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ زَوْجٍۢ بَهِيْجٍ ﴿٧﴾

8. These signs of Nature are an eye-opener and a blessed reminder to every servant who turns to his Lord.

تَبْصِرَةً وَّذِكْرٰى لِكُلِّ عَبْدٍ مُّنِيْبٍ ﴿٨﴾

9. And We sent down from the sky blessed water, and then We caused to grow thereby gardens and the grain that is reaped–

وَنَزَّلْنَا مِنَ السَّمَآءِ مَآءً مُّبٰرَكًا فَاَنْۢبَتْنَا بِهٖ جَنّٰتٍ وَّحَبَّ الْحَصِيْدِ ﴿٩﴾

10. And the tall palm trees whose clusters are laden with fruit piled one over another–

وَالنَّخْلَ بٰسِقٰتٍ لَّهَا طَلْعٌ نَّضِيْدٌ ﴿١٠﴾

11. As a sustenance for My servants–and with this water We gave life to a dead city. Even so will be their coming forth (from the graves on the Day of Resurrection).

رِّزْقًا لِّلْعِبَادِ ۙ وَاَحْيَيْنَا بِهٖ بَلْدَةً مَّيْتًا ۚ كَذٰلِكَ الْخُرُوْجُ ﴿١١﴾

12. Before these (inhabitants of Makkah), the people of Noah denied the Truth and so did the Dwellers of the Rass, and Thamud as well–

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّاَصْحٰبُ الرَّسِّ وَثَمُوْدُ ﴿١٢﴾

13. And so did Aad and Pharaoh, and the compatriots of Lot–

وَعَادٌ وَّفِرْعَوْنُ وَاِخْوَانُ لُوْطٍ ﴿١٣﴾

14. And the Dwellers of the Wood, and the People of Tubba. All of them denied the Apostles and so Our Promise of torment was to be fulfilled.

وَّاَصْحٰبُ الْاَيْكَةِ وَقَوْمُ تُبَّعٍ ۚ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيْدِ ﴿١٤﴾

15. Are then We fatigued with this first creation? (By no means!) but rather these (infidels) are in doubt about a new creation.

اَفَعَيِيْنَا بِالْخَلْقِ الْاَوَّلِ ۚ بَلْ هُمْ فِيْ لَبْسٍ مِّنْ خَلْقٍ جَدِيْدٍ ﴿١٥﴾

Section 2

16. And indeed We have created man and We know Best what suggestions his soul whispers to him, and We are closer to him than even his jugular vein.

وَلَقَدْ خَلَقْنَا الْاِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهٖ نَفْسُهٗ ۚۖ وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ ﴿١٦﴾

17. When the two receivers receive from him (his deeds), one sitting on the right side and one on the left–

اِذْ يَتَلَقَّى الْمُتَلَقِّيٰنِ عَنِ الْيَمِيْنِ وَعَنِ الشِّمَالِ قَعِيْدٌ ﴿١٧﴾

18. Not a word he utters but there is a watcher by him ready to write it down.

مَا يَلْفِظُ مِنْ قَوْلٍ اِلَّا لَدَيْهِ رَقِيْبٌ عَتِيْدٌ ﴿١٨﴾

19. And the stupor of death has come in truth. (O Folly!) this is that from which you would try to flee away.

وَجَآءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۚ ذٰلِكَ مَا كُنْتَ مِنْهُ تَحِيْدُ ﴿١٩﴾

20. And the Trumpet will be blown. This is the promised Day of Warning.

وَنُفِخَ فِي الصُّوْرِ ۚ ذٰلِكَ يَوْمُ الْوَعِيْدِ ﴿٢٠﴾

21. And every one will come forth attended by a driver and a witness.

وَجَآءَتْ كُلُّ نَفْسٍ مَّعَهَا سَآئِقٌ وَّشَهِيْدٌ ﴿٢١﴾

22. You were indeed heedless of this Day throughout your life, so now We have removed from your eyes the veil, so your sight is very sharp today.

لَقَدْ كُنْتَ فِيْ غَفْلَةٍ مِّنْ هٰذَا فَكَشَفْنَا عَنْكَ غِطَآءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيْدٌ ﴿٢٢﴾

23. And the (lifelong) companion will say: "Here is his record ready with me."

وَقَالَ قَرِيْنُهٗ هٰذَا مَا لَدَيَّ عَتِيْدٌ ﴿٢٣﴾

24. (It will be commanded) "Cast into Hell every disobedient disbeliever–

اَلْقِيَا فِيْ جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيْدٍ ﴿٢٤﴾

25. "Who was preventer of good, transgressor, doubter–

مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيْبٍ ﴿٢٥﴾

26. "Who had set up with Allah many other gods, so cast this (miserable wretch) into the severe torment."

الَّذِیْ جَعَلَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَاَلْقِیٰهُ فِی الْعَذَابِ
الشَّدِیْدِ ﴿٢٦﴾

27. His associate–devil will say: "O our Lord! it was not I who caused him to transgress, he had himself gone far astray."

قَالَ قَرِیْنُهٗ رَبَّنَا مَاۤ اَطْغَیْتُهٗ وَلٰكِنْ كَانَ فِیْ
ضَلٰلٍۭ بَعِیْدٍ ﴿٢٧﴾

28. Allah will say: "Dispute not before Me, I had indeed given you warning of the torment beforehand.

قَالَ لَا تَخْتَصِمُوْا لَدَیَّ وَقَدْ قَدَّمْتُ
اِلَیْكُمْ بِالْوَعِیْدِ ﴿٢٨﴾

29. "The command is not changed with Me, nor am I the least unjust to My servants."

مَا یُبَدَّلُ الْقَوْلُ لَدَیَّ وَمَاۤ اَنَا بِظَلَّامٍ
لِّلْعَبِیْدِ ﴿٢٩﴾

Section 3

30. (Remember) the Day when We shall say to Hell: "Are you filled up?" And it will say (in reply): "Is there anything more?"

یَوْمَ نَقُوْلُ لِجَهَنَّمَ هَلِ امْتَلَاْتِ وَتَقُوْلُ هَلْ
مِنْ مَّزِیْدٍ ﴿٣٠﴾

31. And (that Day) the Paradise will be brought close to the pious, it will not be distant from them.

وَاُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِیْنَ غَیْرَ بَعِیْدٍ ﴿٣١﴾

32. This is what was promised to you– for everyone turning to Allah, heedful of repentance;

هٰذَا مَا تُوْعَدُوْنَ لِكُلِّ اَوَّابٍ حَفِیْظٍ ﴿٣٢﴾

33. Who feared the Most-Kind unseen, and came here with a penitent heart–

مَنْ خَشِیَ الرَّحْمٰنَ بِالْغَیْبِ وَجَآءَ بِقَلْبٍ
مُّنِیْبِ ﴿٣٣﴾

34. Enter the Paradise in peace. This is the Day of Eternity.

ادْخُلُوْهَا بِسَلٰمٍ ذٰلِكَ یَوْمُ الْخُلُوْدِ ﴿٣٤﴾

35. They will get therein whatever they desire– and with Us there is yet still more for them.

لَهُمْ مَّا یَشَآءُوْنَ فِیْهَا وَلَدَیْنَا مَزِیْدٌ ﴿٣٥﴾

36. And how many generations did We destroy (before the Quraish of Makkah), who were stronger in power than they so they looked about in the cities. But did they ever find any place of refuge against the torment of Allah?

وَكَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ اَشَدُّ
مِنْهُمْ بَطْشًا فَنَقَّبُوْا فِی الْبِلَادِ هَلْ مِنْ
مَّحِیْصٍ ﴿٣٦﴾

37. Surely there is an admonition in this for him who has a seeing heart, and gives ear to the Word of Allah, and is heedful.

اِنَّ فِیْ ذٰلِكَ لَذِكْرٰی لِمَنْ كَانَ لَهٗ
قَلْبٌ اَوْ اَلْقَی السَّمْعَ وَهُوَ شَهِیْدٌ ﴿٣٧﴾

38. And surely We created the heavens and the earth and what is in-between in six days, and We had not the least touch of fatigue or weariness.

وَلَقَدْ خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَیْنَهُمَا
فِیْ سِتَّةِ اَیَّامٍ وَّمَا مَسَّنَا مِنْ لُّغُوْبٍ ﴿٣٨﴾

39. So bear you with patience their hurtful speech and extol the Praise of your Lord before the rising of the sun and before its setting.

فَاصْبِرْ عَلٰی مَا یَقُوْلُوْنَ وَسَبِّحْ بِحَمْدِ رَبِّكَ
قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ الْغُرُوْبِ ﴿٣٩﴾

40. And extol His Praise in the late night-time as well after the prescribed prayers.

وَمِنَ الَّیْلِ فَسَبِّحْهُ وَاَدْبَارَ السُّجُوْدِ ﴿٤٠﴾

41. And listen with attention the Day when the Caller will call from a place close by–

وَاسْتَمِعْ یَوْمَ یُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِیْبٍ ﴿٤١﴾

42. The Day when all people will hear a mighty roar. That Day will be the Day of coming forth from the graves.

یَّوْمَ یَسْمَعُوْنَ الصَّیْحَةَ بِالْحَقِّ ذٰلِكَ یَوْمُ
الْخُرُوْجِ ﴿٤٢﴾

43. Surely We give life and We cause death, and to Us is the final return (of all)–

اِنَّا نَحْنُ نُحْیٖ وَنُمِیْتُ وَاِلَیْنَا الْمَصِیْرُ ﴿٤٣﴾

44. The Day when the earth will be cleft asunder from above them and they will come out hastening. This is the Gathering, which is quite easy for Us.

یَوْمَ تَشَقَّقُ الْاَرْضُ عَنْهُمْ سِرَاعًا ذٰلِكَ حَشْرٌ
عَلَیْنَا یَسِیْرٌ ﴿٤٤﴾

45. We know Best what they say, and you are not a tyrant to force them. So keep admonishing (gently) by this Qur'an him who fears (My) torment.

نَحْنُ اَعْلَمُ بِمَا یَقُوْلُوْنَ وَمَاۤ اَنْتَ عَلَیْهِمْ بِجَبَّارٍ
فَذَكِّرْ بِالْقُرْاٰنِ مَنْ یَّخَافُ وَعِیْدِ ﴿٤٥﴾

Introduction to Sûrah Az-Zariyat,

Sûrah Az-Zariyat , The Scatterers, is a Makkan Sûrah with sixty verses arranged into three sections.

The major theme of Sûrah Az-Zariyat, too, is Resurrection and the life of the Hereafter. The first section of the Sûrah affirms forcefully that the promised hour of the rising of the dead from their graves shall certainly come. It once again points out that those who reject the truth of this fundamental belief of Islam have absolutely no valid argument to prove the impossibility of Resurrection, but are led astray by their love of the fruits of this earth; however, they will regret their attitude when they come face to face with this reality after their death, but then no repentance will save them from the consequences of their beliefs and deeds.

The Sûrah also mentions the qualities and behaviour of the people who have the good fortune of following the right path: they fear Allah, they render worship to Him, they seek His pleasure at all hours, they pray to Him for forgiveness and salvation, and they spend in His way from what He has given them.

The second section of the Sûrah speaks of the great favour that Allah showed to Abraham, His true servant and leader of the righteous, by blessing him with a son in his old age. Then it describes the terrible fate of those nations which fell into error, forgot Allah's favours upon them, chose to pursue the morbid pleasures of flesh, and repudiated and persecuted His prophets sent to guide them.

The third section proclaims the omnipotence and sovereignty of Allah and invites people to refrain from associating peers or partners with Him, give total reverence to Him and seek His mercy and pleasure.

Addressing the Prophet, it urges upon him to continue his mission without caring for the wild, ridiculous charges of sorcery and insanity flung at him by disbelievers, for this has been the characteristic attitude of vain, errant peoples of all ages towards the messengers of Allah. Those who believe, Allah assures him, will certainly profit from the guidance he brings them; and informs him that no blame will come to him if he turns away from the stubborn disbelievers of Makkah who are too far gone in their disbelief and lost all capacity to benefit from his preaching.

This section closes with the declaration that the jinn and the human beings have been created to worship Allah in word and deed for their own good, for Allah does not need any praise or anything else from them; it is they who are need His favours in every matter. This statement of Allah's sovereignty and the mortal creatures dependence on Him makes an important point, and those who do not recognise this relationship between Allah and His creatures fall into mortal error.

Sûrah 51. Az-Zariyat (The Scatters)

ايَاتُهَا ٦٠ ٥١ سُوْرَةُ الذّٰرِيٰتِ مَكِّيَّةٌ ٦٧ رُكُوْعَاتُهَا ٣

Revealed at Makkah, 3 Sections, 60 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. By the scattering winds that scatter– وَالذّٰرِيٰتِ ذَرْوًا ١

2. And by the clouds that bear the burden (of rain)– فَالْحٰمِلٰتِ وِقْرًا ٢

3. Then by the boats that move gently! فَالْجٰرِيٰتِ يُسْرًا ٣

4. Then by the angels who distribute by the command of Allah! فَالْمُقَسِّمٰتِ اَمْرًا ٤

5. Surely that which you are Promised is true for certain– اِنَّمَا تُوْعَدُوْنَ لَصَادِقٌ ٥

6. And the Day of Judgment is sure to come. وَّاِنَّ الدِّيْنَ لَوَاقِعٌ ٦

7. By the heaven full of numerous paths– وَالسَّمَآءِ ذَاتِ الْحُبُكِ ٧

8. Surely you are varying in your meaningless discourse– اِنَّكُمْ لَفِيْ قَوْلٍ مُّخْتَلِفٍ ٨

9. Verily he alone is turned away from this Qur'an who is destined to be turned away eternally. يُّؤْفَكُ عَنْهُ مَنْ اُفِكَ ٩

10. Woe to the baseless fabricators– قُتِلَ الْخَرّٰصُوْنَ ١٠

11. They are lying heedless (in a stupor of neglect)– الَّذِيْنَ هُمْ فِيْ غَمْرَةٍ سَاهُوْنَ ١١

12. They ask: "When will come the Day of Requital?" يَسْـَٔلُوْنَ اَيَّانَ يَوْمُ الدِّيْنِ ١٢

13. It will be a Day when they shall be roasted in the Fire. يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُوْنَ ١٣

14. It will be said to them: "Taste your punishment. This is that which you were hastening." ذُوْقُوْا فِتْنَتَكُمْ ۭ هٰذَا الَّذِيْ كُنْتُمْ بِهٖ تَسْتَعْجِلُوْنَ ١٤

15. Surely the God-fearing that Day will be amidst flowery Gardens and crystal springs– اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّعُيُوْنٍ ١٥

16. Gratefully receiving that which their Lord will bestow them. These people were doers-of-good before.

اٰخِذِيْنَ مَآ اٰتٰىهُمْ رَبُّهُمْ ؕ اِنَّهُمْ كَانُوْا قَبْلَ ذٰلِكَ مُحْسِنِيْنَ ﴿۱۶﴾

17. They used to sleep but little by night.

كَانُوْا قَلِيْلًا مِّنَ الَّيْلِ مَا يَهْجَعُوْنَ ﴿۱۷﴾

18. And in early dawns they used to seek Allah's forgiveness of their sins.

وَبِالْاَسْحَارِ هُمْ يَسْتَغْفِرُوْنَ ﴿۱۸﴾

19. And in their wealth there was the right of share for the beggar and the unfortunate needy.

وَفِيْۤ اَمْوَالِهِمْ حَقٌّ لِّلسَّآئِلِ وَالْمَحْرُوْمِ ﴿۱۹﴾

20. And in the earth are signs of Our Might for men of inner conviction–

وَفِى الْاَرْضِ اٰيٰتٌ لِّلْمُوْقِنِيْنَ ۙ﴿۲۰﴾

21. And there are signs even in your own selves. Do you not then perceive?

وَفِيْۤ اَنْفُسِكُمْ ؕ اَفَلَا تُبْصِرُوْنَ ﴿۲۱﴾

22. And in the heaven is your provision, and that which you are promised.

وَفِى السَّمَآءِ رِزْقُكُمْ وَمَا تُوْعَدُوْنَ ﴿۲۲﴾

23. So by the Lord of the heaven and the earth! this is verily the truth–just as true as you are speaking.

فَوَرَبِّ السَّمَآءِ وَالْاَرْضِ اِنَّهٗ لَحَقٌّ مِّثْلَ مَاۤ اَنَّكُمْ تَنْطِقُوْنَ ۠﴿۲۳﴾

ع ۱

Section 2

24. O My Apostle! has the story of the honoured guests of Abraham (on him be peace) reached you?

هَلْ اَتٰىكَ حَدِيْثُ ضَيْفِ اِبْرٰهِيْمَ الْمُكْرَمِيْنَ ۘ﴿۲۴﴾

25. When they came to him, they said: "Peace (to you)." He said: "Peace (to you too!)." (He thought to himself) they are total strangers.

اِذْ دَخَلُوْا عَلَيْهِ فَقَالُوْا سَلٰمًا ؕ قَالَ سَلٰمٌ ۚ قَوْمٌ مُّنْكَرُوْنَ ۚ﴿۲۵﴾

وقف لازم

26. Then he went quickly to his household and brought forth a calf (roasted)–

فَرَاغَ اِلٰۤى اَهْلِهٖ فَجَآءَ بِعِجْلٍ سَمِيْنٍ ۙ﴿۲۶﴾

27. And he set it before them and said: "Why do you not eat?"

فَقَرَّبَهٗۤ اِلَيْهِمْ قَالَ اَلَا تَاْكُلُوْنَ ۫﴿۲۷﴾

28. So he conceived a fear of them in his heart. They said: "Fear not!" And they gave him the glad-tidings of a boy possessing knowledge.

فَاَوْجَسَ مِنْهُمْ خِيْفَةً ؕ قَالُوْا لَا تَخَفْ ؕ وَبَشَّرُوْهُ بِغُلٰمٍ عَلِيْمٍ ﴿۲۸﴾

29. Then his wife came forward scowling and smote her face in astonishment and said: "What, I! a barren old woman! (Will a child be born to me?)"

فَاَقْبَلَتِ امْرَاَتُهٗ فِىْ صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوْزٌ عَقِيْمٌ ﴿۲۹﴾

30. They said: "Thus has your Lord said. Surely He is the All-Wise, the All-Knowing."

قَالُوْا كَذٰلِكِ ۙ قَالَ رَبُّكِ ؕ اِنَّهٗ هُوَ الْحَكِيْمُ الْعَلِيْمُ ﴿۳۰﴾

31. He asked: "What is the purpose of your visit, O angels?"
قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٣١﴾

32. They said: "We have been sent to a people who are culprits–
قَالُوٓا إِنَّآ أُرْسِلْنَآ إِلٰى قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾

33. "That we may shower upon them stones (pebbles) of baked clay–
لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّنْ طِينٍ ﴿٣٣﴾

34. "Marked from before your Lord for those who exceed the limits–
مُّسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾

35. "Then We brought forth therefrom all the Believers (before the coming of the torment).
فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٥﴾

36. "And We found there only a solitary house of Muslims in the whole town.
فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ ﴿٣٦﴾

37. "And We left therein a sign for the admonition of those who fear a woeful torment."
وَتَرَكْنَا فِيهَآ اٰيَةً لِّلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾

38. And in the story of Moses, too, is a sign when We sent him to Pharaoh with clear authority.
وَفِي مُوسٰىٓ إِذْ أَرْسَلْنٰهُ إِلٰى فِرْعَوْنَ بِسُلْطٰنٍ مُّبِينٍ ﴿٣٨﴾

39. But he turned away on account of his might and said: "This is a magician or a madman."
فَتَوَلّٰى بِرُكْنِهٖ وَقَالَ سٰحِرٌ أَوْ مَجْنُونٌ ﴿٣٩﴾

40. So We seized him together with his army, and flung them into the sea while he was blaming himself.
فَأَخَذْنٰهُ وَجُنُودَهٗ فَنَبَذْنٰهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾

41. And in the story of Aad as well is a sign of warning when We sent upon them a blighting wind.
وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾

42. It spared not anything it came upon, but it made it dust.
مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ ﴿٤٢﴾

43. And in the story of Thamud also, is a sign when it was said to them: "Enjoy yourselves for a while."
وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتّٰى حِينٍ ﴿٤٣﴾

44. But they rebelled against the command of their Lord, so a thunderbolt overtook them while they were looking on.
فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصّٰعِقَةُ وَهُمْ يَنْظُرُونَ ﴿٤٤﴾

45. Then neither had they the strength to
فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَّمَا كَانُوا مُنْتَصِرِينَ ﴿٤٥﴾

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rise up, nor could they take revenge from Us–

46. And such too was the fate of the People of Noah before this. Surely they were a people disobedient in the extreme.
وَقَوْمَ نُوحٍ مِّنْ قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فٰسِقِينَ ﴿٤٦﴾

Section 3

47. And We made the heaven with (Our) hands (of Might), and verily it is We to expand it to a vast extent.
وَالسَّمَآءَ بَنَيْنٰهَا بِأَيْدٍ وَّإِنَّا لَمُوسِعُونَ ﴿٤٧﴾

48. And We spread out the earth as a floor, and what an excellent Spreader are We!
وَالْأَرْضَ فَرَشْنٰهَا فَنِعْمَ الْمٰهِدُونَ ﴿٤٨﴾

49. And of everything We created pairs, that haply you may reflect.
وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾

50. So flee towards Allah and take His refuge. "Surely I am but a clear Warner to you from Him against His Wrath.
فَفِرُّوٓا إِلَى اللّٰهِ إِنِّي لَكُمْ مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾

51. "And do not set up any other god with Allah. Surely I am a clear Warner to you from Him against His Wrath."
وَلَا تَجْعَلُوا مَعَ اللّٰهِ إِلٰهًا اٰخَرَ إِنِّي لَكُمْ مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾

52. Likewise there came not an Apostle to the people before them but they said the same: "This is a magician or a madman."
كَذٰلِكَ مَآ أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِّنْ رَّسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ ﴿٥٢﴾

53. Did the former generations bequeath this to the latter ones? Nay! rather they are a people inordinate.
أَتَوَاصَوْا بِهٖ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾

54. So O My Apostle! turn your benign face from them, and there is no blame on you.
فَتَوَلَّ عَنْهُمْ فَمَآ أَنْتَ بِمَلُومٍ ﴿٥٤﴾

55. And keep admonishing, certainly admonition is profitable for the Believers.
وَّذَكِّرْ فَإِنَّ الذِّكْرٰى تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

56. And I have created not jinn and men but that they should worship Me.
وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

57. I ask for no provision from them, nor do I desire that they should feed Me.
مَآ أُرِيدُ مِنْهُمْ مِّنْ رِّزْقٍ وَّمَآ أُرِيدُ أَنْ يُّطْعِمُونِ ﴿٥٧﴾

58. Surely it is but Allah Who is the Great Provider to all, the Lord Most-Powerful, the All-Authoritative.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

59. So for these wrongdoers there is a share of the torment just like the share given to their fellows before, so let them not ask Me to hasten it.

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذَنُوبًا مِّثْلَ ذَنُوبِ
أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونِ ﴿٥٩﴾

60. So woe to those who disbelieved, because of that Day of theirs which they are promised.

فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِن يَوْمِهِمُ الَّذِي
يُوعَدُونَ ﴿٦٠﴾ ع

Introduction to Sûrah At-Tur

Sûrah At-Tur, The Mount, is a Makkan Sûrah with forty-nine verses arranged into two sections.

The Sûrah opens with the emphatic declaration made more vehement by referring to five superb Signs of Allah that resurrection is a reality: the Doomsday shall come at its appointed time, no one can prevent or postpone ment its arrival, and the disbelievers' refusal to acknowledge its reality cannot change Allah's ordinance. It is, the Sûrah reiterates, in their own interest to accept the inevitability of the revival of the dead and the reality of the final dispensation of justice; if they fail to recognise these truths in this world and die in the state of disbelief, they would find themselves in an unenviable predicament on that terrible day.

The Sûrah then gives a detailed account of the terrible punishment of haughty disbelievers and the generous rewards of the righteous servants of Allah in the Hereafter.

The Sûrah pronounces the unchangeable law of requital: everyone is answerable for his deeds, and everyone will reap in the next world what he has sown in this world.

The Sûrah again rejects the unfounded and vituperative accusations that the disbelievers used to fling at the Prophet, and once again unequivocally declares that he is the true Messenger of Allah, and not a poet, a sorcerer or a soothsayer.

Here, once again the disbelievers are reminded that they are not their own creators, nor the objects they worship have any share in the creation of the universe, and invites them to see the truth and accept the reality of the Supreme Being Who created the entire universe and all life-forms.

The Sûrah informs the Prophet that the hearts of the Makkan disbelievers have become blind, that they have totally lost the ability to recognise truth, and that now no argument and no miracle will lead them to the straight path. In the end Allah comforts the Prophet by telling him that He is fully aware of the hardships that confront him, and urges him to continue to bear all affliction with patience and to glorify Him, for no one will be able to harm him. Here the followers of the Prophet are also reminded that firm faith in Allah and fortitude in the face of difficult circumstances are the two qualities that ensure the success of those who have devoted their lives to the pursuit and propagation of truth.

Sûrah 52. At-Tur
(The Mount)

اٰيَاتُهَا ٤٩ ٥٢ سُوْرَةُ الطُّوْرِ مَكِّيَّةٌ ٧٦ رُكُوْعَاتُهَا ٢

Revealed at Makkah, 2 Sections, 49 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. By the (Mount) Tur–
وَالطُّوْرِ ١

2. And by the Book inscribed–
وَكِتٰبٍ مَّسْطُوْرٍ ٢

3. On an open sheet–
فِيْ رَقٍّ مَّنْشُوْرٍ ٣

4. And by the frequented House–
وَّالْبَيْتِ الْمَعْمُوْرِ ٤

5. And by the lofty roof–
وَالسَّقْفِ الْمَرْفُوْعِ ٥

6. And by the ocean filled to the brink–
وَالْبَحْرِ الْمَسْجُوْرِ ٦

7. Surely the Torment of your Lord will certainly come to pass–
اِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ٧

8. There is none to avert it–
مَّا لَهٗ مِنْ دَافِعٍ ٨

9. The Day when the heaven will shake with a dreadful shaking–
يَّوْمَ تَمُوْرُ السَّمَآءُ مَوْرًا ٩

10. And the mountains will move away from their places, with an awful (swift) movement.
وَّتَسِيْرُ الْجِبَالُ سَيْرًا ١٠

11. So woe on that Day to the deniers (of the Truth)–
فَوَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ١١

12. Who keep busy in vain talk merely to amuse themselves.
الَّذِيْنَ هُمْ فِيْ خَوْضٍ يَّلْعَبُوْنَ ١٢ وقف لازم

13. That Day they will be pushed into the Hell-Fire with an awful pushing.
يَوْمَ يُدَعُّوْنَ اِلٰى نَارِ جَهَنَّمَ دَعًّا ١٣

14. (It will be said to them) "This is the Fire which you used to deny.
هٰذِهِ النَّارُ الَّتِيْ كُنْتُمْ بِهَا تُكَذِّبُوْنَ ١٤

15. "Is this Fire a trick of magic? Or do you perceive it not?
اَفَسِحْرٌ هٰذَآ اَمْ اَنْتُمْ لَا تُبْصِرُوْنَ ١٥

16. "Enter therein, now, whether you bear it patiently or bear it not; it is but
اِصْلَوْهَا فَاصْبِرُوْٓا اَوْ لَا تَصْبِرُوْا ۚ سَوَآءٌ عَلَيْكُمْ ۭ
اِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ١٦

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same to you. You are being requited only for what you used to do."

17. Surely the pious that Day will be in Gardens and in bliss–
اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّنَعِيْمٍ ١٧

18. Rejoicing in the blessings that their Lord has bestowed them; and for their Lord having saved them from the torment of the Blazing Fire.
فٰكِهِيْنَ بِمَآ اٰتٰىهُمْ رَبُّهُمْ ۚ وَوَقٰىهُمْ رَبُّهُمْ عَذَابَ
الْجَحِيْمِ ١٨

19. (The command will be given): "Eat and drink with pleasure in reward for the good work you used to do–"
كُلُوْا وَاشْرَبُوْا هَنِيْٓـًٔا بِمَا كُنْتُمْ تَعْمَلُوْنَ ١٩

20. Reclining on couches set in rows; and We shall join them in marriage to maidens having wide beautiful eyes.
مُتَّكِـِٕيْنَ عَلٰى سُرُرٍ مَّصْفُوْفَةٍ ۚ وَزَوَّجْنٰهُمْ بِحُوْرٍ
عِيْنٍ ٢٠

21. And those who believed and whose offspring followed them in faith– We shall unite them with their offspring and We shall not diminish the recompense of their deeds in the least. Every man is held in pledge for his own deeds.
وَالَّذِيْنَ اٰمَنُوْا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِاِيْمَانٍ اَلْحَقْنَا
بِهِمْ ذُرِّيَّتَهُمْ وَمَآ اَلَتْنٰهُمْ مِّنْ عَمَلِهِمْ مِّنْ
شَيْءٍ ۭ كُلُّ امْرِئٍۢ بِمَا كَسَبَ رَهِيْنٌ ٢١

22. And We will keep bestowing them fruits and meats that they would desire.
وَاَمْدَدْنٰهُمْ بِفَاكِهَةٍ وَّلَحْمٍ مِّمَّا يَشْتَهُوْنَ ٢٢

23. And therein they would snatch the cup of drink from one another but there will be no touch of absurdity nor sin therein.
يَتَنَازَعُوْنَ فِيْهَا كَاْسًا لَّا لَغْوٌ فِيْهَا وَلَا
تَاْثِيْمٌ ٢٣

24. And there will go round them serving youths as if they were pearls preserved (concealed).
وَيَطُوْفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَاَنَّهُمْ لُؤْلُؤٌ
مَّكْنُوْنٌ ٢٤

25. And they will turn to each other mutually questioning.
وَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ ٢٥

26. They will say: "Surely we too used to be before this in the midst of our families in constant dread about our fate.
قَالُوْٓا اِنَّا كُنَّا قَبْلُ فِيْٓ اَهْلِنَا مُشْفِقِيْنَ ٢٦

27. "So Allah has done us a mighty favour, and has saved us from the torment of the scorching hot wind.
فَمَنَّ اللّٰهُ عَلَيْنَا وَوَقٰىنَا عَذَابَ السَّمُوْمِ ٢٧

28. "Truly we used to worship Him before (in the world). Verily He is the Most-Gracious, the Ever-Merciful."	إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ ۖ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٨﴾ ع ١ ٢٨ ٢

Section 2

29. So (O My Apostle) keep admonishing them, by the Grace of your Lord, you are no soothsayer, nor a madman.	فَذَكِّرْ فَمَا أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾
30. Do these (wretches) say: "You are a poet!" we are waiting for some evil turn of fortune to him?	أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ ﴿٣٠﴾
31. Say you: "(Why, yes!) Keep on waiting verily I too am with those who are waiting."	قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُم مِّنَ الْمُتَرَبِّصِينَ ﴿٣١﴾
32. What! does their reason direct them to such (meaningless) things or are they a people contumacious by themselves?	أَمْ تَأْمُرُهُمْ أَحْلَامُهُم بِهَٰذَا ۚ أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾
33. Do they say: "He has himself fabricated the Qur'an?" Nay! rather they are men without faith.	أَمْ يَقُولُونَ تَقَوَّلَهُ ۚ بَل لَّا يُؤْمِنُونَ ﴿٣٣﴾
34. Then let them also bring just a single fabricated discourse like this if they are truthful.	فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِن كَانُوا صَادِقِينَ ﴿٣٤﴾
35. Were they created without any Creator or are they themselves their own creators?	أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾
36. Or have they created the heavens and the earth? Nay! but rather they lack in conviction.	أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ ۚ بَل لَّا يُوقِنُونَ ﴿٣٦﴾
37. Have they the treasures of your Lord in their possession or have they control of all affairs?	أَمْ عِندَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُونَ ﴿٣٧﴾
38. Have they any ladder by means of which they ascend and overhear the secret discourse? If so, then let the listener from among them bring a clear authority.	أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ ۖ فَلْيَأْتِ مُسْتَمِعُهُم بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾
39. (O wrongdoers), has Allah only daughters and you have all sons?	أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْبَنُونَ ﴿٣٩﴾

40. (O My Apostle) do you ask them for a wage so that they are overburdened by a heavy debt?	أَمْ تَسْأَلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٠﴾
41. Have they with them the knowledge of the unseen, so they write it down?	أَمْ عِندَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾
42. Do they intend to lay a plot against the Apostle of Allah? Then it is those infidels that will be caught in their own plot.	أَمْ يُرِيدُونَ كَيْدًا ۖ فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾
43. Have they any other god besides Allah? Glory be to Allah from what these (polytheists) associate with Him!	أَمْ لَهُمْ إِلَٰهٌ غَيْرُ اللَّهِ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾
44. And if they were to see a fragment of the sky falling down, these (fools) will say: "It is but a rolling mass of cloud."	وَإِن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾
45. So leave them (thus) alone till they meet that Day of theirs wherein they shall fall down swooning–	فَذَرْهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾
46. The Day when their plot shall be of no use to them at all, nor shall they be helped at all.	يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾
47. And verily for the wrongdoers there is a torment before that in this world as well, but most of them know it not.	وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَٰلِكَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾
48. And so (O My Apostle) wait patiently for the Command of your Lord, for surely you are ever before Our eyes, and celebrate the Praise of your Lord when you stand forth for prayer–	وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾
49. And sanctify Him in some part of the night as well, and also after the setting of the stars.	وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ﴿٤٩﴾

Introduction to Sûrah An-Najm

Sûrah An-Najm, The Star, is a Makkan Sûrah with sixty-two verses arranged into three sections.

A number of Traditions relate that when this Sûrah was sent down to the Prophet, he recited it publicly in the Ka'ba. The audience including both the Muslims and the Makkan disbelievers were so moved by the eloquence of the Sûrah that when he recited the last verse telling the people to bow down before Allah and worship Him, the entire assembly including the disbelievers fell down in prostration. This act of the disbelievers set afoot a rumour that the Makkan had embraced Islam. When this rumour reached Abysinnia, some of the Muslim emigrants came back to Makkah. Some scholars, on the basis of these traditions, have placed the revelation of this Sûrah in the fifth year of Prophethood, but this view is not correct, for some verses of the Sûrah allude to the Prophet's journey to Heaven which, according to all scholars, definitely took place from one to one and a half years before Migration. So it is safe to say that the Sûrah was revealed sometime in the last one and a half years of the Prophet's sojourn in Makkah.

The Makkan disbelievers, in their hostility to the Prophet, levelled all kinds of wild charges against the Prophet to prove that he had departed from the straight path. They charged him of presenting his own composition as the Word of Allah. In this Sûrah Allah declares categorically that all the accusations against His Prophet are false, and that he recites to them not only what He has sent down to him but has also the honour of once being in the actual presence of his Lord who reveals to him His word.

The disbelievers are also earnestly informed that they are victims of conjectures and presumptions which cannot lead them to truth, and that they have absolutely no valid grounds for clinging to their false beliefs. The Sûrah declares that only Allah knows who is on the straight path and who is in error, and that He knows that those whom the disbelievers accuse of abandoning the right path are in fact on the path of right guidance.

Then the Sûrah mentions certain laws that were a part of the religion preached by Prophets Moses and Abraham. This reference to the religion of earlier prophets is a reminder to the disbelievers that Prophet Muhammad ﷺ has brought to them the light of the same guidance which was earlier given to Allah's noble prophets like Abraham whom the Makkan disbelievers professed to revere and follow.

The Sûrah also makes it clear to the Makkan disbelievers that they are not the first people to reject truth, and that there were many nations before them which like them chose to repudiate the manifest reality of true guidance. Those defiant and sinning nations, the Sûrah continues, invited Allah's fury and perished; and warns the disbelievers that they will meet the same fate if they, in their vanity, continue to turn a deaf ear to the Qur'an and persist in ignoring the Divine warnings, for the period of reprieve is coming to an end.

Sûrah 53. An-Najm (The Star)

اٰيَاتُهَا ٦٢ ٥٣ سُوۡرَةُ النَّجۡمِ مَكِّيَّةٌ ٢٣ رُكُوۡعَاتُهَا ٣

Revealed at Makkah, 3 Sections, 62 Verses.

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. By the bright shining Star, when it came down (on the night of Ascension)– وَالنَّجۡمِ اِذَا هَوٰى ١

2. Your (life-long) Companion neither strayed from the right path nor was misled. مَا ضَلَّ صَاحِبُكُمۡ وَمَا غَوٰى ٢

3. And he speaks not of his own desire. وَمَا يَنۡطِقُ عَنِ الۡهَوٰى ٣

4. This is not but a revelation that is revealed to him– اِنۡ هُوَ اِلَّا وَحۡىٌ يُّوۡحٰى ٤

5. By One Mighty in Power who has taught him– عَلَّمَهٗ شَدِيۡدُ الۡقُوٰى ٥

6. The Lord of great Wisdom. Then he made for the heights– ذُوۡ مِرَّةٍ فَاسۡتَوٰى ٦

7. And he was on the highest point of the horizon. وَهُوَ بِالۡاُفُقِ الۡاَعۡلٰى ٧

8. Then the Splendid Vision drew near, and came still nearer– ثُمَّ دَنَا فَتَدَلّٰى ٨

9. Till there was a distance of two bow-lengths or even less. فَكَانَ قَابَ قَوۡسَيۡنِ اَوۡ اَدۡنٰى ٩

10. So Allah revealed to His beloved servant what He revealed. فَاَوۡحٰۤى اِلٰى عَبۡدِهٖ مَاۤ اَوۡحٰى ١٠

11. The heart lied not in what the Prophet's eye saw. مَا كَذَبَ الۡفُؤَادُ مَا رَاٰى ١١

12. Do you then dispute with him about what he saw? اَفَتُمٰرُوۡنَهٗ عَلٰى مَا يَرٰى ١٢

13. And indeed he saw that Splendid Vision for the second time– وَلَقَدۡ رَاٰهُ نَزۡلَةً اُخۡرٰى ١٣

14. Near the Lote-tree at the farthest end. عِنۡدَ سِدۡرَةِ الۡمُنۡتَهٰى ١٤

عِنْدَهَا جَنَّةُ الْمَاْوٰى ﴿۱۵﴾

15. Near to it is the Garden of Eternity.

اِذْ يَغْشَى السِّدْرَةَ مَا يَغْشٰى ﴿۱۶﴾

16. When that was covering the Lote-tree– which was covering it–

مَا زَاغَ الْبَصَرُ وَمَا طَغٰى ﴿۱۷﴾

17. The Prophet's eye did not wander, nor it trespassed the limit of respect.

لَقَدْ رَاٰى مِنْ اٰيٰتِ رَبِّهِ الْكُبْرٰى ﴿۱۸﴾

18. Certainly he saw the great Signs of his Lord.

اَفَرَءَيْتُمُ اللّٰتَ وَالْعُزّٰى ﴿۱۹﴾

19. And (O infidels) have you ever considered Laat and Uzza?

وَمَنٰوةَ الثَّالِثَةَ الْاُخْرٰى ﴿۲۰﴾

20. And another, the third female goddess Manaat?

اَلَكُمُ الذَّكَرُ وَلَهُ الْاُنْثٰى ﴿۲۱﴾

21. What! for you but males, and for Allah only females?

تِلْكَ اِذًا قِسْمَةٌ ضِيْزٰى ﴿۲۲﴾

22. That indeed is a most unfair division.

اِنْ هِيَ اِلَّا اَسْمَآءٌ سَمَّيْتُمُوْهَا اَنْتُمْ وَاٰبَآؤُكُمْ مَّا اَنْزَلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَمَا تَهْوَى الْاَنْفُسُ وَلَقَدْ جَآءَهُمْ مِّنْ رَّبِّهِمُ الْهُدٰى ﴿۲۳﴾

23. They are not but mere names which you have named, you and your forefathers of old. Allah has not sent down any authority for them. They follow but mere conjecture, and that which their souls desire; whereas there has already come to them for sure the guidance from their Lord.

اَمْ لِلْاِنْسَانِ مَا تَمَنّٰى ﴿۲۴﴾

24. Does man get whatever he covets?

فَلِلّٰهِ الْاٰخِرَةُ وَالْاُوْلٰى ﴿۲۵﴾

25. But in Allah's power alone are the Hereafter and the present world.

Section 2

وَكَمْ مِّنْ مَّلَكٍ فِي السَّمٰوٰتِ لَا تُغْنِيْ شَفَاعَتُهُمْ شَيْئًا اِلَّا مِنْ بَعْدِ اَنْ يَّاْذَنَ اللّٰهُ لِمَنْ يَّشَآءُ وَيَرْضٰى ﴿۲۶﴾

26. And how many angels there are in the heavens whose intercession can be of no avail except after Allah gives permission for whom He pleases and desires.

اِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ لَيُسَمُّوْنَ الْمَلٰٓئِكَةَ تَسْمِيَةَ الْاُنْثٰى ﴿۲۷﴾

27. Surely those who do not believe in the Hereafter name the angels with female names.

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَاِنَّ الظَّنَّ لَا يُغْنِيْ مِنَ الْحَقِّ شَيْئًا ﴿۲۸﴾

28. Whereas they have no knowledge of it. They but follow mere conjecture; and conjecture can avail nothing against Truth.

فَاَعْرِضْ عَنْ مَّنْ تَوَلّٰى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ اِلَّا الْحَيٰوةَ الدُّنْيَا ﴿۲۹﴾

29. So turn your (benign) face from the (wretched) one who turns aside from Our Remembrance and desires only the life of this world.

ذٰلِكَ مَبْلَغُهُمْ مِّنَ الْعِلْمِ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهِ وَهُوَ اَعْلَمُ بِمَنِ اهْتَدٰى ﴿۳۰﴾

30. That is the sum total of their knowledge. Surely your Lord alone knows well him who strayed from His Path, and He alone knows well him who was rightly guided.

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ لِيَجْزِيَ الَّذِيْنَ اَسَآءُوْا بِمَا عَمِلُوْا وَيَجْزِيَ الَّذِيْنَ اَحْسَنُوْا بِالْحُسْنٰى ﴿۳۱﴾

31. And to Allah belongs whatever is in the heavens and whatever is in the earth, that He may requite the evil-doers for their misdoings and reward with good the pious for their works.

اَلَّذِيْنَ يَجْتَنِبُوْنَ كَبٰٓئِرَ الْاِثْمِ وَالْفَوَاحِشَ اِلَّا اللَّمَمَ اِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ اَعْلَمُ بِكُمْ اِذْ اَنْشَاَكُمْ مِّنَ الْاَرْضِ وَاِذْ اَنْتُمْ اَجِنَّةٌ فِيْ بُطُوْنِ اُمَّهٰتِكُمْ فَلَا تُزَكُّوْا اَنْفُسَكُمْ هُوَ اَعْلَمُ بِمَنِ اتَّقٰى ﴿۳۲﴾

32. And those who keep avoiding grave sins and indecencies and follow them but seldom; verily your Lord is the Lord of vast forgiveness. He knows you well since the time He created you from the earth and when you were embryos in the wombs of your mothers. So do not indulge in self-praise as being pure. He knows perfectly well as to who is pious.

Section 3

اَفَرَءَيْتَ الَّذِيْ تَوَلّٰى ﴿۳۳﴾

33. Did you observe him who turned away?

وَاَعْطٰى قَلِيْلًا وَّاَكْدٰى ﴿۳۴﴾

34. And gave a little wealth and then turned a miser'?

اَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرٰى ﴿۳۵﴾

35. What! Has he the knowledge of the unseen and so he can see?

اَمْ لَمْ يُنَبَّاْ بِمَا فِيْ صُحُفِ مُوْسٰى ﴿۳۶﴾

36. Is he not informed of what is in the Scriptures of Moses (on him be peace)–

وَاِبْرٰهِيْمَ الَّذِيْ وَفّٰى ﴿۳۷﴾

37. And the Scriptures of Abraham (peace be on him!) who fulfilled the Commandments faithfully?

اَلَّا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ﴿۳۸﴾

38. That no one bearing the burden will bear the burden of another–

وَاَنْ لَّيْسَ لِلْاِنْسَانِ اِلَّا مَا سَعٰى ﴿۳۹﴾

39. And that man can have nothing but what he strives for–

40. And that the result of his striving shall soon be visible. وَاَنَّ سَعْيَهٗ سَوْفَ يُرٰى (٤٠)

41. Then he shall be recompensed for it with the fullest recompense– ثُمَّ يُجْزٰىهُ الْجَزَآءَ الْاَوْفٰى (٤١)

42. And that to your Lord is the final return of all– وَاَنَّ اِلٰى رَبِّكَ الْمُنْتَهٰى (٤٢)

43. And that He it is Who makes one to laugh, and makes one to weep– وَاَنَّهٗ هُوَ اَضْحَكَ وَاَبْكٰى (٤٣)

44. And that He it is Who causes death and grants life– وَاَنَّهٗ هُوَ اَمَاتَ وَاَحْيَا (٤٤)

45. And that He it is Who did create in pairs– male and female– وَاَنَّهٗ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْاُنْثٰى (٤٥)

46. (That too) from a sperm- drop when it is emitted. مِنْ نُّطْفَةٍ اِذَا تُمْنٰى (٤٦)

47. And it is for Allah– the creating for the second time– وَاَنَّ عَلَيْهِ النَّشْاَةَ الْاُخْرٰى (٤٧)

48. And that He it is Who enriches and Who gives satisfaction (while making poor)– وَاَنَّهٗ هُوَ اَغْنٰى وَاَقْنٰى (٤٨)

49. And that He it is Who is the Lord of the mighty star, Sirius– وَاَنَّهٗ هُوَ رَبُّ الشِّعْرٰى (٤٩)

50. And that He it is Who destroyed first the Aad (the People of Hud)– وَاَنَّهٗۤ اَهْلَكَ عَادَا الْاُوْلٰى (٥٠)

51. And then Thamud as well, not sparing any one– وَثَمُوْدَا فَمَاۤ اَبْقٰى (٥١)

52. And (destroyed) the People of Noah before them one and all. Surely they were most wrongdoing and headstrong. وَقَوْمَ نُوْحٍ مِّنْ قَبْلُ اِنَّهُمْ كَانُوْا هُمْ اَظْلَمَ وَاَطْغٰى (٥٢)

53. And He destroyed the overturned city (of Apostle Lot)– وَالْمُؤْتَفِكَةَ اَهْوٰى (٥٣)

54. So there covered them that which covered them. فَغَشّٰىهَا مَا غَشّٰى (٥٤)

55. So (O Listener! say) which then of your Lord's Favours would you deny? فَبِاَيِّ اٰلَآءِ رَبِّكَ تَتَمَارٰى (٥٥)

56. This Arab Apostle is also a Warner like the Warners of old. هٰذَا نَذِيْرٌ مِّنَ النُّذُرِ الْاُوْلٰى (٥٦)

57. The approaching Day (of Judgement) has drawn near. اَزِفَتِ الْاٰزِفَةُ (٥٧)

58. There is none except Allah to disclose it. لَيْسَ لَهَا مِنْ دُوْنِ اللّٰهِ كَاشِفَةٌ (٥٨)

59. Well! are you wondering at this discourse– اَفَمِنْ هٰذَا الْحَدِيْثِ تَعْجَبُوْنَ (٥٩)

60. Do you but laugh (shamelessly), and weep not– وَتَضْحَكُوْنَ وَلَا تَبْكُوْنَ (٦٠)

61. And you are vainly sporting. وَاَنْتُمْ سٰمِدُوْنَ (٦١)

62. So prostrate yourselves to Allah and adore Him. فَاسْجُدُوْا لِلّٰهِ وَاعْبُدُوْا (٦٢)

Introduction to Sûrah Al-Qamar

Sûrah Al-Qamar, The Moon, is a Makkan Sûrah. It consists of fifty-five verses arranged into three sections.

Sûrah Al-Qamar was revealed at Makkah after the miracle of the Cleaving of the Moon five years before the Prophet's migration to Madinah.

The Makkans were fully aware of the Prophet's unimpeachable character distinguished by his absolute integrity and truthfulness in word and deed, and had acknowledged him as the most upright and responsible person among them before his call to prophethood, but, as soon as he brought them the message of Allah, they refused to accept the reality of his prophecy and demanded miracles from him to prove his claim. To dispel their doubts, he, with Allah's will, performed the miracle of the splitting of the moon when the entire population of Makkah was assembled in Mina. They saw the moon breaking into two pieces and then, after some time, these two pieces rejoining to become one whole with their open eyes, but the disbelief in their hearts did not allow them to accept the evidence of their own eyes. Abu Jehl dismissed this momentous Sign as a magical trick and the rest of the Quresh agreed with him.

The miracle of the splitting of the moon not only attested to the truth of the prophethood of Muhammad ﷺ but also demonstrated the reality of the Doomsday, for the splitting of one celestial sphere, only a little smaller than the earth, by the command of Allah at the lifting of His Prophet's finger, proved that other planets and stars would explode and collapse when He wished so.

The Sûrah declares that the Makkan disbelievers have no convincing reason for denying the possibility and inevitability of the Day of Resurrection; and that it is their lust for the things of their world and their fear of facing the consequences of their deeds that deceive them into believing that this world will never come to an end. They will, the Sûrah continues, certainly on the appointed day find themselves face to face with the fact of Resurrection but then their regret will bring them no profit.

After asserting the certainty of the Doomsday, the Sûrah recounts the terrible fate which seized certain earlier peoples for repudiating and persecuting the prophets sent to them.

The verse 'We have made the Qur'an easy for admonition. Is there anyone that would take admonition?' is repeated after narrating the fate of every erring nation. The purpose of the repetition of this striking verse is to invite people to heed the clear, unambiguous warnings of the Qur'an.

The Sûrah closes with a grim warning to the Makkan disbelievers of the inexorable doom that will overtake them if they do not mend their ways.

Sûrah 54. Al-Qamar (The Moon)

اٰیاتہا ٥٥ ٥٤ سُوْرَۃُ الْقَمَرِ مَکِّیَّۃٌ ٣٧ رکوعاتہا ٣

Revealed at Makkah, 3 Sections, 55 Verses.

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. The Hour (of Resurrection) has drawn near, and the moon is rent asunder.	اِقْتَرَبَتِ السَّاعَۃُ وَانْشَقَّ الْقَمَرُ ①
2. And if they see any Sign they turn away and say: "This is perpetual magic."	وَ اِنْ یَّرَوْا اٰیَۃً یُّعْرِضُوْا وَ یَقُوْلُوْا سِحْرٌ مُّسْتَمِرٌّ ②
3. And they denied (the Apostle of Allah) and kept following their low desires, for every affair there is an appointed end.	وَ کَذَّبُوْا وَ اتَّبَعُوْا اَھْوَآءَھُمْ وَ کُلُّ اَمْرٍ مُّسْتَقِرٌّ ③
4. And surely there have come to them many tidings (about the destruction of earlier generations) wherein there is much (warning) to deter the wrongdoers–	وَلَقَدْ جَآءَھُمْ مِّنَ الْاَنْۢبَآءِ مَا فِیْہِ مُزْدَجَرٌ ④
5. (These tidings) that are perfect wisdom, but scarings of the warner profited them not–	حِکْمَۃٌۢ بَالِغَۃٌ فَمَا تُغْنِ النُّذُرُ ⑤
6. So (O My Apostle) turn your benign face from them. One Day the Caller will call (them) to something harsh, unpleasant–	فَتَوَلَّ عَنْھُمْ یَوْمَ یَدْعُ الدَّاعِ اِلٰی شَیْءٍ نُّکُرٍ ⑥
7. Then, their eyes cast down in terror, they will come out of the graves as if they were scattered locusts–	خُشَّعًا اَبْصَارُھُمْ یَخْرُجُوْنَ مِنَ الْاَجْدَاثِ کَاَنَّھُمْ جَرَادٌ مُّنْتَشِرٌ ⑦
8. Hastening in fear with their eyes transfixed towards the Caller. The infidels will say: "(Verily) this is a hard Day!"	مُّھْطِعِیْنَ اِلَی الدَّاعِ یَقُوْلُ الْکٰفِرُوْنَ ھٰذَا یَوْمٌ عَسِرٌ ⑧

9. The People of Noah denied before them–denied Our servant and called him liar and a madman, and scolded him into the bargain.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ ﴿۹﴾

10. Then he prayed to his Lord saying: "I am overcome, Lord! so help (me)."

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ ﴿۱۰﴾

11. So We opened the gates of heaven with torrential rain pouring down.

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ ﴿۱۱﴾

12. And We made springs gush forth from the earth–then the two waters met for a purpose already decreed.

وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ قُدِرَ ﴿۱۲﴾

13. And We carried Noah on an Ark made of wooden planks and nails–

وَحَمَلْنَاهُ عَلَىٰ ذَاتِ أَلْوَاحٍ وَدُسُرٍ ﴿۱۳﴾

14. And it went floating on before Our eyes; this (flood) was a recompense for an Apostle who was denied (with scorn).

تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفِرَ ﴿۱۴﴾

15. And surely We have left this incident as a Sign for all time, so is there any who will receive admonition?

وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَّكِرٍ ﴿۱۵﴾

16. So how terrible was then My torment, and how truthful were My warnings!

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿۱۶﴾

17. And surely We have made the Qur'an easy (to understand) for admonition. Is there, then, any who will receive admonition?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ ﴿۱۷﴾

18. And Aad too denied (the truth), how terrible was then My torment and how truthful were my warnings!

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿۱۸﴾

19. Surely We sent against them a fierce stormwind on a Day of lasting ill-fortune–

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ مُسْتَمِرٍّ ﴿۱۹﴾

20. Tearing men away as if they were trunks of uprooted palm trees.

تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ ﴿۲۰﴾

21. How terrible was then My torment and how truthful were My warnings.

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿۲۱﴾

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22. And surely We have made the Qur'an easy for admonition. Is there then any who will receive admonition?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ ﴿۲۲﴾

Section 2

23. And Thamud too denied the Apostles.

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ﴿۲۳﴾

24. They said: "Shall we follow a man from among ourselves, a solitary soul? Then we would indeed be lost in error and madness.

فَقَالُوا أَبَشَرًا مِنَّا وَاحِدًا نَتَّبِعُهُ إِنَّا إِذًا لَفِي ضَلَالٍ وَسُعُرٍ ﴿۲۴﴾

25. "What! has the Revelation been sent down to him alone from among all of us (How is that possible?)? Nay! he is but a boastful liar."

أَأُلْقِيَ الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ ﴿۲۵﴾

26. Well on the Tomorrow they will come to know as to who is the boastful liar!

سَيَعْلَمُونَ غَدًا مَنِ الْكَذَّابُ الْأَشِرُ ﴿۲۶﴾

27. We are going to send the she-camel as a trial for them, so (O Saleh) wait for their end, and have patience.

إِنَّا مُرْسِلُو النَّاقَةِ فِتْنَةً لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ ﴿۲۷﴾

28. And inform them that the water has been divided between them in shares by turns and let all of them be present in proper turns.

وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُحْتَضَرٌ ﴿۲۸﴾

29. So the Thamudites called a companion of theirs (Qidar bin Salif, by name) so he took a sword and hamstrung her.

فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ﴿۲۹﴾

30. So see how terrible was then My torment, and how truthful were My warnings!

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿۳۰﴾

31. Surely We sent upon them a single roar and they were like a trampled prickly hedge.

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ ﴿۳۱﴾

32. And verily We have made the Qur'an easy for admonition. Is there then any who will receive admonition?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ ﴿۳۲﴾

33. The People of Lot, also denied the Apostles.

كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ﴿۳۳﴾

34. Verily We sent a storm of stones upon them, except the family of Lot. We rescued them a little before daybreak–	إِنَّآ أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّآ اٰلَ لُوْطٍ نَجَّيْنٰهُمْ بِسَحَرٍ ﴿٣٤﴾
35. This was a special favour from Us. Thus do We recompense him who is thankful.	نِّعْمَةً مِّنْ عِنْدِنَا كَذٰلِكَ نَجْزِيْ مَنْ شَكَرَ ﴿٣٥﴾
36. And surely Lot (on him be peace) had warned them of Our iron grasp, but they started disputing his warning.	وَلَقَدْ اَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ ﴿٣٦﴾
37. And they sought to solicit (snatch away) his guests from Lot so We obliterated their eyes, saying: "Taste now (O shameless ones!) My torment and My warning."	وَلَقَدْ رَاوَدُوْهُ عَنْ ضَيْفِهٖ فَطَمَسْنَآ اَعْيُنَهُمْ فَذُوْقُوْا عَذَابِيْ وَنُذُرِ ﴿٣٧﴾
38. So there came upon them a lasting torment early in the morning.	وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ﴿٣٨﴾
39. So taste now My torment and My warning.	فَذُوْقُوْا عَذَابِيْ وَنُذُرِ ﴿٣٩﴾
40. And verily We have made the Qur'an easy for admonition. Is there then any who will receive admonition?	وَلَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ ﴿٤٠﴾

Section 3

41. And surely the Warners came to the People of Pharaoh.	وَلَقَدْ جَآءَ اٰلَ فِرْعَوْنَ النُّذُرُ ﴿٤١﴾
42. But they denied all Our Revelations, then We seized them with the seizing befitting the Might of a Lord Most-Mighty, and All-Powerful.	كَذَّبُوْا بِاٰيٰتِنَا كُلِّهَا فَاَخَذْنٰهُمْ اَخْذَ عَزِيْزٍ مُّقْتَدِرٍ ﴿٤٢﴾
43. Are the infidels among your people better than they, or is there any exemption for you in the Scriptures?	اَكُفَّارُكُمْ خَيْرٌ مِّنْ اُولٰٓئِكُمْ اَمْ لَكُمْ بَرَآءَةٌ فِي الزُّبُرِ ﴿٤٣﴾
44. Or do they say: "We are a multitude that will always prevail."	اَمْ يَقُوْلُوْنَ نَحْنُ جَمِيْعٌ مُّنْتَصِرٌ ﴿٤٤﴾
45. Soon will this multitude be routed and they will be on the run turning their backs.	سَيُهْزَمُ الْجَمْعُ وَيُوَلُّوْنَ الدُّبُرَ ﴿٤٥﴾

46. But their promised Hour is the Day of (Judgement when they will get their proper reward), and surely that Hour is hardest and most bitter.	بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ اَدْهٰى وَاَمَرُّ ﴿٤٦﴾
47. Surely the guilty are in error and mad!.	اِنَّ الْمُجْرِمِيْنَ فِيْ ضَلٰلٍ وَّسُعُرٍ ﴿٤٧﴾
48. On that Day they will be dragged on their faces into the Fire. (It will be said to them): "Taste you now the touch of Hell."	يَوْمَ يُسْحَبُوْنَ فِي النَّارِ عَلٰى وُجُوْهِهِمْ ذُوْقُوْا مَسَّ سَقَرَ ﴿٤٨﴾
49. Verily We have created all things according to a certain measure and proportion.	اِنَّا كُلَّ شَيْءٍ خَلَقْنٰهُ بِقَدَرٍ ﴿٤٩﴾
50. And Our Command is but once, as the twinkling of an eye.	وَمَآ اَمْرُنَآ اِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾
51. And surely We have destroyed those who were your likes (in disbelief) so is there anyone who would receive admonition.	وَلَقَدْ اَهْلَكْنَآ اَشْيَاعَكُمْ فَهَلْ مِنْ مُّدَّكِرٍ ﴿٥١﴾
52. And whatever they faithfully do is recorded in their Books of Deeds.	وَكُلُّ شَيْءٍ فَعَلُوْهُ فِي الزُّبُرِ ﴿٥٢﴾
53. And everything, small or great, is recorded therein.	وَكُلُّ صَغِيْرٍ وَّكَبِيْرٍ مُّسْتَطَرٌ ﴿٥٣﴾
54. Surely the righteous will be amidst lush Gardens and crystal Streams?	اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّنَهَرٍ ﴿٥٤﴾
55. In a most coveted place seated in the Presence of the Sovereign, Omnipotent.	فِيْ مَقْعَدِ صِدْقٍ عِنْدَ مَلِيْكٍ مُّقْتَدِرٍ ﴿٥٥﴾

Introduction to Sûrah Al-Rahman

Sûrah Al-Rahman, The most-Kind, is a Makkan Sûrah with seventy-eight verses arranged into three sections.

A number of scholars place the revelation of this Sûrah in the Madinian period, but most of the exegetes of the Qur'an assign it to the Makkan period on the basis of certain traditions, one of which narrated by Hadhrat Abdullah bin Mas'ud, states that the Prophet used to recite it to the disbelievers in the sanctuary of Ka'ba, and that it was the Sûrah which a group of the Jinn heard him recite at Nahkala.

The Sûrah describes the Divine attribute of mercy which finds expression in the bestowal of innumerable favours upon His creatures. Some of these favours are mentioned in the Sûrah, and after the mention of each blessing comes the stirring refrain: 'Which of the favours of your Lord will you deny?'

The Sûrah addresses human beings and the Jinn, the two species of rational beings responsible for their deeds. This clearly shows that the Qur'an is a guidance for both of them, and that the Prophet of Islam was sent to both of them.

The Sûrah concludes with a graphic account of the terrible punishment that awaits the errant human beings and the Jinn and a detailed description of the blessings that will rain down on the righteous among these two species.

Sûrah 55. Al-Rahman (The Most-Kind)

اٰيَاتُهَا ٥٥ سُوْرَةُ الرَّحْمٰنِ مَدَنِيَّةٌ ٩٧ رُكُوْعَاتُهَا

Revealed at Madinah, 3 Sections, 78 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Rahman! the Lord Most-Kind! اَلرَّحْمٰنُ ①
2. He has taught the Qur'an to His beloved Apostle. عَلَّمَ الْقُرْاٰنَ ②
3. He created the (Perfect) Man. خَلَقَ الْاِنْسَانَ ③
4. (Moreover) He taught him the Qur'an in expression. عَلَّمَهُ الْبَيَانَ ④
5. The sun and the moon follow their courses according to a reckoning. اَلشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ⑤
6. And the stars of the sky and the trees of the earth alike prostrate only to Him. وَّالنَّجْمُ وَالشَّجَرُ يَسْجُدٰنِ ⑥
7. And the sky! He it is Who has raised it high and set up the Balance (of justice)– وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيْزَانَ ⑦
8. That you may not transgress in the balance. اَلَّا تَطْغَوْا فِى الْمِيْزَانِ ⑧
9. And keep up the weight with justice, and fall not short in the measure. وَاَقِيْمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيْزَانَ ⑨
10. And the earth, He has created it for the creatures– وَالْاَرْضَ وَضَعَهَا لِلْاَنَامِ ⑩
11. Therein are fruits of many kinds, and date palms with sheaths in clusters. فِيْهَا فَاكِهَةٌ وَّالنَّخْلُ ذَاتُ الْاَكْمَامِ ⑪
12. And grain with husk and fragrant blooms. وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ⑫
13. Then (O jinns and men) which of the favours of your Lord will you deny? فَبِاَىِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ⑬
14. He created man from ringing clay like pottery– خَلَقَ الْاِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ⑭

15. And jinns He created from pure flame of smokeless fire.

وَخَلَقَ الْجَآنَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ ۱۵

16. So (O jinns and men) which of the favours of your Lord will you deny.

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۱۶

17. He it is, Lord of both the Easts and Lord of both the Wests.

رَبُّ الْمَشْرِقَیْنِ وَرَبُّ الْمَغْرِبَیْنِ ۱۷

18. So (O jinns and men) which of the favours of your Lord will you deny.

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۱۸

19. And He has made both the rivers to flow freely meeting together–

مَرَجَ الْبَحْرَیْنِ یَلْتَقِیٰنِ ۱۹

20. Between them there is a barrier–they do not intermix.

بَیْنَهُمَا بَرْزَخٌ لَّا یَبْغِیٰنِ ۲۰

21. So (O jinns and men) which of the favours of your Lord will you deny.

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۲۱

22. There come forth from them pearls and Coral;

یَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ۲۲

23. So (O jinns and men) which of the favours of your Lord will you deny.

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۲۳

24. And subservient to Him alone are the ships which look tall like mountains in the sea.

وَلَهُ الْجَوَارِ الْمُنْشَئٰتُ فِی الْبَحْرِ كَالْاَعْلَامِ ۲۴

25. So (O jinns and men) which of the favours of your Lord will you deny.

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۲۵

Section 2

26. Whatever is on earth is (bound) to perish.

كُلُّ مَنْ عَلَیْهَا فَانٍ ۲۶

27. And there will abide for ever the Face of your Lord the Most-Majestic and the Most-Beneficent.

وَّیَبْقٰی وَجْهُ رَبِّكَ ذُو الْجَلٰلِ وَالْاِكْرَامِ ۲۷

28. So (O jinns and men) which of the favours of your Lord will you deny.

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۲۸

29. All the creatures in the heavens and in the earth beseech Him (for their needs). Everyday He manifests Himself in a new glory.

یَسْـَٔلُهٗ مَنْ فِی السَّمٰوٰتِ وَالْاَرْضِ كُلَّ یَوْمٍ هُوَ فِیْ شَاْنٍ ۲۹

30. So (O jinns and men) which of the favours of your Lord will you deny.

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۳۰

31. Soon shall We direct Ourself to you two, O you heavy armies of jinns and men!

سَنَفْرُغُ لَكُمْ اَیُّهَ الثَّقَلٰنِ ۳۱

32. So (O jinns and men) which of the favours of your Lord will you deny.

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۳۲

33. O Company of jinns and men! if you have the power to pass beyond the boundries of the heavens and the earth, then do flee away. (Listen!) you cannot pass beyond them except with authority (and that you lack).

یٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ اِنِ اسْتَطَعْتُمْ اَنْ تَنْفُذُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ وَالْاَرْضِ فَانْفُذُوْا لَا تَنْفُذُوْنَ اِلَّا بِسُلْطٰنٍ ۳۳

34. So (O jinns and men) which of the favours of your Lord will you deny.

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۳۴

35. On you will be let loose the flame of fire and black smoke–then you would not be able to even defend yourselves.

یُرْسَلُ عَلَیْكُمَا شُوَاظٌ مِّنْ نَّارٍ وَّنُحَاسٌ فَلَا تَنْتَصِرٰنِ ۳۵

36. So (O jinns and men) which of the favours of your Lord will you deny.

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۳۶

37. Then when the sky will be rent asunder, and will become like stained red leather.

فَاِذَا انْشَقَّتِ السَّمَآءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ۳۷

38. So (O jinns and men) which of the favours of your Lord will you deny.

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۳۸

39. Then on that Day no man or jinn will be questioned with regard to his sin.

فَیَوْمَئِذٍ لَّا یُسْـَٔلُ عَنْ ذَنْۢبِهٖۤ اِنْسٌ وَّلَا جَآنٌّ ۳۹

40. So (O jinns and men) which of the favours of your Lord will you deny.

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۴۰

41. The culprits will be known by their faces, and they shall be seized by their forelocks and legs.

یُعْرَفُ الْمُجْرِمُوْنَ بِسِیْمٰهُمْ فَیُؤْخَذُ بِالنَّوَاصِیْ وَالْاَقْدَامِ ۴۱

42. So (O jinns and men) which of the favours of your Lord will you deny.

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۴۲

43. This is the Hell which the culprits used to deny.

هٰذِهٖ جَهَنَّمُ الَّتِیْ یُكَذِّبُ بِهَا الْمُجْرِمُوْنَ ۴۳

44. They will keep going round and round in its midst and in the midst of hot boiling water.

یَطُوْفُوْنَ بَیْنَهَا وَبَیْنَ حَمِیْمٍ اٰنٍ ۴۴

45. So (O jinns and men) which of the favours of your Lord will you deny. فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۴۵﴾

Section 3

46. And for him who fears to stand before his Lord–there are two Gardens. وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتٰنِ ﴿۴۶﴾

47. So (O jinns and men) which of the favours of your Lord will you deny– فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۴۷﴾

48. Both the Gardens will be of (fruit-laden) branches. ذَوَاتَآ اَفْنَانٍ ﴿۴۸﴾

49. So (O jinns and men) which of the favours of your Lord will you deny. فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۴۹﴾

50. Therein will be two fount running (in the two Gardens). فِیْهِمَا عَیْنٰنِ تَجْرِیٰنِ ﴿۵۰﴾

51. So (O jinns and men) which of the favours of your Lord will you deny. فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۵۱﴾

52. Therein will be all manner of fruits, each of two kinds. فِیْهِمَا مِنْ کُلِّ فَاکِهَةٍ زَوْجٰنِ ﴿۵۲﴾

53. So (O jinns and men) which of the favours of your Lord will you deny. فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۵۳﴾

54. Reclining on beds lined with rich silk brocade. And the fruits in the two Gardens will be hanging low within reach. مُتَّکِـِٕیْنَ عَلٰی فُرُشٍۭ بَطَآئِنُهَا مِنْ اِسْتَبْرَقٍ ؕ وَجَنَا الْجَنَّتَیْنِ دَانٍ ﴿۵۴﴾

55. So (O Jinns and men) which of the favours of your Lord will you deny. فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۵۵﴾

56. Therein shall be maidens with reserving downcast looks, touched neither by man nor jinn before. فِیْهِنَّ قٰصِرٰتُ الطَّرْفِ ۙ لَمْ یَطْمِثْهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿۵۶﴾

57. So (O jinns and men) which of the favours of your Lord will you deny. فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۵۷﴾

58. As if they are ruby and coral. کَاَنَّهُنَّ الْیَاقُوْتُ وَالْمَرْجَانُ ﴿۵۸﴾

59. So (O jinns and men) which of the favours of your Lord will you deny. فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۵۹﴾

60. Is there any reward of good other than good? هَلْ جَزَآءُ الْاِحْسَانِ اِلَّا الْاِحْسَانُ ﴿۶۰﴾

61. So (O jinns and men) which of the favours of your Lord will you deny. فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۶۱﴾

62. And besides these two there are two other Gardens as well. وَمِنْ دُوْنِهِمَا جَنَّتٰنِ ﴿۶۲﴾

63. So (O jinns and men) which of the favours of your Lord will you deny– فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۶۳﴾

64. Both most luxuriant and dark green. مُدْهَآمَّتٰنِ ﴿۶۴﴾

65. So (O jinns and men) which of the favours of your Lord will you deny. فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۶۵﴾

66. Therein are two springs gushing forth. فِیْهِمَا عَیْنٰنِ نَضَّاخَتٰنِ ﴿۶۶﴾

67. So (O jinns and men) which of the favours of your Lord will you deny. فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۶۷﴾

68. And therein are fruits, and dates and pomegranates. فِیْهِمَا فَاکِهَةٌ وَّنَخْلٌ وَّرُمَّانٌ ﴿۶۸﴾

69. So (O jinns and men) which of the favours of your Lord will you deny. فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۶۹﴾

70. Therein are damsels good-natured, good looking and chaste. فِیْهِنَّ خَیْرٰتٌ حِسَانٌ ﴿۷۰﴾

71. So (O jinns and men) which of the favours of your Lord will you deny. فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۷۱﴾

72. These houris are confined in curtained tents. حُوْرٌ مَّقْصُوْرٰتٌ فِی الْخِیَامِ ﴿۷۲﴾

73. So (O jinns and men) which of the favours of your Lord will you deny. فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۷۳﴾

74. These, too, chaste untouched by man or jinn before. لَمْ یَطْمِثْهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿۷۴﴾

75. So (O jinns and men) which of the favours of your Lord will you deny. فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۷۵﴾

76. Reclining on green cushions and most fine lovely carpets. مُتَّکِـِٕیْنَ عَلٰی رَفْرَفٍ خُضْرٍ وَّ عَبْقَرِیٍّ حِسَانٍ ﴿۷۶﴾

77. So (O jinns and men) which of the favours of your Lord will you deny. فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۷۷﴾

78. (O My Apostle!) most Blessed is the name of your Lord–Most Majestic and Most Beneficent. تَبٰرَکَ اسْمُ رَبِّکَ ذِی الْجَلٰلِ وَالْاِکْرَامِ ﴿۷۸﴾

Introduction to Sûrah Al-Waqi'ah

Sûrah Al-Waqi'ah, The Inevitable Event, is a Makkan Sûrah with ninety-six verses arranged into three sections.

The themes of this Sûrah indicate that it was revealed to the Prophet some time before Hadhrat Umar's acceptance of Islam in the 5th year of Prophethood.

This Sûrah like other Sûrahs sent down in Makkah emphasises three central themes --- the unity of Allah, the authenticity of the Qur'an and the certainty of the Day of Judgement.

On the Day of Judgement human beings will be divided into three classes, the Companions of the Right Hand, i.e., the righteous; the Companions of the Left Hand, i.e., the sinners; and the Muqqarabun, i.e., the Exalted Servants of Allah distinguished by their total and steadfast adherence to His guidance. The Exalted Servants and the Companions of the Right Hand will enjoy the infinite blessings of Allah that will descend upon them like gentle, gracious rain; but the Companions of the Left Hand will languish in the fire of Hell which will assail them from all sides. The Sûrah establishes the existence and oneness of Allah by lucid, convincing, comprehensible arguments.

The last section of the Sûrah affirms, eloquently and forcefully, the genuineness of the Qur'an as the Word of Allah, and declares that the very nature and manner of its revelation and the unique, inimitable arrangement of its verses with their diverse themes merging into one another and investing it with a unique internal unity and harmony are the evidence of its Divine origin, as the faultless solar systems of the universe are a testimony to the existence and omnipotence of its creator.

This section also warns the disbelievers to change their attitude towards the Qur'an and, in stead of rejecting it, order their lives according to its eternal guidance before the angel of death puts an end to their sojourn in this world, for no penitence on the Day of Judgement will avail them.

The Holy Prophet called this Sûrah as the 'Enriching Sûrah', and urged on his followers to (frequently) recite this Sûrah and to teach it to their children, too. He is also reported to have said that he who recited this Sûrah every night would never starve.

آيَاتُهَا ٩٦ ٥٦ سُورَةُ الْوَاقِعَةِ مَكِّيَّةٌ ٤٦ رُكُوعَاتُهَا ٣

Sûrah 56. Al-Waqia'h (The Inevitable Event)

Revealed at Makkah, 3 Sections, 96 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. When the Inevitable Event (the Ressurrection) will come to pass at last–
إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾

2. There will be no room for any soul to deny it when it comes to pass.
لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ﴿٢﴾

3. Bringing low some, exalting some–
خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾

4. When the earth shall be shaken with a severe shaking–
إِذَا رُجَّتِ الْأَرْضُ رَجًّا ﴿٤﴾

5. And the mountains shall be crumbled into bits–
وَّبُسَّتِ الْجِبَالُ بَسًّا ﴿٥﴾

6. Then they shall be scattered abroad as dust–
فَكَانَتْ هَبَآءً مُّنْبَثًّا ﴿٦﴾

7. And you shall be divided into three classes.
وَّكُنْتُمْ أَزْوَاجًا ثَلٰثَةً ﴿٧﴾

8. So there will be one group of those on the right hand–how happy will be those on the right hand!
فَأَصْحٰبُ الْمَيْمَنَةِ ۙ مَآ أَصْحٰبُ الْمَيْمَنَةِ ﴿٨﴾

9. And the second group will be of those on the left hand–how miserable will be the plight of those on the left hand!
وَ أَصْحٰبُ الْمَشْـَٔمَةِ ۙ مَآ أَصْحٰبُ الْمَشْـَٔمَةِ ﴿٩﴾

10. And the third group of those foremost in every good, and on that Day too they shall be foremost (leading all others).
وَالسّٰبِقُوْنَ السّٰبِقُوْنَ ﴿١٠﴾

11. These are the trusted ones nearest to Allah–
أُولٰٓئِكَ الْمُقَرَّبُوْنَ ﴿١١﴾

12. In Gardens of luxury and delight.
فِيْ جَنّٰتِ النَّعِيْمِ ﴿١٢﴾

13. A vast group from among the earlier ones–
ثُلَّةٌ مِّنَ الْأَوَّلِيْنَ ﴿١٣﴾

14. And a small number from among the latter ones.
وَقَلِيْلٌ مِّنَ الْاٰخِرِيْنَ ﴿١٤﴾

15. On couches woven in gold and studded with precious stones–
عَلٰى سُرُرٍ مَّوْضُوْنَةٍ ۝١٥

16. Reclining on cushions facing each other.
مُّتَّكِـِٕيْنَ عَلَيْهَا مُتَقٰبِلِيْنَ ۝١٦

17. Going round about them will be serving youths of perpetual beauty and freshness–
يَطُوْفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُوْنَ ۝١٧

18. With cups, and ewers and goblets of limpid drink–
بِاَكْوَابٍ وَّاَبَارِيْقَ ۙ وَكَاْسٍ مِّنْ مَّعِيْنٍ ۝١٨

19. They will feel no giddiness therefrom nor will they suffer any intoxication thereof–
لَّا يُصَدَّعُوْنَ عَنْهَا وَلَا يُنْزِفُوْنَ ۝١٩

20. And they will be presented with fruits of their choice–
وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُوْنَ ۝٢٠

21. And with meat of fowl that they themselves desire.
وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُوْنَ ۝٢١

22. And there will be houris with big lustrous eyes–
وَحُوْرٌ عِيْنٌ ۝٢٢

23. Like pearls well preserved.
كَاَمْثَالِ اللُّؤْلُؤِ الْمَكْنُوْنِ ۝٢٣

24. This is the reward for the good deeds they had done.
جَزَآءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ۝٢٤

25. They shall not hear therein any vain or sinful talk–
لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا وَّلَا تَاْثِيْمًا ۝٢٥

26. Only the saying: peace! peace! from all sides.
اِلَّا قِيْلًا سَلٰمًا سَلٰمًا ۝٢٦

27. And those on the right hand–how happy will be those on the right hand!
وَاَصْحٰبُ الْيَمِيْنِ ۙ مَآ اَصْحٰبُ الْيَمِيْنِ ۝٢٧

28. Amid thornless berry- trees–
فِيْ سِدْرٍ مَّخْضُوْدٍ ۝٢٨

29. And clusters of banana fruit–
وَّطَلْحٍ مَّنْضُوْدٍ ۝٢٩

30. And the long-stretching shade–
وَّظِلٍّ مَّمْدُوْدٍ ۝٣٠

31. And amidst waterfalls–
وَّمَآءٍ مَّسْكُوْبٍ ۝٣١

32. And fruits in abundance–
وَّفَاكِهَةٍ كَثِيْرَةٍ ۝٣٢

33. Neither ending nor forbidden–
لَّا مَقْطُوْعَةٍ وَّلَا مَمْنُوْعَةٍ ۝٣٣

34. And beds spread on raised couches.
وَّفُرُشٍ مَّرْفُوْعَةٍ ۝٣٤

35. Surely We created their wives, a wonderful creation–
اِنَّآ اَنْشَاْنٰهُنَّ اِنْشَآءً ۝٣٥

36. So We made them perpetual virgins–
فَجَعَلْنٰهُنَّ اَبْكَارًا ۝٣٦

37. Loving, of equal age–
عُرُبًا اَتْرَابًا ۝٣٧

38. All these bounties are exclusive for those on the right hand.
لِّاَصْحٰبِ الْيَمِيْنِ ۝٣٨

Section 2

39. A vast group from among the former ones–
ثُلَّةٌ مِّنَ الْاَوَّلِيْنَ ۝٣٩

40. And a vast group from among the latter ones.
وَثُلَّةٌ مِّنَ الْاٰخِرِيْنَ ۝٤٠

41. And those on the left hand, how miserable will be the plight of those on the left hand!
وَاَصْحٰبُ الشِّمَالِ ۙ مَآ اَصْحٰبُ الشِّمَالِ ۝٤١

42. These (ill-fated ones) will be in the midst of scorching wind and boiling water.
فِيْ سَمُوْمٍ وَّحَمِيْمٍ ۝٤٢

43. And amidst the shadow of black smoke–
وَّظِلٍّ مِّنْ يَّحْمُوْمٍ ۝٤٣

44. Which will be neither cool nor pleasant.
لَّا بَارِدٍ وَّلَا كَرِيْمٍ ۝٤٤

45. Verily these people were well-to-do before,
اِنَّهُمْ كَانُوْا قَبْلَ ذٰلِكَ مُتْرَفِيْنَ ۝٤٥

46. And they had been persisting in great sins.
وَكَانُوْا يُصِرُّوْنَ عَلَى الْحِنْثِ الْعَظِيْمِ ۝٤٦

47. And they used to say: "What! when we are dead and become dust and rotten bones, shall we then indeed be raised up again?
وَكَانُوْا يَقُوْلُوْنَ ۙ اَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظَامًا ءَاِنَّا لَمَبْعُوْثُوْنَ ۝٤٧

48. "And what! our forefathers too? (That is impossible)."
اَوَاٰبَآؤُنَا الْاَوَّلُوْنَ ۝٤٨

49. Say you: of course, the former ones as well as the latter ones–
قُلْ اِنَّ الْاَوَّلِيْنَ وَالْاٰخِرِيْنَ ۝٤٩

50. Will all be surely gathered at the appointed time on a Day known.
لَمَجْمُوْعُوْنَ ۙ اِلٰى مِيْقَاتِ يَوْمٍ مَّعْلُوْمٍ ۝٥٠

51. Then O you misguided ones, the deniers–
ثُمَّ إِنَّكُمْ أَيُّهَا الضَّآلُّونَ الْمُكَذِّبُونَ ﴿٥١﴾

52. You will surely eat of the tree of Zaqqum (Cactus)–
لَآكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ ﴿٥٢﴾

53. And will fill your bellies there-with.
فَمَالِـُٔونَ مِنْهَا الْبُطُونَ ﴿٥٣﴾

54. And then after that (you will) drink of boiling water too.
فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾

55. Drinking as a thirsty camel drinks, raging with thirst.
فَشَارِبُونَ شُرْبَ الْهِيمِ ﴿٥٥﴾

56. This is their entertainment on the Day of Requital.
هَٰذَا نُزُلُهُمْ يَوْمَ الدِّينِ ﴿٥٦﴾

57. (Think today) it is We Who have created you; why then you do not testify to the truth of the Day of Resurrection?
نَحْنُ خَلَقْنَٰكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾

58. Well, just see that semen (sperm-drop) that you emit.
أَفَرَءَيْتُم مَّا تُمْنُونَ ﴿٥٨﴾

59. (And say in truth) is it you who create it by making it a human being of it or are We the Creator?
ءَأَنتُمْ تَخْلُقُونَهُۥٓ أَمْ نَحْنُ الْخَٰلِقُونَ ﴿٥٩﴾

60. We it is, Who have decreed death among you and We are not to be out-stripped by this–
نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾

61. That We may exchange others like you in your place, and fashion you in a form you know nothing of.
عَلَىٰٓ أَن نُّبَدِّلَ أَمْثَٰلَكُمْ وَنُنشِئَكُمْ فِى مَا لَا تَعْلَمُونَ ﴿٦١﴾

62. And surely you know very well about your first creation, why then do you not reflect therein?
وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾

63. Have you observed closely what you sow?
أَفَرَءَيْتُم مَّا تَحْرُثُونَ ﴿٦٣﴾

64. (Say in truth): is it you who make it grow or are We its Grower?
ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ الزَّٰرِعُونَ ﴿٦٤﴾

65. If We willed, We might make it chaff, then you would be left lamenting saying:
لَوْ نَشَآءُ لَجَعَلْنَٰهُ حُطَٰمًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾

66. "Alas! we are burdened with debts–
إِنَّا لَمُغْرَمُونَ ﴿٦٦﴾

67. "Nay! we are deprived altogether."
بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾

68. Have you seen closely the water you drink?
أَفَرَءَيْتُمُ الْمَآءَ الَّذِى تَشْرَبُونَ ﴿٦٨﴾

69. Say in truth: did you send it down from the clouds, or are We the Sender?
ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ ﴿٦٩﴾

70. If We pleased, We could make it saltish. Why then are you not thankful?
لَوْ نَشَآءُ جَعَلْنَٰهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾

71. Have you seen (closely) the fire which you kindle?
أَفَرَءَيْتُمُ النَّارَ الَّتِى تُورُونَ ﴿٧١﴾

72. (Say in truth): is it you who produce the tree thereof, or are We the Producer?
ءَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَآ أَمْ نَحْنُ الْمُنشِـُٔونَ ﴿٧٢﴾

73. We it is, Who have made it a reminder and a benefit for the way-farers of the desert.
نَحْنُ جَعَلْنَٰهَا تَذْكِرَةً وَمَتَٰعًا لِّلْمُقْوِينَ ﴿٧٣﴾

74. So then (O My Apostle) glorify the name of your Lord, the Most Magnificent.
فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾

Section 3

75. Then I swear by the places where the stars do set–
فَلَآ أُقْسِمُ بِمَوَٰقِعِ النُّجُومِ ﴿٧٥﴾

76. And if you Knew it is indeed a mighty oath–
وَإِنَّهُۥ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾

77. Verily it is a Qur'an most honour-able.
إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾

78. In a Book well-preserved–
فِى كِتَٰبٍ مَّكْنُونٍ ﴿٧٨﴾

79. Which none do touch but the purified ones.
لَّا يَمَسُّهُۥٓ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾

80. It is sent down from the Lord of the Worlds.
تَنزِيلٌ مِّن رَّبِّ الْعَٰلَمِينَ ﴿٨٠﴾

81. Are you then remiss in respect of the Qur'an?
أَفَبِهَٰذَا الْحَدِيثِ أَنتُم مُّدْهِنُونَ ﴿٨١﴾

82. And (of its infinite blessings) have you made it your lot only to keep denying it?	وَتَجْعَلُوْنَ رِزْقَكُمْ اَنَّكُمْ تُكَذِّبُوْنَ ﴿٨٢﴾
83. Why then do you not call back the soul when it reaches to the throat–	فَلَوْلَآ اِذَا بَلَغَتِ الْحُلْقُوْمَ ﴿٨٣﴾
84. While you are looking on at that time (sitting or standing near by)–	وَاَنْتُمْ حِيْنَئِذٍ تَنْظُرُوْنَ ﴿٨٤﴾
85. And We even then are nearer to the dying man than you are, but you see not.	وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْكُمْ وَلٰكِنْ لَّا تُبْصِرُوْنَ ﴿٨٥﴾
86. Why then, if you are not bound by any one's command–	فَلَوْلَآ اِنْ كُنْتُمْ غَيْرَ مَدِيْنِيْنَ ﴿٨٦﴾
87. Do you call it back if you are truthful?	تَرْجِعُوْنَهَآ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٨٧﴾
88. Then if he (the dying man) be of those near to Allah–	فَاَمَّآ اِنْ كَانَ مِنَ الْمُقَرَّبِيْنَ ﴿٨٨﴾
89. For him there is comfort, fragrant flowers and a Garden of Delight.	فَرَوْحٌ وَّرَيْحَانٌ ۙ وَّجَنَّتُ نَعِيْمٍ ﴿٨٩﴾
90. And if he be of the companions of the right hand–	وَاَمَّآ اِنْ كَانَ مِنْ اَصْحٰبِ الْيَمِيْنِ ﴿٩٠﴾
91. Then it will be said to him: "Peace be upon you from those on the right hand."	فَسَلٰمٌ لَّكَ مِنْ اَصْحٰبِ الْيَمِيْنِ ﴿٩١﴾
92. And if the dying man be of the deniers, the misguided ones–	وَاَمَّآ اِنْ كَانَ مِنَ الْمُكَذِّبِيْنَ الضَّآلِّيْنَ ﴿٩٢﴾
93. Then for him is an entertainment of boiling water–	فَنُزُلٌ مِّنْ حَمِيْمٍ ﴿٩٣﴾
94. And a thrusting into the Blazing Hell.	وَّتَصْلِيَةُ جَحِيْمٍ ﴿٩٤﴾
95. Verily this (assertion) is the veritable Truth (the true certainty).	اِنَّ هٰذَا لَهُوَ حَقُّ الْيَقِيْنِ ﴿٩٥﴾
96. So (O My Apostle!) glorify the name of your Lord, the Supreme.	فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ ﴿٩٦﴾

Introduction to Sûrah Al-Hadid

Sûrah Al-Hadid, The Iron, is a Madinian Sûrah with twenty-nine verses arranged into four sections.

The period in which this Sûrah was revealed was a period of great stress and strain for the Muslim community of Madinah. The struggle between Muslims and the Arabian disbelievers had entered a critical stage as the Makkan disbelievers had succeeded in winning the support of many tribes of the Arabian Peninsula and were preparing for a decisive assault on Madinah. It was the time when Muslims had to prove their commitment to their faith by making all kinds of sacrifices.

This Sûrah urges the believers to prepare for the challenge, and spend in the cause of Allah from what He has bestowed on them, and promises them that what they spend for the defence of their community will not go waste but earn a generous reward.

The Sûrah also assures the believers that although at the moment the enemies of Islam appear more powerful than them but this state of affairs will not continue for long: the time will come when Muslims will become a dominant force and their adversaries will find no place to hide. It declares that those who make sacrifices in these dangerous times will reap in the Hereafter richer rewards than those who do so after the successful resolution of the crisis that confronts them now; and exhorts the believers to vie with one another in spending for the cause of Allah to ensure high status in the next world. It promises that those who make sacrifices for proclaiming and defending truth will be surrounded by light on the Day of Judgement and admitted into Paradise.

The Sûrah then exposes the treacherous behaviour of the hypocrites who vociferously profess their commitment to Islam, but have no faith in their hearts, and hesitate and flinch from substantiating their words by their deeds; and declares that on the Day of Reckoning when the sincere defenders of Islam will walk in their own light towards Paradise, the hypocrites, surrounded by darkness on all sides, will beg the believers for a ray of light but they will not get it.

The Sûrah warns the believers against following in the footsteps of the People of the Book who followed the Divine guidance with great enthusiasm but with the passage of time their hearts hardened and they went astray.

Then the Sûrah warns the believers that they will get what Allah has decreed for him, and that they should neither feel distressed over what they fail to obtain nor pride themselves on what is granted to them.

Allah, the Sûrah continues, has sent to human beings His guidance and the criterion to distinguish right from wrong through His prophets; and He has given them the iron, a symbol of material resources, especially weapons, to test who stands by His prophets and takes up arms against the evil.

The concluding verses promise, Muslims Allah's grace and forgiveness, reject the assumption of the People of the Book that they alone have a claim on Allah's bounty, and declare that He rains down His favours on whomever He wills.

Sûrah 57. Al-Hadid (The Iron)

ایاتها ٢٩ ٥٧ سُوْرَةُ الْحَدِيْدِ مَدَنِيَّةٌ ٩٤ رکوعاتها ٤

Revealed at Madinah, 4 Sections, 29 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Whatever is in the heavens and in the earth glorifies Allah; and He is the All-Powerful, the All-Wise.

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ①

2. For Him alone is the Kingdom of the heavens and the earth. It is He Who gives life and causes death; and He is Potent over everything.

لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ يُحْيٖ وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ②

3. He is the First, He is the Last, He is the Manifest, He is the Hidden; and He is the Best Knower of everything.

هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ③

4. He it is Who created the heavens and the earth in six days, then He established Himself on the Throne of Power. He knows that which goes into the earth and that which comes out of it, and that which comes down from the sky and that which goes up to it. And He is with you wherever you maybe. And Allah is Seer of what you do.

هُوَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْاَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَآءِ وَمَا يَعْرُجُ فِيْهَا وَهُوَ مَعَكُمْ اَيْنَ مَا كُنْتُمْ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ④

5. For Him is the Kingdom of the heavens and the earth. And towards Allah alone is the return of all affairs.

لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ⑤

6. He causes some part of the night to pass into the day, and causes some part of the day to pass into the night. And He knows best what is hidden in the breasts.

يُوْلِجُ الَّيْلَ فِي النَّهَارِ وَيُوْلِجُ النَّهَارَ فِي الَّيْلِ وَهُوَ عَلِيْمٌ بِذَاتِ الصُّدُوْرِ ⑥

7. Believe in Allah and His Apostle, and spend in His Way of the wealth of which He has made you heirs, so those of you Who believed and kept spending, they shall have a great reward in addition as well.

اٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَاَنْفِقُوْا مِمَّا جَعَلَكُمْ مُّسْتَخْلَفِيْنَ فِيْهِ فَالَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَاَنْفَقُوْا لَهُمْ اَجْرٌ كَبِيْرٌ ⑦

8. After all, what is the matter with you that you believe not in Allah; whereas His Apostle is calling you to believe in your Lord, and Allah has already taken the covenant from you if indeed you are believers.

وَمَا لَكُمْ لَا تُؤْمِنُوْنَ بِاللّٰهِ وَالرَّسُوْلُ يَدْعُوْكُمْ لِتُؤْمِنُوْا بِرَبِّكُمْ وَقَدْ اَخَذَ مِيْثَاقَكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ⑧

9. He it is Who is sending down to His beloved Servant clear Signs that He may bring you forth from darkness (of infidelity) into the light (of faith). And verily Allah is to you the Most-Affectionate, the Ever-Merciful.

هُوَ الَّذِيْ يُنَزِّلُ عَلٰى عَبْدِهٖ اٰيٰتٍ بَيِّنٰتٍ لِّيُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ وَاِنَّ اللّٰهَ بِكُمْ لَرَءُوْفٌ رَّحِيْمٌ ⑨

10. After all, what is the matter with you that you spend not your wealth in the Way of Allah, whereas it is Allah Whose is the heritage of the heavens and the earth. None of you can equal those who spent wealth and fought in the Way of Allah before the Victory (of Makkah). They are much higher in rank than those who spent wealth and fought after the Victory. Though Allah has already promised good to all, and Allah is Aware of what you do.

وَمَا لَكُمْ اَلَّا تُنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَلِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ وَالْاَرْضِ لَا يَسْتَوِيْ مِنْكُمْ مَّنْ اَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقٰتَلَ اُولٰٓئِكَ اَعْظَمُ دَرَجَةً مِّنَ الَّذِيْنَ اَنْفَقُوْا مِنْ بَعْدُ وَقٰتَلُوْا وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ⑩

Section 2

11. Who is he that will lend to Allah a handsome loan, so that Allah may increase his wealth for him manifold? This besides, he will have a generous reward.

مَنْ ذَا الَّذِيْ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَيُضٰعِفَهٗ لَهٗ وَلَهٗ اَجْرٌ كَرِيْمٌ ⑪

12. The Day when you will see the believing men and the believing women– their light shining before them and on their right hand–(O Believers!) glad-tidings to you this Day–Gardens with streams flowing beneath, you shall abide therein for ever. That is indeed a mighty achievement.

يَوْمَ تَرَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ يَسْعٰى نُوْرُهُمْ
بَيْنَ اَيْدِيْهِمْ وَ بِاَيْمَانِهِمْ بُشْرٰىكُمُ الْيَوْمَ
جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا
ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿١٢﴾

13. On that Day the hypocrites, men and women, will call to the Believers: "O blessed ones! just wait for us too, so that we may also take a light from your light." It will be said to them: "Go back and seek a light there." So there will be set up between them and the Believers a wall with a door therein. Inside of which will be mercy, and outside of which will be torment.

يَوْمَ يَقُوْلُ الْمُنٰفِقُوْنَ وَالْمُنٰفِقٰتُ لِلَّذِيْنَ
اٰمَنُوا انْظُرُوْنَا نَقْتَبِسْ مِنْ نُّوْرِكُمْ قِيْلَ ارْجِعُوْا
وَرَآءَكُمْ فَالْتَمِسُوْا نُوْرًا فَضُرِبَ بَيْنَهُمْ بِسُوْرٍ
لَّهٗ بَابٌ بَاطِنُهٗ فِيْهِ الرَّحْمَةُ وَظَاهِرُهٗ مِنْ
قِبَلِهِ الْعَذَابُ ﴿١٣﴾

14. The hypocrites will call out to the Believers: "Were we not with you?" They will answer: "Of course, but you put yourselves in temptations, and you waited for our ruin and you doubted, and your false hopes deceived you, till there came the command of Allah, and Satan the arch-deceiver, deceived you about Allah."

يُنَادُوْنَهُمْ اَلَمْ نَكُنْ مَّعَكُمْ قَالُوْا بَلٰى
وَلٰكِنَّكُمْ فَتَنْتُمْ اَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَ
ارْتَبْتُمْ وَغَرَّتْكُمُ الْاَمَانِيُّ حَتّٰى جَآءَ اَمْرُ
اللّٰهِ وَغَرَّكُمْ بِاللّٰهِ الْغَرُوْرُ ﴿١٤﴾

15. So this Day no ransom will be accepted from you, nor from the disbelievers. The abode for you all is the Fire (of Hell). That is your companion. And a most evil resort is it indeed.

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَّلَا مِنَ
الَّذِيْنَ كَفَرُوْا مَاْوٰىكُمُ النَّارُ هِيَ مَوْلٰىكُمْ
وَبِئْسَ الْمَصِيْرُ ﴿١٥﴾

16. Has the time not yet come for the Believers that their hearts should be humbled for the Remembrance of Allah and for the message of Truth that has come down, and that they should not be as those who were given the Book before? Then a long time passed over them and their hearts were hardened, and many of them turned disobedient.

اَلَمْ يَاْنِ لِلَّذِيْنَ اٰمَنُوْا اَنْ تَخْشَعَ قُلُوْبُهُمْ
لِذِكْرِ اللّٰهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُوْنُوْا
كَالَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلُ فَطَالَ
عَلَيْهِمُ الْاَمَدُ فَقَسَتْ قُلُوْبُهُمْ وَكَثِيْرٌ مِّنْهُمْ
فٰسِقُوْنَ ﴿١٦﴾

17. Know that Allah revives the earth after its death. Surely We have explained plainly Our Signs to you so that you may understand.

اِعْلَمُوْا اَنَّ اللّٰهَ يُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا قَدْ
بَيَّنَّا لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿١٧﴾

18. Surely the men who give in charity and the women who give in charity– and those who loan to Allah a handsome loan– their wealth will be increased manifold for them and they shall have a generous recompense in addition as well.

اِنَّ الْمُصَّدِّقِيْنَ وَالْمُصَّدِّقٰتِ وَاَقْرَضُوا اللّٰهَ
قَرْضًا حَسَنًا يُّضٰعَفُ لَهُمْ وَلَهُمْ اَجْرٌ كَرِيْمٌ ﴿١٨﴾

19. And those who believed in Allah and His Apostles– those blessed ones are the truthful ones and martyrs before their Lord; for them is a special reward, and for them is their particular light. And those who disbelieved and denied Our Revelations– they are the inmates of Hell.

وَالَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرُسُلِهٖ اُولٰٓئِكَ هُمُ
الصِّدِّيْقُوْنَ وَالشُّهَدَآءُ عِنْدَ رَبِّهِمْ لَهُمْ اَجْرُهُمْ
وَنُوْرُهُمْ وَالَّذِيْنَ كَفَرُوْا وَ كَذَّبُوْا بِاٰيٰتِنَا
اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ﴿١٩﴾

Section 3

20. Know well that the life of this world is only sport and amusement and adornment and boasting (over one's birth and state) and desiring greater increase in wealth and children in rivalry against one another. Its example is like the vegetation after rains, its rich growth pleases the farmers, then suddenly it begins to wither and then you see it turning yellow, and then it crumbles away as chaff. And in the Hereafter there is severe torment (for the world-seekers) and there is forgiveness from Allah and His goodwill (for the devotees of Allah). And the life of this world is nothing but mere delusion.

اِعْلَمُوْا اَنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّلَهْوٌ وَّزِيْنَةٌ
وَّتَفَاخُرٌ بَيْنَكُمْ وَ تَكَاثُرٌ فِي الْاَمْوَالِ
وَالْاَوْلَادِ كَمَثَلِ غَيْثٍ اَعْجَبَ الْكُفَّارَ
نَبَاتُهٗ ثُمَّ يَهِيْجُ فَتَرٰىهُ مُصْفَرًّا ثُمَّ يَكُوْنُ
حُطَامًا وَفِي الْاٰخِرَةِ عَذَابٌ شَدِيْدٌ وَّمَغْفِرَةٌ
مِّنَ اللّٰهِ وَرِضْوَانٌ وَمَا الْحَيٰوةُ الدُّنْيَا اِلَّا
مَتَاعُ الْغُرُوْرِ ﴿٢٠﴾

21. Strive hard and hasten towards forgiveness from your Lord and a Paradise the width whereof is as the width of the heaven and the earth,

سَابِقُوْا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
كَعَرْضِ السَّمَآءِ وَالْاَرْضِ اُعِدَّتْ لِلَّذِيْنَ

which has been prepared (especially) for those who believe in Allah and His Apostles. This is the Grace and Bounty of Allah. He grants it to whom He pleases and Allah is the Giver of Mighty Grace.

اٰمَنُوْا بِاللّٰهِ وَرُسُلِهٖ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ۚ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ٢١

22. No calamity ever reaches the earth or your souls but it is written in a Book before We bring it into being . Verily with Allah that is so easy.

مَآ اَصَابَ مِنْ مُّصِيْبَةٍ فِى الْاَرْضِ وَلَا فِيْٓ اَنْفُسِكُمْ اِلَّا فِيْ كِتٰبٍ مِّنْ قَبْلِ اَنْ نَّبْرَاَهَا ۚ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ٢٢

23. (We have informed you of this so that) you may not feel grieved over what you may not achieve, or exult over what is given to you. And Allah loves not any proud boaster–

لِّكَيْلَا تَاْسَوْا عَلٰى مَا فَاتَكُمْ وَلَا تَفْرَحُوْا بِمَآ اٰتٰىكُمْ ۚ وَاللّٰهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرِ ٢٣

24. Those who are miserly in themselves and bid others as well to be miserly. And he who turns away from the Command of Allah-then verily Allah is the Self-Sufficient, the All-Praiseworthy.

الَّذِيْنَ يَبْخَلُوْنَ وَ يَاْمُرُوْنَ النَّاسَ بِالْبُخْلِ ۚ وَمَنْ يَّتَوَلَّ فَاِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيْدُ ٢٤

25. Verily We have sent Our Apostles with clear evidences and We have sent down with them the Book and the Balance of justice that people may stick to justice. And We have sent down iron wherein is great strength and many other benefits for mankind and all this with the object that Allah may see as to who helps Him and His Apostles without seeing. Verily Allah is the Most Mighty, the All-Powerful.

لَقَدْ اَرْسَلْنَا رُسُلَنَا بِالْبَيِّنٰتِ وَاَنْزَلْنَا مَعَهُمُ الْكِتٰبَ وَالْمِيْزَانَ لِيَقُوْمَ النَّاسُ بِالْقِسْطِ ۚ وَاَنْزَلْنَا الْحَدِيْدَ فِيْهِ بَاْسٌ شَدِيْدٌ وَّ مَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللّٰهُ مَنْ يَّنْصُرُهٗ وَرُسُلَهٗ بِالْغَيْبِ ۚ اِنَّ اللّٰهَ قَوِيٌّ عَزِيْزٌ ٢٥

Section 4

26. And indeed We sent Noah and Abraham (on them be peace) as Apostles, and We gave prophethood and the Book to their offspring, then of them some are guided; but most of them are disobedient.

وَلَقَدْ اَرْسَلْنَا نُوْحًا وَّاِبْرٰهِيْمَ وَجَعَلْنَا فِيْ ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتٰبَ فَمِنْهُمْ مُّهْتَدٍ ۚ وَكَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ٢٦

27. Then We sent other Apostles after them following in their footsteps and We made Jesus son of Mary to follow them, and We gave him the Gospel–and We put affection and mercy in the hearts of those who followed Jesus. And monasticism they invented for themselves– We did not enjoin it on them, but they adopted this innovation for seeking the pleasure of Allah, but they did not observe it as it ought to be observed. Then We granted those from among them who had believed the reward for their purity of thought and deed; and many of them were disobedient and ungodly.

ثُمَّ قَفَّيْنَا عَلٰٓى اٰثَارِهِمْ بِرُسُلِنَا وَ قَفَّيْنَا بِعِيْسَى ابْنِ مَرْيَمَ وَاٰتَيْنٰهُ الْاِنْجِيْلَ ۙ وَجَعَلْنَا فِيْ قُلُوْبِ الَّذِيْنَ اتَّبَعُوْهُ رَاْفَةً وَّ رَحْمَةً ۚ وَ رَهْبَانِيَّةَ ابْتَدَعُوْهَا مَا كَتَبْنٰهَا عَلَيْهِمْ اِلَّا ابْتِغَآءَ رِضْوَانِ اللّٰهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۚ فَاٰتَيْنَا الَّذِيْنَ اٰمَنُوْا مِنْهُمْ اَجْرَهُمْ ۚ وَكَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ٢٧

28. And O you who believe! keep fearing Allah, and believe in His favoured Apostle in all sincerity of heart, Allah will give you two portions of His Mercy and He will assign to you a light by which, you will walk, and He will forgive you. And Allah is the Most-Forgiving, the Ever-Merciful.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَاٰمِنُوْا بِرَسُوْلِهٖ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَّحْمَتِهٖ وَيَجْعَلْ لَّكُمْ نُوْرًا تَمْشُوْنَ بِهٖ وَيَغْفِرْ لَكُمْ ۚ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ٢٨

29. This special favour is conferred on you so that the people of the Book may know that they have no control over the Grace and Mercy of Allah, and that all grace is but in the Hand of Allah alone, He gives it to whom He pleases. And Allah is Lord of Mighty Grace.

لِّئَلَّا يَعْلَمَ اَهْلُ الْكِتٰبِ اَلَّا يَقْدِرُوْنَ عَلٰى شَيْءٍ مِّنْ فَضْلِ اللّٰهِ وَاَنَّ الْفَضْلَ بِيَدِ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ۚ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ٢٩

Introduction to Sûrah Al-Mujadilah

Sûrah Al-Mujadilah, The Pleading Woman, is a Madinian Sûrah with twenty-two verses arranged into three sections.

This Sûrah deals in detail with the pagan method of divorce known as Zihar which is also mentioned briefly in Sûrah Ahzab which was revealed after the Battle of Ahzab in 5 A.H. It is, therefore, certain that this Sûrah was also sent down in that year.

Once Hadhrat Aws bin as-Samit, in a fit of anger, divorced his wife Khawla bint Th'alaba by pronouncing the pre-Islamic Zihar oath 'You are to me as unlawful as my mother'. Aws realised his mistake and regretted his words, but according to the custom of the Period of Ignorance his words were tantamount to divorce. Khawla, too, was very upset, and she went to the Prophet with the problem.

The first four verses of the Sûrah prohibit this form of divorce as a sinful act, and give a stern warning to those who oppose the commands of Allah and His Prophet.

Then the Sûrah proceeds to warn the hypocrites that Allah is aware of their intrigues against Islam, and declares that they will not only fail in their evil intentions but also face dreadful punishment in the Hereafter.

Verses nine and ten warn the believers against whispering and talking secretly in order to discuss sinful acts, create doubts and dissension and promote disobedience to the Prophet; and commands that if some of them talk in whispers or hold secret counsel, they should do so to promote the cause of virtue.

The next three verses describe the desirable social manners.

The last section divides humanity into two groups, Allah's partisans and the Devil's party, and also describes their characteristics.

Sûrah 58. Al-Mujadilah (The Pleading Woman)

اٰيَاتُهَا ٢٢ ٥٨ سُوْرَةُ الْمُجَادَلَةِ مَدَنِيَّةٌ ١٠٥ رُكُوْعَاتُهَا ٣

Revealed at Madinah, 3 Sections, 22 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Surely, Allah heard the speech of her who was pleading with you about her husband, and was complaining to Allah of her grief and Allah was hearing the conversation of both of you. Surely Allah is the All-Hearing, the All-Seeing.

قَدْ سَمِعَ اللّٰهُ قَوْلَ الَّتِيْ تُجَادِلُكَ فِيْ زَوْجِهَا
وَتَشْتَكِيْٓ اِلَى اللّٰهِ ۖ وَاللّٰهُ يَسْمَعُ تَحَاوُرَكُمَا ۗ
اِنَّ اللّٰهَ سَمِيْعٌ بَصِيْرٌ ①

2. Those of you who cast away their wives by calling them their mothers-their mothers they are not. None are their mothers but those who gave them birth. And surely these people utter a most evil word and a foul lie. Surely Allah is the Most-Pardoning, the Most-Forgiving.

اَلَّذِيْنَ يُظٰهِرُوْنَ مِنْكُمْ مِّنْ نِّسَآئِهِمْ مَّا هُنَّ
اُمَّهٰتِهِمْ ۖ اِنْ اُمَّهٰتُهُمْ اِلَّا الّٰٓئِيْ وَلَدْنَهُمْ ۖ وَاِنَّهُمْ
لَيَقُوْلُوْنَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُوْرًا ۖ وَاِنَّ اللّٰهَ
لَعَفُوٌّ غَفُوْرٌ ②

3. And those who cast away their wives by calling them their mothers, and then wish to go back on that which they uttered, the husband should free a slave before they touch each other. This is what you are commanded. And Allah is Aware of what you are doing.

وَالَّذِيْنَ يُظٰهِرُوْنَ مِنْ نِّسَآئِهِمْ ثُمَّ يَعُوْدُوْنَ لِمَا
قَالُوْا فَتَحْرِيْرُ رَقَبَةٍ مِّنْ قَبْلِ اَنْ يَّتَمَآسَّا ۖ
ذٰلِكُمْ تُوْعَظُوْنَ بِهٖ ۖ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ③

4. But he who finds not a slave, should fast for two consecutive months before they touch each other; and whosoever is unable to do even this, should feed sixty poor persons. That is in order that you may testify to the decree of Allah and His Apostle. These are the limits set by Allah. And for the disbelievers is a painful torment.

فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ
مِنْ قَبْلِ اَنْ يَّتَمَآسَّا ۚ فَمَنْ لَّمْ يَسْتَطِعْ
فَاِطْعَامُ سِتِّيْنَ مِسْكِيْنًا ۖ ذٰلِكَ لِتُؤْمِنُوْا
بِاللّٰهِ وَرَسُوْلِهٖ ۖ وَتِلْكَ حُدُوْدُ اللّٰهِ ۖ وَ
لِلْكٰفِرِيْنَ عَذَابٌ اَلِيْمٌ ④

5. Surely, those who are opposing Allah and His Apostle, will be abased even as were abased those (opponents) before them, and surely, We have sent down clear revelations. And for the disbelievers is an abasing torment.

اِنَّ الَّذِيْنَ يُحَآدُّوْنَ اللّٰهَ وَرَسُوْلَهٗ كُبِتُوْا
كَمَا كُبِتَ الَّذِيْنَ مِنْ قَبْلِهِمْ وَقَدْ اَنْزَلْنَآ
اٰيٰتٍۢ بَيِّنٰتٍ ۖ وَلِلْكٰفِرِيْنَ عَذَابٌ مُّهِيْنٌ ⑤

6. (Remember) the Day when Allah will raise them all together, then He will inform them of what they had done. Allah has kept count of their deeds while they forgot it. And Allah is Witness over everything.

يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيْعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوْا ۖ
اَحْصٰىهُ اللّٰهُ وَنَسُوْهُ ۖ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ
شَهِيْدٌ ⑥

Section 2

7. (O Listener!) Have you not seen that certainly Allah knows whatever is in the heavens and whatever is in the earth? There is no secret whispering between three but He is their fourth, nor between five but He is their sixth, nor between fewer nor between more but He is with them wheresover they may be. Then He will inform them on the Day of Resurrection of what (evil deeds) they kept doing. Surely Allah is Best Knower of everything.

الم تر ان الله يعلم ما في السموت وما في
الارض ما يكون من نجوى ثلثة الا هو
رابعهم ولا خمسة الا هو سادسهم ولا ادنى
من ذلك ولا اكثر الا هو معهم اين ما
كانوا ثم ينبئهم بما عملوا يوم القيمة ان الله
بكل شيء عليم ⑦

8. Have you not seen those who were forbidden evil whispering (against Islam), then they revert to that which they were forbidden to do? And they secretly whisper among themselves of sin, and iniquity, and disobedience to the Apostle. And when they come in your presence, they greet you with that with which Allah has not greeted you, and they say among themselves: "If he be a true Apostle why then Allah punishes us not for what we say?" Enough for them is Hell; therein shall they enter in the end; a most evil resort.

الم تر الى الذين نهوا عن النجوى ثم يعودون
لما نهوا عنه ويتنجون بالاثم والعدوان
ومعصيت الرسول واذا جاءوك حيوك بما
لم يحيك به الله ويقولون في انفسهم لولا
يعذبنا الله بما نقول حسبهم جهنم يصلونها
فبئس المصير ⑧

9. O you who believe! when you hold secret counsel, do not counsel in secret for sin, iniquity and disobedience to the Holy Apostle, but counsel for virtue and piety. And fear Allah before Whom you will all be gathered.

يايها الذين امنوا اذا تناجيتم فلا تتناجوا
بالاثم والعدوان ومعصيت الرسول و
تناجوا بالبر والتقوى واتقوا الله الذي اليه
تحشرون ⑨

10. The secret whisperings of the infidels (among themselves) are but from the devil, that he may grieve the Believers, whereas he cannot hurt them at all without Allah's leave and on Allah alone let the Muslims rely.

انما النجوى من الشيطن ليحزن الذين امنوا
وليس بضارهم شيئا الا باذن الله وعلى الله
فليتوكل المؤمنون ⑩

11. O you who believe! when it is said to you to make room for other comers in the assemblies, then do make room, Allah will give you ample room. And when it is said: "Rise up," then do rise up, Allah will raise to high ranks those of you who believe and those who are given knowledge. And Allah is fully Aware of what you do.

يايها الذين امنوا اذا قيل لكم تفسحوا في
المجلس فافسحوا يفسح الله لكم واذا قيل

انشزوا فانشزوا يرفع الله الذين امنوا منكم
والذين اوتوا العلم درجت والله بما تعملون
خبير ⑪

12. O you who believe, when you seek to speak to the Holy Apostle in private, offer something in charity before your submission. That is better for you and purifying of hearts. And if you do not have the means then surely Allah is the Most-Forgiving, the Ever-Merciful.

يايها الذين امنوا اذا ناجيتم الرسول فقدموا
بين يدي نجوىكم صدقة ذلك خير لكم واطهر
فان لم تجدوا فان الله غفور رحيم ⑫

13. Were you afraid of the command that you should give something in charity before your private submission? So when you could not do so, Allah turned to you in Mercy, so now keep up regular prayer, and pay the poor-rate (Zakat), and keep obeying Allah and His Apostle. And Allah is fully Aware of what you are wont to do.

ءاشفقتم ان تقدموا بين يدي نجوىكم
صدقت فاذ لم تفعلوا وتاب الله عليكم
فاقيموا الصلوة واتوا الزكوة واطيعوا
الله ورسوله والله خبير بما تعملون ⑬

Section 3

14. Did you not see those ignorant ones who took for friends a people upon whom was the Wrath of Allah? They are neither of you nor of them and they swear to falsehoods while they know.

الم تر الى الذين تولوا قوما غضب الله عليهم
ما هم منكم ولا منهم ويحلفون على
الكذب وهم يعلمون ⑭

15. Allah has already kept prepared for them a severe torment. Surely most evil were the deeds they used to do.

اعد الله لهم عذابا شديدا انهم ساء ما كانوا
يعملون ⑮

16. They have made their oaths a shield, and thus they hinder (many) from the Way of Allah, so for them is an abasing torment.

اتخذوا ايمانهم جنة فصدوا عن سبيل
الله فلهم عذاب مهين ⑯

17. Of no avail will be their riches nor their offspring against the torment of Allah. They are the inmates of the Fire. Therein they are to abide for ever.

لن تغني عنهم اموالهم ولا اولادهم من
الله شيئا اولئك اصحب النار هم فيها
خلدون ⑰

18. The Day when Allah will raise them altogether they will swear before Allah even as they are swearing before you today, imagining that they rest upon something beneficial. Beware! they are surely the liars.	يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيْعًا فَيَحْلِفُوْنَ لَهٗ كَمَا يَحْلِفُوْنَ لَكُمْ وَيَحْسَبُوْنَ اَنَّهُمْ عَلٰى شَیْءٍ اَلَاۤ اِنَّهُمْ هُمُ الْكٰذِبُوْنَ ﴿١٨﴾
19. Satan (the devil) has overpowered them and he has caused them to forget the Remembrance of Allah. They are the party of Satan. Do you hear! it is the party of Satan who are the losers.	اِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطٰنُ فَاَنْسٰىهُمْ ذِكْرَ اللّٰهِ اُولٰٓئِكَ حِزْبُ الشَّيْطٰنِ اَلَاۤ اِنَّ حِزْبَ الشَّيْطٰنِ هُمُ الْخٰسِرُوْنَ ﴿١٩﴾
20. Surely those– who oppose Allah and His Apostle, will be among the most abased of all mankind.	اِنَّ الَّذِيْنَ يُحَآدُّوْنَ اللّٰهَ وَرَسُوْلَهٗۤ اُولٰٓئِكَ فِی الْاَذَلِّيْنَ ﴿٢٠﴾
21. Allah has already decreed (that) most certainly I shall prevail – I and My Apostle. Surely Allah is the Most Strong, the Most Powerful.	كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَرُسُلِیْ اِنَّ اللّٰهَ قَوِیٌّ عَزِيْزٌ ﴿٢١﴾
22. You shall not find a people who believe in Allah and the Day of Resurrection loving those who oppose Allah and His Apostle even though these opponents be their fathers or their sons or their brothers or their kinsfolk. These are the people in whose hearts Allah has impressed faith and has strengthened them with a special favour from Himself. And He will make them enter Gardens underneath which streams flow, therein they shall abide for ever. Allah is well-pleased with them and they are well-pleased with Allah. These (blessed ones) are the party of Allah. Listen! it is the party of Allah who are successful (in both the worlds).	لَا تَجِدُ قَوْمًا يُّؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ يُوَآدُّوْنَ مَنْ حَآدَّ اللّٰهَ وَرَسُوْلَهٗ وَلَوْ كَانُوْۤا اٰبَآءَهُمْ اَوْ اَبْنَآءَهُمْ اَوْ اِخْوَانَهُمْ اَوْ عَشِيْرَتَهُمْ اُولٰٓئِكَ كَتَبَ فِیْ قُلُوْبِهِمُ الْاِيْمَانَ وَاَيَّدَهُمْ بِرُوْحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنّٰتٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا رَضِیَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ اُولٰٓئِكَ حِزْبُ اللّٰهِ اَلَاۤ اِنَّ حِزْبَ اللّٰهِ هُمُ الْمُفْلِحُوْنَ ﴿٢٢﴾

Introduction to Sûrah Al-Hashr

Sûrah Al-Hashr, The Gathering, is a Madinian Sûrah with twenty-four verses arranged into three sections.

The mention of the Battle of Bunu Nadhir in this Sûrah indicates that it was revealed in 6 A.H., for this battle, according to authentic sources, was fought in the Rabi-al-Awwal of that year.

Before the Prophet's migration to Yathrab the population of the city consisted of the polytheist tribes of Aus and Khazraj and certain Jewish tribes of which Banu Nadhir, Banu Qaynuqa and Banu Qurayza were most prominent. Although Aus and Khazraj were more numerous than the Jews, frequent tribal conflicts had weakened them. They were much poorer and backward than their prosperous and shrewd neighbours who owned the most fertile land in the region and controlled the politics of the city. Aus and Khazraj also felt intellectually inferior to the People of the Book.

The arrival of the Prophet and the conversion of the majority of the Aus and Khazraj to Islam threatened the dominant position of the Jews. They did not seriously doubt the truth of his prophethood, but their racial pride and political ambition incited them to adopt a hostile attitude towards him and his followers.

The Prophet of Islam, in the interest of peace in the city, guaranteed them their legitimate rights and concluded agreements with them, but they never respected the agreements and never missed an opportunity to harm the Muslim community. Their treachery forced the Prophet to take punitive action against them. First of all he led an expedition against Banu Nadhir and expelled them from Madinah, the new name of Yathrab.

This Sûrah alludes to the expedition against Banu Nadhir, and proclaims the power and wisdom of Allah Who struck such terror into their hearts that they, in spite of their numbers, vast stores of weapons and the hypocrites' support, did not put up any resistance, and left their homes and lands which they had occupied for centuries.

The Sûrah emphasises the necessity of employing proper strategy and tactics for success on the field of battle. Verse 5 allows the cutting down of trees if military exigency requires it.

Then the Sûrah proceeds to lay down the rules for the disposal of Fai, the possessions, especially land, of the disbelievers which accrue to Muslims without actual fighting. The basic principle enunciated here is that such possessions are to be used in a manner which ensures that wealth is not concentrated in the hands of a few.

The Sûrah enjoins Muslims to give complete, unconditional obedience to the Prophet, and appreciates the loyalty and commitment of the Mahajirun, the Emigrants, and the Ansar, the Helpers, to the Prophet of Allah.

The second section of the Sûrah exposes the treacherous nature of the hypocrites of Madinah: they are liars and cowards and will not openly fight the believers.

The third section urges upon Muslims to always remember Allah, and recounts a number of His attributes: He is the One, the Majestic, the Compeller, the Creator, the Originator, the Subduer, the Almighty, the Supreme Sovereign, the Ever Merciful, the Most Gracious, the Giver of Faith, the Source of Peace.

Sûrah 59. Al-Hashr (The Gathering)

اٰيَاتُهَا ٢٤ ٥٩ سُوْرَةُ الْحَشْرِ مَدَنِيَّةٌ ١٠١ رُكُوْعَاتُهَا ٣

Revealed at Madinah, 3 Sections, 24 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Whatever is in the heavens and whatever is in the earth glorifies Allah, and He is the All-Powerful, the All-Wise.

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿١﴾

2. He it is Who drove out the infidels among the People of the Book from their homes at the time of their first banishment. You had never thought that they would leave and go forth and they also imagined that their fortresses would defend them against the Wrath of Allah. But the Wrath of Allah came upon them from a place they had not expected at all, and Allah cast terror into their hearts–so that they destroy their houses with their own hands and the hands of the Believers. So take heed, O you who have insight!

هُوَ الَّذِيْٓ اَخْرَجَ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ مِنْ دِيَارِهِمْ لِاَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ اَنْ يَّخْرُجُوْا وَظَنُّوْٓا اَنَّهُمْ مَّانِعَتُهُمْ حُصُوْنُهُمْ مِّنَ اللّٰهِ فَاَتٰىهُمُ اللّٰهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوْا وَقَذَفَ فِيْ قُلُوْبِهِمُ الرُّعْبَ يُخْرِبُوْنَ بُيُوْتَهُمْ بِاَيْدِيْهِمْ وَاَيْدِي الْمُؤْمِنِيْنَ فَاعْتَبِرُوْا يٰٓاُولِي الْاَبْصَارِ ﴿٢﴾

وقف النبی ﷺ

3. And had not Allah decreed banishment for them, He would surely have afflicted them with a torment in this world. And of course for them the torment of the Fire is also in store in the Hereafter.

وَلَوْلَآ اَنْ كَتَبَ اللّٰهُ عَلَيْهِمُ الْجَلَآءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْاٰخِرَةِ عَذَابُ النَّارِ ﴿٣﴾

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4. This punishment was inflicted because they had opposed Allah and His Apostle; and whoso opposes Allah, then verily Allah is Most Severe in inflicting punishment.

ذٰلِكَ بِاَنَّهُمْ شَآقُّوا اللّٰهَ وَرَسُوْلَهٗ وَمَنْ يُّشَآقِّ اللّٰهَ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿٤﴾

5. Whatever palm trees you cut down or left standing upon their roots, that was all by the leave of Allah, and that He might disgrace the transgressors.

مَا قَطَعْتُمْ مِّنْ لِّيْنَةٍ اَوْ تَرَكْتُمُوْهَا قَآئِمَةً عَلٰٓى اُصُوْلِهَا فَبِاِذْنِ اللّٰهِ وَلِيُخْزِيَ الْفٰسِقِيْنَ ﴿٥﴾

6. And whatever spoils Allah restored to His Apostle from them, you rushed neither horse nor camel upon it, but Allah gives control to His Apostle over whomsoever He pleases. And Allah is Potent over everything.

وَمَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْهُمْ فَمَآ اَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَّلَا رِكَابٍ وَّلٰكِنَّ اللّٰهَ يُسَلِّطُ رُسُلَهٗ عَلٰى مَنْ يَّشَآءُ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٦﴾

7. Whatever spoils Allah has restored to the Apostle from the people of these villages, it belongs to Allah and His Apostle and the near relatives, and the orphans, and the indigent and the wayfarer, in order that the wealth may not keep circulating only between the rich among you. And what the Holy Apostle gives you, take it and what he forbids you, abstain from it; and keep fearing Allah. Surely Allah is the Most Severe in inflicting punishment.

مَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْ اَهْلِ الْقُرٰى فَلِلّٰهِ وَلِلرَّسُوْلِ وَلِذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ كَيْ لَا يَكُوْنَ دُوْلَةً بَيْنَ الْاَغْنِيَآءِ مِنْكُمْ وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿٧﴾

8. And a part of the spoils is for the poor refugees who were forcibly driven out from their homes and their properties, seeking Allah's Grace and goodwill, and ever helping Allah and His Apostle. These are the truthful.

لِلْفُقَرَآءِ الْمُهٰجِرِيْنَ الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ وَاَمْوَالِهِمْ يَبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا وَّيَنْصُرُوْنَ اللّٰهَ وَرَسُوْلَهٗ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ ﴿٨﴾

9. And a part of the spoils is for those who are settled in the City of exile and established in faith since before the coming of the refugees, and love those who emigrate to them, and find not in their hearts any prick for what the emigrants are given and prefer them above themselves, even though

وَالَّذِيْنَ تَبَوَّؤُ الدَّارَ وَالْاِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّوْنَ مَنْ هَاجَرَ اِلَيْهِمْ وَلَا يَجِدُوْنَ فِيْ صُدُوْرِهِمْ حَاجَةً مِّمَّآ اُوْتُوْا وَيُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿٩﴾

they may themselves be badly in need thereof. And whosoever is saved from the greed of his own soul-they indeed are the successful.

10. And a part of the spoils is also for those who came after them, who say: "Our Lord! forgive us and those our brethren who preceded us in faith, and do not put any spite in our hearts towards those who believe, O our Lord! verily You are the Most-Kind, the Ever-Merciful."

وَالَّذِيْنَ جَآءُوْ مِنْ بَعْدِهِمْ يَقُوْلُوْنَ رَبَّنَا اغْفِرْ لَنَا
وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَلَا
تَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ اٰمَنُوْا رَبَّنَآ اِنَّكَ
رَءُوْفٌ رَّحِيْمٌ ﴿١٠﴾

Section 2

11. Have you not seen the hypocrites who say to their brethren who disbelieve among the People of the Book: "If you are turned out from here, we too will go forth with you, and we will by no means obey any one concerning your affair, and if you are fought against then we will surely help you." And Allah bears witness that they are liars.

اَلَمْ تَرَ اِلَى الَّذِيْنَ نَافَقُوْا يَقُوْلُوْنَ لِاِخْوَانِهِمُ
الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ لَئِنْ اُخْرِجْتُمْ
لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيْعُ فِيْكُمْ اَحَدًا اَبَدًا وَّاِنْ
قُوْتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللّٰهُ يَشْهَدُ اِنَّهُمْ
لَكٰذِبُوْنَ ﴿١١﴾

12. Listen! if the Jews are expelled, they will not go forth with them. And if they are fought against, they will by no means come to their help. And even if they do nerve themselves up to help them, they will turn their backs and flee; and then they shall not be helped.

لَئِنْ اُخْرِجُوْا لَا يَخْرُجُوْنَ مَعَهُمْ وَلَئِنْ قُوْتِلُوْا لَا
يَنْصُرُوْنَهُمْ وَلَئِنْ نَّصَرُوْهُمْ لَيُوَلُّنَّ الْاَدْبَارَ ثُمَّ
لَا يُنْصَرُوْنَ ﴿١٢﴾

13. (O Followers of Islam!) surely these Jews have greater fear of you in their hearts than of Allah. This is because they are a people who have no understanding.

لَاَنْتُمْ اَشَدُّ رَهْبَةً فِيْ صُدُوْرِهِمْ مِّنَ اللّٰهِ ذٰلِكَ
بِاَنَّهُمْ قَوْمٌ لَّا يَفْقَهُوْنَ ﴿١٣﴾

14. (They are great cowards) they will not fight against you all together in the open, if they fight at all they will fight in fortified towns or from behind wall-barriers. Their discord among themselves is very severe.

لَا يُقَاتِلُوْنَكُمْ جَمِيْعًا اِلَّا فِيْ قُرًى مُّحَصَّنَةٍ اَوْ
مِنْ وَّرَآءِ جُدُرٍ بَاْسُهُمْ بَيْنَهُمْ شَدِيْدٌ
تَحْسَبُهُمْ جَمِيْعًا وَّقُلُوْبُهُمْ شَتّٰى ذٰلِكَ بِاَنَّهُمْ
قَوْمٌ لَّا يَعْقِلُوْنَ ﴿١٤﴾

You would think them united whereas their hearts are diverse. This is because they are a people having no sense.

15. They are like those who have just shortly before them tasted the evil consequences of their doings; and for them is a painful torment

كَمَثَلِ الَّذِيْنَ مِنْ قَبْلِهِمْ قَرِيْبًا ذَاقُوْا وَبَالَ
اَمْرِهِمْ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿١٥﴾

16. The example of the hypocrites and the Jews is like that of Satan who first says to man: "Deny Allah;" and when he denies Allah, Satan says: "I have nothing to do with you, I but fear Allah, the Lord of all the Worlds."

كَمَثَلِ الشَّيْطٰنِ اِذْ قَالَ لِلْاِنْسَانِ اكْفُرْ فَلَمَّا
كَفَرَ قَالَ اِنِّيْ بَرِيْٓءٌ مِّنْكَ اِنِّيْٓ اَخَافُ اللّٰهَ
رَبَّ الْعٰلَمِيْنَ ﴿١٦﴾

17. So the end of both Satan and his follower will be that they will both be cast in the Fire wherein they shall abide for ever. And that is the punishment of the wrongdoers.

فَكَانَ عَاقِبَتَهُمَآ اَنَّهُمَا فِي النَّارِ خَالِدَيْنِ فِيْهَا
وَذٰلِكَ جَزٰٓؤُا الظّٰلِمِيْنَ ﴿١٧﴾

Section 3

18. O you who believe! keep fearing Allah, and let every soul look to what it has sent forth for the morrow. And keep fearing Allah. Surely Allah is fully Aware of what you do.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّا
قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ خَبِيْرٌ بِمَا
تَعْمَلُوْنَ ﴿١٨﴾

19. And be not like those (ignorant ones) who forgot Allah, so Allah caused them to forget their own souls. It is they who are the disobedient.

وَلَا تَكُوْنُوْا كَالَّذِيْنَ نَسُوا اللّٰهَ فَاَنْسٰهُمْ
اَنْفُسَهُمْ اُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿١٩﴾

20. Not equal are the People of the Fire and the People of the Garden .It is the People of the Garden who are the achievers.

لَا يَسْتَوِيْٓ اَصْحٰبُ النَّارِ وَاَصْحٰبُ الْجَنَّةِ اَصْحٰبُ
الْجَنَّةِ هُمُ الْفَآئِزُوْنَ ﴿٢٠﴾

21. Had We sent down this Qur'an on a mountain, you would certainly have seen it bow down in humility and split into pieces for awe of Allah. And We set forth these examples for the people so that they may reflect.

لَوْ اَنْزَلْنَا هٰذَا الْقُرْاٰنَ عَلٰى جَبَلٍ لَّرَاَيْتَهُ خَاشِعًا
مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللّٰهِ وَتِلْكَ الْاَمْثَالُ
نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُوْنَ ﴿٢١﴾

22. He is Allah, besides Whom there is none to be worshipped; Knower of everything hidden and open. He it is- the Most-Kind, the Ever-Merciful.

هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ الْغَيْبِ
وَالشَّهَادَةِ ۚ هُوَ الرَّحْمٰنُ الرَّحِيْمُ ﴿٢٢﴾

23. He is Allah– besides Whom there is none to be worshipped; the Sovereign of all, the Most Holy, the Bestower of Peace, the Giver of Security, the Guardian over all, the Esteemed One, the Mender of broken hearts, the Exalted in Might. Glory be to Allah from what they associate with Him.

هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْمَلِكُ الْقُدُّوْسُ
السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ
سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ﴿٢٣﴾

24. He is Allah, the Creator of all, the Maker of all, the Fashioner of all. His are all most beautiful names. Whatever is in the heavens and the earth glorifies Him; and He it is– the All-Powerful, the All-Wise.

هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَآءُ
الْحُسْنٰى ۚ يُسَبِّحُ لَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ
وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٢٤﴾

ربع

Introduction to Sûrah Al-Mumtahinah

Sûrah Al-Mumtahinah, The Woman Tested, is a Madinian Sûrah with thirteen verses arranged into two sections. It was revealed in the period between the Truce of Hudaibiya and the fall of Makkah.

When the Prophet at the command of Allah began to make preparations for the conquest of Makkah, he took all precautions that no news of his plan reached the Makkan disbelievers. A Muslim emigrant, Hatib bin Abi Balta'a whose children were still in Makkah, in a moment of weakness fell to the temptation of sending a letter to some Makkan chief informing him of the coming invasion with the intention of obliging the Quraish so that they did not harm his children when the Muslim army marched towards Makkah.

The Sûrah warns the believers against such acts and declares that friendship with disbelievers is not desirable, and that no gesture of kindness will abate their hostility to Islam and Muslims. The example to follow in this matter of maintaining relations with the disbelievers, the Sûrah continues, is that of Prophet Abraham and his followers who severed all relations with their kinsmen who refused to profess faith in the unity of Allah.

Verse 8 makes it clear that this command to break all ties with the disbelievers concerns the disbelievers who commit aggression against Muslims, and not all disbelievers.

One of the provisions of the Treaty of Hudaibiya stipulated that any Makkan under guardianship who migrates to Madinah shall be returned to Makkah. When some Makkan women embraced Islam against the will of their husbands and fled to Madinah, the question arose whether they were to be returned to Makkah or not. This Sûrah answered the question: the Prophet was to examine them to find out whether they had sincerely embraced Islam and left Makkah and their husbands for reasons of faith; those whose profession of faith was judged to be sincere were not to be returned to Makkah, for a woman who accepts Islam cannot remain the wife of a disbelieving husband. The Sûrah also annulled the marriages of Muslim husbands and their pagan wives.

Sûrah 60. Al-Mumtahinah
(The Woman Tested)

اٰیاتها ١٣ ٦٠ سورة الممتحنة مدنية ٩١ رکوعاتها ٢

Revealed at Madinah, 2 Sections, 13 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. O you who believe! do not take for close fast friends My enemies and your enemies, you offer them love whereas they deny the Truth that has come to you. They have driven out the (Holy) Apostle and yourselves (from Makkah) merely because you have believed in Allah, Who is your Lord. If you have come forth to strive and struggle in My Way and to seek My Pleasure then take them not for friends. You secretly send them messages of love whereas I know full well what you have kept concealed and what you disclose. And whosoever of you does this, he has surely strayed from the straight path.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا عَدُوِّیْ
وَعَدُوَّكُمْ اَوْلِيَآءَ تُلْقُوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوْا
بِمَا جَآءَكُمْ مِّنَ الْحَقِّ ۚ يُخْرِجُوْنَ الرَّسُوْلَ وَاِيَّاكُمْ
اَنْ تُؤْمِنُوْا بِاللّٰهِ رَبِّكُمْ ۭ اِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِیْ
سَبِيْلِیْ وَابْتِغَآءَ مَرْضَاتِیْ ۖ تُسِرُّوْنَ اِلَيْهِمْ
بِالْمَوَدَّةِ ۖ وَاَنَا اَعْلَمُ بِمَآ اَخْفَيْتُمْ وَمَآ اَعْلَنْتُمْ ۭ
وَمَنْ يَّفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ①

2. If they overcome you, then they will be your enemies, and will stretch forth their hands and their tongues against you with evil, they but want that you may somehow become disbelievers like them.

اِنْ يَّثْقَفُوْكُمْ يَكُوْنُوْا لَكُمْ اَعْدَآءً وَّيَبْسُطُوْٓا اِلَيْكُمْ
اَيْدِيَهُمْ وَاَلْسِنَتَهُمْ بِالسُّوْٓءِ وَوَدُّوْا لَوْ تَكْفُرُوْنَ ②

3. Never will benefit you– your relatives nor your offspring, on the Day of Resurrection. Allah will cause separation between you. And surely Allah is Beholder of what you do.

لَنْ تَنْفَعَكُمْ اَرْحَامُكُمْ وَلَآ اَوْلَادُكُمْ ۚ يَوْمَ الْقِيٰمَةِ ۚ
يَفْصِلُ بَيْنَكُمْ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ③

4. Surely there is a good example for you to follow in (the life of) Abraham and his companions when they openly declared to their people: "Surely we are averse to you and the gods whom you worship beside Allah. We deny you, and there has arisen between us and yourselves lasting enmity and hatred until you believe in Allah alone," except Abraham's saying to his father: "I shall surely seek forgiveness for you, and I have no power at all for any benefit for you against Allah." (Then he said): "O our Lord! we put our trust but in You alone, and turn but to You alone, and to You alone is our return in the end.

قَدْ كَانَتْ لَكُمْ اُسْوَةٌ حَسَنَةٌ فِیْٓ اِبْرٰهِيْمَ وَ
الَّذِيْنَ مَعَهٗ ۚ اِذْ قَالُوْا لِقَوْمِهِمْ اِنَّا بُرَءٰٓؤُا
مِنْكُمْ وَمِمَّا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ ۡ كَفَرْنَا
بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَآءُ
اَبَدًا حَتّٰى تُؤْمِنُوْا بِاللّٰهِ وَحْدَهٗٓ اِلَّا قَوْلَ اِبْرٰهِيْمَ
لِاَبِيْهِ لَاَسْتَغْفِرَنَّ لَكَ وَمَآ اَمْلِكُ لَكَ مِنَ
اللّٰهِ مِنْ شَیْءٍ ۭ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَاِلَيْكَ
اَنَبْنَا وَاِلَيْكَ الْمَصِيْرُ ④

5. "O our Lord! put us not in a trial for the infidels, and forgive us, our Lord! Surely You alone are the Most Exalted, the All-Wise."

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِيْنَ كَفَرُوْا وَاغْفِرْ لَنَا
رَبَّنَا ۚ اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ⑤

6. Surely there is a good example in them for you, for him who has faith in Allah and the Last Day. And whoso turns away therefrom, then verily Allah is the Self-Sufficient, the All-Praised.

لَقَدْ كَانَ لَكُمْ فِيْهِمْ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ
يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ ۭ وَمَنْ يَّتَوَلَّ فَاِنَّ اللّٰهَ
هُوَ الْغَنِیُّ الْحَمِيْدُ ⑥

Section 2

7. Certainly Allah will soon create between you and those whom you hold as enemies for His pleasure, love. And Allah is the All-Powerful. And Allah is the Most-Forgiving, the Ever-Merciful.

عَسَى اللّٰهُ اَنْ يَّجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِيْنَ
عَادَيْتُمْ مِّنْهُمْ مَّوَدَّةً ۭ وَاللّٰهُ قَدِيْرٌ ۭ وَاللّٰهُ غَفُوْرٌ
رَّحِيْمٌ ⑦

8. Allah does not forbid you regarding those who did not fight you in the matter of religion, nor drove you out of your homes that you show them kindness and deal with them justly. Surely Allah loves those who do justice.

لَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِی
الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ
وَتُقْسِطُوْٓا اِلَيْهِمْ ۭ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ⑧

9. Allah forbids you only about those who fought you in the matter of religion, and drove you out of your homes or helped others in driving you out, that you take them for friends. And whoever takes them for

اِنَّمَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ قٰتَلُوْكُمْ فِی الدِّيْنِ
وَاَخْرَجُوْكُمْ مِّنْ دِيَارِكُمْ وَظٰهَرُوْا عَلٰٓى اِخْرَاجِكُمْ
اَنْ تَوَلَّوْهُمْ ۚ وَمَنْ يَّتَوَلَّهُمْ فَاُولٰٓئِكَ هُمُ
الظّٰلِمُوْنَ ⑨

friends, it is they who are the wrong-doer.

10. O you who believe! when believing women come to you fleeing from their homes, check them up. Allah knows best their faith. Then if you find them to be Believers, do not return them to the infidels. Neither are they lawful to the infidels, nor are those infidels lawful to the believing women. And give their infidel husbands what they have spent on their dower. And there is no blame on you if you marry such women when you have paid them their dower. And in the same way do not hold in matrimony the unbelieving women and ask for what you have spent on them, and the infidels may also ask back for what they have spent. That is the judgement of Allah. He judges between you. And Allah is the All-Knowing, the All- Wise.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا جَآءَكُمُ الْمُؤْمِنٰتُ
مُهٰجِرٰتٍ فَامْتَحِنُوْهُنَّ اَللّٰهُ اَعْلَمُ بِاِيْمَانِهِنَّ فَاِنْ
عَلِمْتُمُوْهُنَّ مُؤْمِنٰتٍ فَلَا تَرْجِعُوْهُنَّ اِلَى الْكُفَّارِ
لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّوْنَ لَهُنَّ
وَاٰتُوْهُمْ مَّاۤ اَنْفَقُوْا وَلَا جُنَاحَ عَلَيْكُمْ اَنْ
تَنْكِحُوْهُنَّ اِذَاۤ اٰتَيْتُمُوْهُنَّ اُجُوْرَهُنَّ وَلَا تُمْسِكُوْا
بِعِصَمِ الْكَوَافِرِ وَسْـَٔلُوْا مَاۤ اَنْفَقْتُمْ وَلْيَسْـَٔلُوْا مَاۤ
اَنْفَقُوْا ذٰلِكُمْ حُكْمُ اللّٰهِ يَحْكُمُ بَيْنَكُمْ وَ
اللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿١٠﴾

11. And if any woman from among your wives goes over to the infidels, and then comes your turn (if an unbelieving woman falls into your possession) pay then to the infidels whose wives have gone out of their possession what they have spent on them. And keep fearing Allah in Whom you believe.

وَاِنْ فَاتَكُمْ شَيْءٌ مِّنْ اَزْوَاجِكُمْ اِلَى
الْكُفَّارِ فَعَاقَبْتُمْ فَاٰتُوا الَّذِيْنَ ذَهَبَتْ
اَزْوَاجُهُمْ مِّثْلَ مَاۤ اَنْفَقُوْا وَاتَّقُوا اللّٰهَ الَّذِيْۤ
اَنْتُمْ بِهٖ مُؤْمِنُوْنَ ﴿١١﴾

12. O worthy Prophet! when Muslim women come to you for taking oath of allegiance at your hands that they will not associate anything with Allah, nor will they steal, nor will they commit adultery, nor will they kill their children, nor will they bring a calumny which they have fabricated between their hands and feet (regarding birth), and will not disobey you in anything good, then

يٰۤاَيُّهَا النَّبِيُّ اِذَا جَآءَكَ الْمُؤْمِنٰتُ يُبَايِعْنَكَ
عَلٰۤى اَنْ لَّا يُشْرِكْنَ بِاللّٰهِ شَيْـًٔا وَّلَا يَسْرِقْنَ
وَلَا يَزْنِيْنَ وَلَا يَقْتُلْنَ اَوْلَادَهُنَّ وَلَا يَاْتِيْنَ
بِبُهْتَانٍ يَّفْتَرِيْنَهٗ بَيْنَ اَيْدِيْهِنَّ وَاَرْجُلِهِنَّ
وَلَا يَعْصِيْنَكَ فِيْ مَعْرُوْفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ
لَهُنَّ اللّٰهَ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٢﴾

(O My Apostle!) accept their pledge and seek Allah's forgiveness for them. Surely Allah is the Most-Forgiving, the Ever-Merciful.

13. O you who believe! do not take as friends those upon whom is Allah's Wrath, surely they are already in despair of the reward of the Hereafter just as despaired are those infidels who are in the graves.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ
اللّٰهُ عَلَيْهِمْ قَدْ يَئِسُوْا مِنَ الْاٰخِرَةِ كَمَا يَئِسَ
الْكُفَّارُ مِنْ اَصْحٰبِ الْقُبُوْرِ ﴿١٣﴾

Introduction to Sûrah As-Saff

Sûrah As-Saff, The Ranks, is a Madinian Sûrah with fourteen verses arranged into two sections.

Sûrah As-Saff was revealed when the Muslims had been permitted to take up arms to defend themselves against their enemies, and the war between truth and falsehood had begun. Islam now needed such committed warriors who had complete harmony between their profession and deed, and the courage to stand up to the apparently superior force of the disbelievers.

The Sûrah commands the Muslims not to boast of doing what they cannot do, for the disparity between word and deed is most loathsome to Allah; and exhorts them to stand against the forces of falsehood in solid, disciplined ranks like a securely built impregnable structure and fight the enemy with courage and confidence, and thus justify their profession of faith by their deeds on the battlefield.

The Sûrah then alludes to the Children of Israel who mistreated their exalted prophets like Moses and Jesus and did not accept the truth brought to them; and, by their arrogant and consistent defiance, brought upon them one disaster after another. This is, in fact, a warning to Muslims not to commit the same error and show disrespect to their Prophet.

This warning is followed by Allah's promise that if they sincerely believe in Him and His Prophet and fight in His cause with their wealth and their lives, they will, with His help, certainly win a victory over their adversaries in this world, and earn His everlasting favours in the Hereafter.

Sûrah 61. As-Saff (The Ranks)

اٰيَاتُهَا ١٤ ٦١ سُوْرَةُ الصَّفِّ مَدَنِيَّةٌ ١٠٩ رُكُوْعَاتُهَا ٢

Revealed at Madinah, 2 Sections, 13 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Whatever is in the heavens and whatever is in the earth glorifies Allah; and He is the Almighty, the All-Wise.

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ (١)

2. O you who believe! why do you say that which you do not do?

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ (٢)

3. Most hateful it is to Allah that you say a thing which you do not do.

كَبُرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ (٣)

4. Surely Allah loves those fighters who fight in His Way arrayed in ranks as though they were a solid wall.

اِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِهٖ صَفًّا كَاَنَّهُمْ بُنْيَانٌ مَّرْصُوْصٌ (٤)

5. And recall, when Moses said to his people: "O my people! why do you annoy me even though you know very well that I am the Apostle of Allah to you?" So when they deviated, Allah too caused their hearts to deviate. And Allah does not guide a people who are disobedient.

وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ لِمَ تُؤْذُوْنَنِيْ وَقَدْ تَّعْلَمُوْنَ اَنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ ۭ فَلَمَّا زَاغُوْٓا اَزَاغَ اللّٰهُ قُلُوْبَهُمْ ۭ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ (٥)

6. And recall, when Jesus, son of Mary, said: "O Children of Israel, verily I am sent as an Apostle of Allah to you, confirming the Torah sent down before me, and bearing glad-tidings of an Apostle who will come after me, his (illustrious) name being Ahmad." But when this (Ahmad) did come to them with clear Signs, they said: "This is but open magic."

وَاِذْ قَالَ عِيْسَى ابْنُ مَرْيَمَ يٰبَنِيْٓ اِسْرَاۗءِيْلَ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرٰىةِ وَمُبَشِّرًۢا بِرَسُوْلٍ يَّاْتِيْ مِنْۢ بَعْدِي اسْمُهٗٓ اَحْمَدُ ۭ فَلَمَّا جَاۗءَهُمْ بِالْبَيِّنٰتِ قَالُوْا هٰذَا سِحْرٌ مُّبِيْنٌ (٦)

7. And who is a greater wrongdoer than one who forges lies against Allah, whereas he is being called towards Islam? And Allah guides not such a wrongdoing people.

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ الْكَذِبَ وَهُوَ يُدْعٰٓى اِلَى الْاِسْلَامِ ۭ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ (٧)

8. These (fools) seek to extinguish the light of Allah by blowing with their mouths, but Allah will carry His light to perfection even though much the infidels may abhor it.

يريدون ليطفئوا نور الله بافواههم والله متم نوره ولو كره الكفرون ﴿٨﴾

9. He it is, Who has sent His Apostle with the guidance and the Religion of Truth that He may make it prevail over all religions even though much the associaters may dislike it.

هو الذي ارسل رسوله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون ﴿٩﴾

Section 2

10. O you who believe! Shall I inform you of a trade which may save you from a painful torment?

يايها الذين امنوا هل ادلكم على تجارة تنجيكم من عذاب اليم ﴿١٠﴾

11. (That is) you should believe in Allah and His Apostle, and strive hard in the Way of Allah with your riches and your persons. This course is better for you if you but know the truth!

تؤمنون بالله ورسوله وتجاهدون في سبيل الله باموالكم وانفسكم ذلكم خير لكم ان كنتم تعلمون ﴿١١﴾

12. Allah will forgive you your sins and will make you enter Gardens beneath which streams flow, and palaces of purity and bliss that are in Gardens of eternity. That is indeed a mighty achievement–

يغفر لكم ذنوبكم ويدخلكم جنت تجري من تحتها الانهر ومسكن طيبة في جنت عدن ذلك الفوز العظيم ﴿١٢﴾

13. And (He will bestow) yet another favour which you covet most. That is help from Allah and a near victory. And (O My Apostle) give glad-tidings to the Believers in this connection.

واخرى تحبونها نصر من الله وفتح قريب وبشر المؤمنين ﴿١٣﴾

14. O you who believe! be you helpers of the religion of Allah, even as Jesus, son of Mary, said to his disciples: "Who are my helpers in calling (others) to Allah?" The disciples said: "We are helpers of the Religion of Allah!" then a party of the Children of Israel believed and another party disbelieved. Then We helped those who believed against their enemies, it was they who prevailed in the end.

يايها الذين امنوا كونوا انصار الله كما قال عيسى ابن مريم للحواريين من انصاري الى الله قال الحواريون نحن انصار الله فامنت طائفة من بني اسراءيل وكفرت طائفة فايدنا الذين امنوا على عدوهم فاصبحوا ظهرين ﴿١٤﴾

Introduction to Sûrah Al-Jumu'ah

Sûrah Al-Jumu'ah, The Friday Prayer, is a Madinian Sûrah with eleven verses arranged into two sections.

The Sûrah begins with the declaration of the supreme sovereignty of Allah and His great favour to the Arabs, namely sending to them a prophet to purify them and lead them to truth.

The Sûrah rejects the Jewish claim that they have a monopoly on prophethood and that no one from any other nation can be given this honour; and declares that Allah has raised from among the unlettered people of Arabia a prophet whose teachings will not remain confined to the Arabs but will spread in the entire world and guide mankind in all times to come.

The Jews were even more hostile towards the Prophet than were the polytheists of Arabia. They put up a stiff resistance to the religion he preached and became his mortal enemies. The Sûrah, referring to their arrogant assertion of being the followers of Prophet Moses, reminds them that they have forgotten the religion of Prophet Moses and rejected the teachings of Torah; and in fact their condition is no different from an ass that carries heap of books on its back but cannot benefit from them.

The Sûrah also rejects the claim of the Jews that they are the chosen race of Allah. If they are so sure of being Allah's favourites, the Sûrah continues, they would not be afraid of death and going back to their Lord, but they are so terrified by the thought of death that, in spite of their ample stores of weapons and strong fortresses, they dare not fight Muslims whom they consider their mortal enemies.

The second section of the Sûrah commands the Muslims to stop all routine activities when the Call to Jumah Prayer, the Friday Prayer, reaches their ears, and hasten to the mosque. The last verse forbids the believers to go away to attend to some worldly affair while the Prophet is delivering the Jumah sermon, but allows them to engage in any gainful activity to earn sustenance after the conclusion of the Prayer.

اٰیاتها ١١ ٦٢ سُوْرَةُ الْجُمُعَةِ مَدَنِيَّةٌ ١١٠ رُكُوْعَاتُهَا ٢

Sûrah 62. Al-Jumu'ah (The Friday Prayer)

Revealed at Madinah, 2 Sections, 11 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Whatever is in the heavens and whatever is in the earth glorifies Allah, the Sovereign, the Most Holy, the All-Powerful, the All-Wise.

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ الْمَلِكِ الْقُدُّوْسِ الْعَزِيْزِ الْحَكِيْمِ ①

2. He it is Who raised among the unlettered people an Apostle from among themselves who recites to them His Revelations and purifies their hearts and instructs them in the Book and Wisdom– whereas they were necessarily in open error before.

هُوَ الَّذِيْ بَعَثَ فِي الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ②

3. And (purifies and instructs) others from among them who have not yet joined the formers (before them). And He is the Almighty, the All-Wise.

وَّاٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ③

4. This is the Grace of Allah, He bestows it to whom He wills. And Allah is the Lord of Mighty Grace.

ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ④

5. The example of those who were made the custodians of the Torah but failed in following its mandates, is like an ass carrying heavy books on its back. What a hapless lot of those who denied the Revelations of Allah. And Allah does not guide a wrong-doing people.

مَثَلُ الَّذِيْنَ حُمِّلُوا التَّوْرٰىةَ ثُمَّ لَمْ يَحْمِلُوْهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ اَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِ اللّٰهِ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ⑤

6. Say you: "O Jews!: if you claim that you alone are the friends of Allah, to the exclusion of all others, then just long for death if you are truthful."

قُلْ يٰۤاَيُّهَا الَّذِيْنَ هَادُوْۤا اِنْ زَعَمْتُمْ اَنَّكُمْ اَوْلِيَآءُ لِلّٰهِ مِنْ دُوْنِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ⑥

7. And (O My Apostle) they will never long for it because of the deeds which their hands have already sent before. And Allah knows well the wrongdoers.

وَلَا يَتَمَنَّوْنَهٗۤ اَبَدًا بِمَا قَدَّمَتْ اَيْدِيْهِمْ وَاللّٰهُ عَلِيْمٌ بِالظّٰلِمِيْنَ ⑦

8. Say you to them: "The death from which you flee will certainly overtake you. Then you will be returned to Him Who is Knower of everything hidden and open. Then He will inform you as to what you were wont to do."

قُلْ اِنَّ الْمَوْتَ الَّذِيْ تَفِرُّوْنَ مِنْهُ فَاِنَّهٗ مُلٰقِيْكُمْ ثُمَّ تُرَدُّوْنَ اِلٰى عٰلِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ⑧

Section 2

9. O you who believe! when the call is made for the prayer on Friday, hasten towards the Remembrance of Allah, and leave off business (at once). That is better for you if you know the truth.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا نُوْدِيَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ وَذَرُوا الْبَيْعَ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ⑨

10. Then, when the prayer is over, disperse in the earth and seek of Allah's Grace and keep remembering Allah much, so that you may be successful.

فَاِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِي الْاَرْضِ وَابْتَغُوْا مِنْ فَضْلِ اللّٰهِ وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ⑩

11. And when some of them saw any trade-goods or sports they dispersed towards it and left you standing addressing people. (O My Apostle) say to them: "The bounties that are with Allah are far better than sports and trade-goods. And Allah is Provider of best provision of all."

وَاِذَا رَاَوْا تِجَارَةً اَوْ لَهْوَا انْفَضُّوْۤا اِلَيْهَا وَتَرَكُوْكَ قَآئِمًا قُلْ مَا عِنْدَ اللّٰهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللّٰهُ خَيْرُ الرّٰزِقِيْنَ ⑪

Introduction to Sûrah Al-Munafiqun

Sûrah Al-Munafiqun, The Hypocrites, is a *Madinian* Sûrah with eleven verses arranged into two sections. The Sûrah alludes to certain events that happened after the Battle of Banu Mustaliq in 6 A.H.

The Sûrah deals with the continuous insidious campaign of the *Madinian* hypocrites against Islam and its Prophet and their vicious attack on the Prophet's family after the expedition to Banu Mustaliq. A brief account of the hypocrites' hostility to Islam is given below.

Before the arrival of the Prophet and his followers in Madinah, the Aus and Khazraj, the two major polytheist tribes of the city, had been engaged in hostilities which had weakened them both. At last, weary of the long bloody tribal war, their leaders got together and tried to make peace between the two tribes and agreed to accept Abd Allah bin Ubayy, one of the chiefs of Khazraj as their leader. As the preparations were afoot to formally crown him as the king of *Madinian* polytheists, the Prophet with his Makkan followers arrived in Madinah to settle there in response to the invitation of *Madinian* Muslims who had in the previous years met him in Makkah and embraced Islam. At his arrival the situation in Madinah changed dramatically and both the tribes accepted Islam almost en block, and the idea of crowning of Ubbay as the supreme chief of Aus and Khazraj did not materialise. Ubbay and his supporters never forgave the Prophet for depriving him of his position, but as the majority of the two tribes had embraced the faith of Islam, they did not dare to oppose the Prophet openly. So they made a show of accepting Islam and did everything in their power to undermine it from within by promoting differences and dissension among the Emigrants and the Ansar. They did not participate in the battles of Badr and Uhad and the expedition against Banu Qanuqa on various pretexts. The Prophet had all along been aware of their insincerity and treacherous intentions and behaviour, but he remained patient and forgave them; however, they never let go an opportunity to harm the Muslims.

At the end of the punitive action against Banu Mustaliq, the Hypocrites again tried to destroy the Muslim community and soil the Prophet's honour at two occasions .

Once, when the Muslim army was on its back to Madinah, the hypocrites tried to turn a little quarrel between an Emigrant and an Ansari over a bucket of water into a fight between the Ansar and the Emigrants. The Prophet's timely intervention, however, saved the ugly and dangerous situation which could have given rise to a serious disaster. At that time Ubayy criticised the Ansar for supporting the Emigrants and thus giving them the opportunity to lord over them, and said that if they withdraw their financial support from the Emigrants it would put them in their place. It is with reference to Ubayy's words that the 7th verse of this Sûrah declares,

"However, unto Allah belong the treasures of the heavens and the earth; but this truth the Hypocrites cannot grasp." He also threatened that on return to Madinah 'the most worthy of honour' would expel 'the most contemptible ones' from the city. The first phrase 'the most worthy of honour' he used for himself and his fellow hypocrites; and the second 'the most contemptible ones' for the Prophet and his Companions. When these words reached the Muslims, they became furious, but the Prophet pacified them and urged them to be patient. It is in this context that verse 8 declares, "However, all honour belongs to Allah and to his Apostle, and to those who believe (in Allah); but of this the hypocrites are not aware."

Ibn Ubayy soon learnt how much worthy of honour he was, for when he was about to enter Madinah, his own son barred his way and said that he would not let him enter the city until the Prophet commanded him to do so. And he could enter the city only when the Prophet had given the permission.

2. But Ibn Ubayy had not learned his lesson. He instigated a vicious scandal against the Prophet's wife Hadhrat A'isha which has already been discussed in the commentary on Sûrah Nur.

ايَاتُهَا ١١ | ٦٣ سُوْرَةُ الْمُنٰفِقُوْنَ مَدَنِيَّةٌ ١٠٤ | رُكُوْعَاتُهَا ٢

Sûrah 63. Al-Munafiqun (The Hypocrites)

Revealed at Madinah, 2 Sections, 11 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. (O My Apostle!) when the Hypocrites come to you they say: "We bear witness that you are certainly the Apostle of Allah." Well! Allah also knows that you are indeed His Apostle. But Allah bears witness that the Hypocrites are certainly liars.

اِذَا جَآءَكَ الْمُنٰفِقُوْنَ قَالُوْا نَشْهَدُ اِنَّكَ
لَرَسُوْلُ اللّٰهِ ۘ وَاللّٰهُ يَعْلَمُ اِنَّكَ لَرَسُوْلُهٗ ؕ وَاللّٰهُ
يَشْهَدُ اِنَّ الْمُنٰفِقِيْنَ لَكٰذِبُوْنَ ﴿۱﴾

2. They have made their oaths a shield, thus preventing men from the Way of Allah. Surely most evil is that which they are doing.

اِتَّخَذُوْٓا اَيْمَانَهُمْ جُنَّةً فَصَدُّوْا عَنْ
سَبِيْلِ اللّٰهِ ؕ اِنَّهُمْ سَآءَ مَا كَانُوْا يَعْمَلُوْنَ ﴿۲﴾

3. This conduct of theirs is because they first believed with their tongues, but disbelieved with their hearts, so a seal was then set over their hearts, so now they understand nothing.

ذٰلِكَ بِاَنَّهُمْ اٰمَنُوْا ثُمَّ كَفَرُوْا فَطُبِعَ عَلٰى قُلُوْبِهِمْ
فَهُمْ لَا يَفْقَهُوْنَ ﴿۳﴾

4. And when you see them, their bodies seem pleasing to you. And if they speak, you listen to their speech with rapt attention. In fact they are like (useless) pieces of wood propped up against a wall. They imagine every cry to be against them. They are your true enemies, so beware of them. May Allah destroy them, whither are they drifting?

وَاِذَا رَاَيْتَهُمْ تُعْجِبُكَ اَجْسَامُهُمْ ؕ وَاِنْ
يَّقُوْلُوْا تَسْمَعْ لِقَوْلِهِمْ ؕ كَاَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ ؕ
يَحْسَبُوْنَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ؕ هُمُ الْعَدُوُّ
فَاحْذَرْهُمْ ؕ قٰتَلَهُمُ اللّٰهُ ۫ اَنّٰى يُؤْفَكُوْنَ ﴿۴﴾

5. And when it is said to them: "Come so that the Apostle of Allah may ask forgiveness for you," they twist their heads in dissent, and you see them turning away from your presence waxing arrogant.

وَاِذَا قِيْلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُوْلُ اللّٰهِ
لَوَّوْا رُءُوْسَهُمْ وَرَاَيْتَهُمْ يَصُدُّوْنَ وَهُمْ
مُّسْتَكْبِرُوْنَ ﴿۵﴾

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6. Equal it is for them whether you ask forgiveness for them or ask not forgiveness for them. Allah will never forgive them to be sure. Verily Allah guides not a people who are disobedient.

سَوَآءٌ عَلَيْهِمْ اَسْتَغْفَرْتَ لَهُمْ اَمْ لَمْ تَسْتَغْفِرْ
لَهُمْ ؕ لَنْ يَّغْفِرَ اللّٰهُ لَهُمْ ؕ اِنَّ اللّٰهَ لَا يَهْدِى
الْقَوْمَ الْفٰسِقِيْنَ ﴿۶﴾

7. These are the ones who say: "Do not spend on these pampers who are with the Apostle of Allah," so that they may disperse therefrom on account of being starved. And Allah's are the treasures of the heavens and the earth, but the Hypocrites understand not this truth.

هُمُ الَّذِيْنَ يَقُوْلُوْنَ لَا تُنْفِقُوْا عَلٰى مَنْ
عِنْدَ رَسُوْلِ اللّٰهِ حَتّٰى يَنْفَضُّوْا ؕ وَلِلّٰهِ خَزَآئِنُ
السَّمٰوٰتِ وَالْاَرْضِ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا
يَفْقَهُوْنَ ﴿۷﴾

8. The Hypocrites say: "If we return to Madinah, the most honourable there will certainly drive out the mean therefrom." Whereas all honour is but for Allah and His Apostle and the Believers, but the Hypocrites know not (this truth).

يَقُوْلُوْنَ لَئِنْ رَّجَعْنَآ اِلَى الْمَدِيْنَةِ لَيُخْرِجَنَّ
الْاَعَزُّ مِنْهَا الْاَذَلَّ ؕ وَلِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ
وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ ﴿۸﴾

Section 2

9. O you who believe! let not your riches or your children divert you from the Remembrance of Allah; and whoso does so, then verily they are the losers.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَلَآ
اَوْلَادُكُمْ عَنْ ذِكْرِ اللّٰهِ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ
فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿۹﴾

10. And spend (in charity) out of the provision We have given you before death overtakes any of you and he should say: "O my Lord! why did You not respite me for a little while so that I might have given alms and have been of the welldoers."

وَاَنْفِقُوْا مِنْ مَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِىَ
اَحَدَكُمُ الْمَوْتُ فَيَقُوْلَ رَبِّ لَوْلَآ اَخَّرْتَنِىْٓ اِلٰٓى
اَجَلٍ قَرِيْبٍ ۙ فَاَصَّدَّقَ وَاَكُنْ مِّنَ
الصّٰلِحِيْنَ ﴿۱۰﴾

11. And Allah will never grant respite to any soul when its appointed time has come. And Allah is fully Aware of what you do.

وَلَنْ يُّؤَخِّرَ اللّٰهُ نَفْسًا اِذَا جَآءَ اَجَلُهَا ؕ وَاللّٰهُ خَبِيْرٌ ۢ
بِمَا تَعْمَلُوْنَ ﴿۱۱﴾

Introduction to Sûrah Al-Taghabun

Sûrah Al-Taghabun, Loss and Gain, is a *Madinian* Sûrah with eighteen verses arranged into two sections.

The Sûrah begins with an account of the supreme attributes of Allah Who is the creator of man and the entire universe; and goes on to declare that those who perceive this truth and give gratitude to Him for His favours are happy and prosperous people destined to achieve eternal bliss, but those who deny this reality are the unfortunate ones doomed to lasting torment.

Then the Sûrah, referring to the punishment inflicted on the rebellious peoples of the past, warns the believers against falling in the same error of disobeying Allah and His Prophet. It declares that sometimes people are tempted by the love of their families to transgress the limits ordained by Allah, and this misplaced love will bring them ruin on the Day of Judgement when neither their families not their wealth will come to their rescue.

The last verse calls upon the believers to fear Allah, follow the straight path, and spend generously in the way of Allah Who gives unlimited reward to those who do so.

Sûrah 64. Al-Taghabun (Loss and Gain)

اٰيَاتُهَا ١٨ (٦٤) سُوْرَةُ التَّغَابُنِ مَدَنِيَّةٌ ١٠٨ رُكُوْعَاتُهَا ٢

Revealed at Madinah, 2 Sections, 18 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Whatever is in the heavens and whatever is in the earth glorifies Allah. His is the Kingdom and His is all the Praise and He is Potent over everything.

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ
قَدِيْرٌ ①

2. He it is Who has created you, then some of you are infidels and some of you are Muslims, and Allah is Seer of what you do.

هُوَ الَّذِيْ خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَّمِنْكُمْ مُّؤْمِنٌ
وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ②

3. He created the heavens and the earth with truth, and He fashioned you and made your shapes goodly and to Him is the return (of you all).

خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ
فَاَحْسَنَ صُوَرَكُمْ وَاِلَيْهِ الْمَصِيْرُ ③

4. He knows whatever is in the heavens and the earth, and He knows whatever you conceal and whatever you reveal. And Allah knows well what is hidden in your breasts.

يَعْلَمُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَيَعْلَمُ مَا
تُسِرُّوْنَ وَمَا تُعْلِنُوْنَ وَاللّٰهُ عَلِيْمٌ بِذَاتِ
الصُّدُوْرِ ④

5. Has there not come to you the news of those who disbelieved before this? So they tasted the evil consequences of their disbelief and for them is a painful torment (in the Hereafter).

اَلَمْ يَاْتِكُمْ نَبَؤُا الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ
فَذَاقُوْا وَبَالَ اَمْرِهِمْ وَلَهُمْ عَذَابٌ اَلِيْمٌ ⑤

6. That was because their Messengers kept coming to them with clear Signs, but they said: "Shall a human-being guide us?" So they disbelieved and turned away, and Allah, too, cared not for them. And surely Allah is the Self-Sufficient, the All-Praised.

ذٰلِكَ بِاَنَّهُ كَانَتْ تَّاْتِيْهِمْ رُسُلُهُمْ
بِالْبَيِّنٰتِ فَقَالُوْۤا اَبَشَرٌ يَّهْدُوْنَنَا فَكَفَرُوْا
وَتَوَلَّوْا وَّاسْتَغْنَى اللّٰهُ وَاللّٰهُ غَنِيٌّ حَمِيْدٌ ⑥

7. The infidels entertain the fallacy that they will never be raised up alive again. Say you: "Why not! by my Lord! you shall necessarily be raised alive. Then you shall certainly be informed of your doings. And that is quite easy for Allah."

زَعَمَ الَّذِيْنَ كَفَرُوْٓا اَنْ لَّنْ يُّبْعَثُوْا ؕ قُلْ بَلٰى وَرَبِّيْ لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ؕ وَذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ﴿٧﴾

8. So believe in Allah and His Apostle and the Light which We have sent down. And Allah is Aware of what you do.

فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَالنُّوْرِ الَّذِيْٓ اَنْزَلْنَا ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿٨﴾

9. The Day when He will gather you all on the Day of Gathering–that is the Day of the Manifestation of Loss. And whosoever believes in Allah and does good deeds, Allah will remove his sins from him and will make him enter Gardens beneath which streams flow, they shall abide therein for ever. That indeed is an achievement supreme.

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذٰلِكَ يَوْمُ التَّغَابُنِ ؕ وَمَنْ يُّؤْمِنْۢ بِاللّٰهِ وَيَعْمَلْ صَالِحًا يُّكَفِّرْ عَنْهُ سَيِّاٰتِهٖ وَيُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ﴿٩﴾

10. And those who disbelieved and denied Our Revelations, they are the inmates of the Fire, and therein they shall dwell for ever. And that indeed is a most evil destination.

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ النَّارِ خٰلِدِيْنَ فِيْهَا ؕ وَبِئْسَ الْمَصِيْرُ ﴿١٠﴾

Section 2

11. No calamity reaches any one except by the leave of Allah. And whoso believes in Allah, then Allah will guide his heart aright and Allah is Best Knower of everything.

مَآ اَصَابَ مِنْ مُّصِيْبَةٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ وَمَنْ يُّؤْمِنْۢ بِاللّٰهِ يَهْدِ قَلْبَهٗ ؕ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿١١﴾

12. And obey Allah and obey the Holy Apostle. But if you turn away (then that is your own hard luck), Our Apostle's responsibility is only to deliver the commands plainly.

وَاَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ ۚ فَاِنْ تَوَلَّيْتُمْ فَاِنَّمَا عَلٰى رَسُوْلِنَا الْبَلٰغُ الْمُبِيْنُ ﴿١٢﴾

13. Allah, there is no God but He. So in Allah alone let the Believers put their trust.

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ؕ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿١٣﴾

14. O you who believe! surely among your wives and your children there are some who are your enemies, so beware of them. And if you pardon and overlook, and forgive–then surely Allah is the Most-Forgiving, the Ever-Merciful.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّ مِنْ اَزْوَاجِكُمْ وَاَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوْهُمْ ۚ وَاِنْ تَعْفُوْا وَتَصْفَحُوْا وَتَغْفِرُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٤﴾

15. Surely your wealth and your children are a only trial. And it is Allah with Whom is a mighty reward.

اِنَّمَآ اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ ؕ وَاللّٰهُ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ﴿١٥﴾

16. So fear Allah as far as you are able, and listen and obey (Allah's Commands) and spend in His Way–this is indeed better for you. And they who are saved from the avarice of their own souls–it is they who prosper (in both the Worlds).

فَاتَّقُوا اللّٰهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوْا وَاَطِيْعُوْا وَاَنْفِقُوْا خَيْرًا لِّاَنْفُسِكُمْ ؕ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿١٦﴾

17. If you lend to Allah a goodly loan, He will multiply it for you and will forgive you. And surely Allah is the Most-Appreciative, the Most Forbearing–

اِنْ تُقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا يُّضٰعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ؕ وَاللّٰهُ شَكُوْرٌ حَلِيْمٌ ﴿١٧﴾

18. (Allah is) Knower of all the Unseen and the Seen, the All-Powerful, the All-Wise.

عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيْزُ الْحَكِيْمُ ﴿١٨﴾

Introduction to Sûrah Al-Talaq

Sûrah Al-Talaq, The Divorce, is a *Madinian* Sûrah with twelve verses arranged into two sections.

The Arab society of the time of Ignorance had reached the last limits of decadence in all fields of life. The institution of marriage and family values had also crumbled. The Qur'an gradually prescribed laws for the regulation of marriage and related matters, some of which are given in Sûrah Al-Baqarah. The whole of this Sûrah deals with divorce, and elucidates the earlier provisions and makes certain new laws.

It prescribes the duration of the idea, 'waiting periods', for women who have not yet menstruated and for those who no longer menstruate. The 'waiting period' of pregnant woman is also specified here.

The Sûrah also lays down rules for the maintenance of the divorced wife during the waiting period and the child when it is born.

The Sûrah emphasises that the laws prescribed are for the good of the concerned parties and not intended to lay an undue burden on anyone, for Allah will reward them for their obedience to His law. It also makes it clear that any infringement of the rights of the divorced women amounts to a clear transgression against Allah's injunctions.

The section of the Sûrah declares that a fearful fate awaits those who disobey Allah's injunctions, and that Allah delivers His obedient servants from all kinds of darkness and blesses them with the light of His pleasure.

Sûrah 65. Al-Talaq (The Divorce)

اٰيَاتُهَا ١٢ ٦٥ سُوْرَةُ الطَّلَاقِ مَدَنِيَّةٌ ٩٩ رُكُوْعَاتُهَا ٢

Revealed at Madinah, 2 Sections, 12 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. O Holy Prophet! say to the Muslims: "When you people resolve to divorce your women, divorce them keeping in mind their prescribed periods and count their prescribed period; and keep fearing Allah Who is your Lord. And turn them not out of their house, nor should they themselves go forth unless they commit an open indecency. And these are the bounds of Allah and whoso exceeds the bounds of Allah, has surely wronged his own soul. You know not that perhaps Allah may bring about a new situation after that by sending any fresh Commandment.

يٰۤاَيُّهَا النَّبِىُّ اِذَا طَلَّقْتُمُ النِّسَآءَ فَطَلِّقُوْهُنَّ
لِعِدَّتِهِنَّ وَاَحْصُوا الْعِدَّةَ ۚ وَاتَّقُوا اللّٰهَ
رَبَّكُمْ ۚ لَا تُخْرِجُوْهُنَّ مِنْۢ بُيُوْتِهِنَّ وَلَا
يَخْرُجْنَ اِلَّاۤ اَنْ يَّاْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ؕ
وَتِلْكَ حُدُوْدُ اللّٰهِ ؕ وَمَنْ يَّتَعَدَّ حُدُوْدَ اللّٰهِ
فَقَدْ ظَلَمَ نَفْسَهٗ ؕ لَا تَدْرِىْ لَعَلَّ اللّٰهَ يُحْدِثُ
بَعْدَ ذٰلِكَ اَمْرًا ﴿١﴾

2. "Then when they are about to reach their term, retain them with kindness or separate them with kindness and take two reliable persons as witnesses from among you and give truthful evidence for Allah." This is for admonishing him who believes in Allah and the Last Day. And (the fortunate one) who fears Allah, Allah will make a way for his salvation–

فَاِذَا بَلَغْنَ اَجَلَهُنَّ فَاَمْسِكُوْهُنَّ بِمَعْرُوْفٍ اَوْ
فَارِقُوْهُنَّ بِمَعْرُوْفٍ وَّ اَشْهِدُوْا ذَوَىْ عَدْلٍ
مِّنْكُمْ وَاَقِيْمُوا الشَّهَادَةَ لِلّٰهِ ؕ ذٰلِكُمْ يُوْعَظُ بِهٖ
مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۬ ؕ وَمَنْ
يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ﴿٢﴾

3. And He will provide for him from where he does not even expect. He who puts his trust in Allah, then He is Sufficient for him. Verily Allah is to fulfil His Purpose. And Allah has assigned a measure to everything.

وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ؕ وَمَنْ يَّتَوَكَّلْ
عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ ؕ اِنَّ اللّٰهَ بَالِغُ اَمْرِهٖ ؕ
قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَىْءٍ قَدْرًا ﴿٣﴾

4. And as to those of your divorced women who have no hope of menstruation, if you are in doubt, then their prescribed period is three months, and similarly of those too who have not yet menstruated. And the term of pregnant women is till they have given birth to the child. And whoso keeps fearing Allah, then He makes his affair easy for him.

وَالّٰٓـِٔیْ یَئِسْنَ مِنَ الْمَحِیْضِ مِنْ نِّسَآىِٕكُمْ اِنِ
ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلٰثَةُ اَشْهُرٍ وَّالّٰٓـِٔیْ لَمْ
یَحِضْنَ ؕ وَاُولَاتُ الْاَحْمَالِ اَجَلُهُنَّ اَنْ یَّضَعْنَ
حَمْلَهُنَّ ؕ وَمَنْ یَّتَّقِ اللّٰهَ یَجْعَلْ لَّهٗ مِنْ اَمْرِهٖ
یُسْرًا ﴿٤﴾

5. This is the Commandment of Allah which He has sent down to you. And whoso keeps fearing Allah, Allah will remove his evils from him and will magnify his reward for him on the Day of Judgement.

ذٰلِكَ اَمْرُ اللّٰهِ اَنْزَلَهٗۤ اِلَیْكُمْ ؕ وَمَنْ یَّتَّقِ اللّٰهَ
یُكَفِّرْ عَنْهُ سَیِّاٰتِهٖ وَیُعْظِمْ لَهٗۤ اَجْرًا ﴿٥﴾

6. Lodge them wherein you reside yourselves, according to your means and do not harm them in order to straiten them. And if they are pregnant, keep spending on them till they bear the child. Then if they suckle the child for you, give them their wages and keep consulting each other (concerning the wages); according to usage. And if you are unable to settle it between yourselves, then let some other woman suckle the child.

اَسْكِنُوْهُنَّ مِنْ حَیْثُ سَكَنْتُمْ مِّنْ وُّجْدِكُمْ وَلَا
تُضَآرُّوْهُنَّ لِتُضَیِّقُوْا عَلَیْهِنَّ ؕ وَاِنْ كُنَّ اُولَاتِ
حَمْلٍ فَاَنْفِقُوْا عَلَیْهِنَّ حَتّٰی یَضَعْنَ حَمْلَهُنَّ ۚ
فَاِنْ اَرْضَعْنَ لَكُمْ فَاٰتُوْهُنَّ اُجُوْرَهُنَّ ۚ وَاْتَمِرُوْا
بَیْنَكُمْ بِمَعْرُوْفٍ ۚ وَاِنْ تَعَاسَرْتُمْ فَسَتُرْضِعُ
لَهٗۤ اُخْرٰی ﴿٦﴾

7. Let the man of means spend according to his means. And as for him on whom his provision has been straitened, let him spend on maintenance out of what Allah has given him. Allah burdens not any one beyond what He has given him. Soon Allah will bring about ease after hardship.

لِیُنْفِقْ ذُوْ سَعَةٍ مِّنْ سَعَتِهٖ ؕ وَمَنْ قُدِرَ عَلَیْهِ
رِزْقُهٗ فَلْیُنْفِقْ مِمَّاۤ اٰتٰىهُ اللّٰهُ ؕ لَا یُكَلِّفُ اللّٰهُ نَفْسًا
اِلَّا مَاۤ اٰتٰىهَا ؕ سَیَجْعَلُ اللّٰهُ بَعْدَ عُسْرٍ یُّسْرًا ﴿٧﴾

Section 2

8. And how many towns there were which rebelled against the Commandments of their Lord and (the bidding of) His Apostles, and We

وَكَاَیِّنْ مِّنْ قَرْیَةٍ عَتَتْ عَنْ اَمْرِ رَبِّهَا وَرُسُلِهٖ
فَحَاسَبْنٰهَا حِسَابًا شَدِیْدًا ۙ وَّعَذَّبْنٰهَا عَذَابًا
نُّكْرًا ﴿٨﴾

called them sternly to account and We inflicted on them a severe punishment.

9. So they tasted the evil consequences of their misdoings, and the end of their affair was but utter loss.

فَذَاقَتْ وَبَالَ اَمْرِهَا وَكَانَ عَاقِبَةُ اَمْرِهَا
خُسْرًا ﴿٩﴾

10. Allah has kept prepared for them a severe torment. So keep fearing Allah, O men of understanding! those who have believed. Surely Allah has sent down to you a Recital-

اَعَدَّ اللّٰهُ لَهُمْ عَذَابًا شَدِیْدًا ۙ فَاتَّقُوا اللّٰهَ یٰۤاُولِی
الْاَلْبَابِ ۛۚ الَّذِیْنَ اٰمَنُوْا ۛ قَدْ اَنْزَلَ اللّٰهُ اِلَیْكُمْ
ذِكْرًا ﴿١٠﴾

11. The Apostle who recites to you the clear Revelations of Allah so that He may bring forth those who believe and do good deeds, from darkness into light. And whoso believes in Allah and does good deeds– He will make them enter Gardens beneath which streams flow, and wherein they shall abide for ever. Surely Allah has given such (Believers) an excellent provision.

رَّسُوْلًا یَّتْلُوْا عَلَیْكُمْ اٰیٰتِ اللّٰهِ مُبَیِّنٰتٍ لِّیُخْرِجَ
الَّذِیْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ مِنَ الظُّلُمٰتِ
اِلَی النُّوْرِ ؕ وَمَنْ یُّؤْمِنْۢ بِاللّٰهِ وَیَعْمَلْ
صَالِحًا یُّدْخِلْهُ جَنّٰتٍ تَجْرِیْ مِنْ تَحْتِهَا
الْاَنْهٰرُ خٰلِدِیْنَ فِیْهَاۤ اَبَدًا ؕ قَدْ اَحْسَنَ
اللّٰهُ لَهٗ رِزْقًا ﴿١١﴾

12. Allah it is Who created the Seven Heavens, and also of the earth the like thereof. His Commandment keeps descending in their midst, so that you may know that Allah is fully Potent over everything and that surely Allah encompasses everything in His Knowledge.

اَللّٰهُ الَّذِیْ خَلَقَ سَبْعَ سَمٰوٰتٍ وَّمِنَ الْاَرْضِ
مِثْلَهُنَّ ؕ یَتَنَزَّلُ الْاَمْرُ بَیْنَهُنَّ لِتَعْلَمُوْۤا اَنَّ
اللّٰهَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ ۙ وَّاَنَّ اللّٰهَ قَدْ
اَحَاطَ بِكُلِّ شَیْءٍ عِلْمًا ﴿١٢﴾

Introduction to Sûrah Al-Tahrim

Sûrah Al-Tahrim, The Prohibition, is a *Madinian* Sûrah with twelve verses arranged into two sections. Its themes indicate that it was revealed in 7 or 8 A.H.

Once the Prophet swore not to use honey which is a lawful food. This self-imposed abstinence from food made lawful by Allah did not please Allah. So the Prophet was ordered to break his oath and make penance for it.

Sometimes, the Prophet's wives became jealous of one another which worried him. This Sûrah warns them that their love for the Prophet should not be expressed in ways that cause him distress.

One of the Prophet's wives once did not keep to herself what he had told to her in confidence, and divulged it to another wife. Verse 5 orders both of them to repent their mistake. This verse apart from its reference to a particular incident is a warning to wives against divulging the confidential information told to them by their husbands.

Then the Sûrah addresses the followers of the Prophet and urges upon them to save themselves and their families from the fire by obeying the commandments of Allah and following the straight path shown to them by the Prophet. This indicates that parents are responsible for guiding their families on to the right path.

The Sûrah declares that man is prone to sins and errors, but he should sincerely seek Allah's forgiveness when he in moments of weakness does something wrong, and thus ensure that the register of his deeds does not become all black.

The reference to the disbelieving wives of prophets Lot and Noah, the believing wife of the Pharaoh, and the chaste mother of Prophet Jesus in the last four verses of the Sûrah is used to affirm that belief and chastity are the attributes of believing women; and to warn unrepentant sinners that nothing, even their close relationship with the prophets of Allah, will save them from the consequences of their sins.

Sûrah 66. Al-Tahrim (The Prohibiton)

آياتها ١٢ ٦٦ سُوْرَةُ التَّحْرِيْمِ مَدَنِيَّةٌ ١٠٧ رُكُوْعَاتُهَا ٢

Revealed at Madinah, 2 Sections, 12 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. O (venerable) Prophet! why do you forbid for yourself what Allah has made lawful to you? Do you thus seek the pleasure of your wives? And Allah is the Most-Forgiving, the Ever-Merciful.

يٰٓأَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ اللّٰهُ لَكَ ۚ تَبْتَغِيْ مَرْضَاتَ أَزْوَاجِكَ ۚ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ①

2. Surely Allah has ordained for you the manner of dissolving the knot of your oaths (i.e. absolution); and Allah is your Patron and He is the All-Knowing, the All-Wise.

قَدْ فَرَضَ اللّٰهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ ۚ وَاللّٰهُ مَوْلٰىكُمْ ۚ وَهُوَ الْعَلِيْمُ الْحَكِيْمُ ②

3. And (recall, the memorable incident) when the Holy Prophet confided a certain matter to one of his wives, but when she disclosed the secret to another, Allah informed him of it. The Prophet told some part of it to that wife and overlooked some part thereof. So when he informed her of it, she said: "Who has told you of it?" He replied: "The All-Knowing, the All-Aware (Allah) has informed me."

وَإِذْ أَسَرَّ النَّبِيُّ إِلٰى بَعْضِ أَزْوَاجِهِ حَدِيْثًا ۚ فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللّٰهُ عَلَيْهِ عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ ۚ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هٰذَا ۖ قَالَ نَبَّأَنِيَ الْعَلِيْمُ الْخَبِيْرُ ③

4. If both the wives of the Prophet turn towards Allah in penitence and your hearts too are so inclined (that is better for you). But if you join hands against him, to force him then (remember!) Allah is his Patron, and Gabriel, and the righteous Believers and all besides this the angels are his helpers.

إِنْ تَتُوْبَآ إِلَى اللّٰهِ فَقَدْ صَغَتْ قُلُوْبُكُمَا ۚ وَإِنْ تَظٰهَرَا عَلَيْهِ فَإِنَّ اللّٰهَ هُوَ مَوْلٰىهُ وَجِبْرِيْلُ وَصَالِحُ الْمُؤْمِنِيْنَ ۚ وَالْمَلٰٓئِكَةُ بَعْدَ ذٰلِكَ ظَهِيْرٌ ④

5. Maybe if the Holy Prophet divorces you his Lord may give him in your place better wives who are true believers, obedient, penitent, devout in worship, fasting, some formerly married and some virgins.

عَسٰى رَبُّهٗۤ اِنْ طَلَّقَكُنَّ اَنْ يُّبْدِلَهٗۤ اَزْوَاجًا خَيْرًا
مِّنْكُنَّ مُسْلِمٰتٍ مُّؤْمِنٰتٍ قٰنِتٰتٍ تٰٓئِبٰتٍ
عٰبِدٰتٍ سٰٓئِحٰتٍ ثَيِّبٰتٍ وَّاَبْكَارًا (٥)

6. O you who believe! guard yourselves and your families against a Fire the fuel whereof is men and stones, over which are posted angels most stern and severe, who disobey not Allah in what He has commanded and they comply at once with what they are Commanded.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْۤا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا
وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلٰٓئِكَةٌ غِلَاظٌ
شِدَادٌ لَّا يَعْصُوْنَ اللّٰهَ مَاۤ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا
يُؤْمَرُوْنَ (٦)

7. O you who disbelieve, make not excuses this Day. You shall only be requited for what (evil) you used to do.

يٰۤاَيُّهَا الَّذِيْنَ كَفَرُوْا لَا تَعْتَذِرُوا الْيَوْمَ ؕ اِنَّمَا
تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ (٧)

Section 2

8. O you who believe! turn to Allah in true repentance. Maybe your Lord will remove your evils from you and will make you enter Gardens beneath which streams flow, that Day Allah will not disgrace the Apostle and those who believe with him. That Day their light (of faith) will be running in front of them and on their right hands, they will say: "Our Lord! perfect for us our light and forgive us; surely You are Potent over everything."

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا تُوْبُوْۤا اِلَى اللّٰهِ تَوْبَةً نَّصُوْحًا ؕ
عَسٰى رَبُّكُمْ اَنْ يُّكَفِّرَ عَنْكُمْ سَيِّاٰتِكُمْ
وَيُدْخِلَكُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۙ يَوْمَ
لَا يُخْزِى اللّٰهُ النَّبِىَّ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ ۚ نُوْرُهُمْ
يَسْعٰى بَيْنَ اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ يَقُوْلُوْنَ رَبَّنَاۤ
اَتْمِمْ لَنَا نُوْرَنَا وَاغْفِرْ لَنَا ۚ اِنَّكَ عَلٰى كُلِّ شَىْءٍ
قَدِيْرٌ (٨)

9. O Prophet! keep striving hard against the infidels and the hypocrites, and be strict with them. And their abode in the Hereafter is Hell. And that is a most woeful resort.

يٰۤاَيُّهَا النَّبِىُّ جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ وَاغْلُظْ
عَلَيْهِمْ ؕ وَمَاْوٰىهُمْ جَهَنَّمُ ؕ وَبِئْسَ الْمَصِيْرُ (٩)

10. Allah has set forth for the Disbelievers the example of the wife of Noah and the wife of Lot. Those two were under matrimony to two of Our righteous servants, but they betrayed them and so both their Prophet-husbands could not avail them at all against Allah, it was said to them: "Enter you both into the Fire with those who enter."

ضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ كَفَرُوا امْرَاَتَ نُوْحٍ
وَّامْرَاَتَ لُوْطٍ ؕ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا
صَالِحَيْنِ فَخَانَتٰهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللّٰهِ شَيْـًٔا
وَّقِيْلَ ادْخُلَا النَّارَ مَعَ الدّٰخِلِيْنَ (١٠)

11. And similarly Allah has set forth for the Believers the example of Pharaoh's wife. When she said: "O my Lord! build me a home in the Paradise in nearness to You and deliver me from Pharaoh and his works and deliver me from the wrongdoing people."

وَضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ اٰمَنُوا امْرَاَتَ فِرْعَوْنَ
اِذْ قَالَتْ رَبِّ ابْنِ لِىْ عِنْدَكَ بَيْتًا فِى الْجَنَّةِ
وَنَجِّنِىْ مِنْ فِرْعَوْنَ وَعَمَلِهٖ وَنَجِّنِىْ مِنَ
الْقَوْمِ الظّٰلِمِيْنَ (١١)

12. And (another example is of)Mary, daughter of Imran, who guarded her chastity, so We breathed into her of Our spirit, and Mary testified to the Words of her Lord and His Books and verily she was of the obedient servants of Allah.

وَمَرْيَمَ ابْنَتَ عِمْرٰنَ الَّتِىْۤ اَحْصَنَتْ فَرْجَهَا
فَنَفَخْنَا فِيْهِ مِنْ رُّوْحِنَا وَصَدَّقَتْ بِكَلِمٰتِ
رَبِّهَا وَكُتُبِهٖ وَكَانَتْ مِنَ الْقٰنِتِيْنَ (١٢)

Introduction to Sûrah Al-Mulk

Sûrah Al-Mulk, The Kingdom, is a Makkan Sûrah with thirty verses arranged into two sections. Its subject-matter suggests that it was revealed in the beginning of Muhammad's ﷺ call to prophethood.

A number of the Prophet's Traditions speak of the excellence of this Sûrah. He is reported to have called it the Sûrah which provides protection from the punishment of the grave. He recited it every night and wished every believer to learn it by heart.

The Sûrah begins with the declaration that Allah is the Lord of all creation and supremacy belongs only to Him. The purpose of the phenomena of life and death is, the Sûrah continues, to discipline human beings and to test them.

Then the Sûrah invites people to look at the universe again and again and point to any defect or deficiency in its design and working; and proclaims that no one will be able find any flaw in the scheme of the universe or suggest a better design. If they cannot, the argument continues, they have no reason to deny Allah's right to demand worship from His creatures. Then the disbelievers are warned against persisting in their arrogant obstinacy, for they will certainly regret it on the Day of Judgement, but then no repentance will be accepted.

The Sûrah points out that all human beings are not blind to truth: there are the righteous servants of Allah who believe in Him without seeing Him with their eyes and glorify Him.

The Sûrah asks upon the disbelievers to answer the question: Who will provide them sustenance if Allah withdraws His favours from them, and who will save them if the earth is rent asunder to swallow them? The answer is clear: Not the idols they worship.

The Sûrah also answers the disbelievers' question as to the time of Resurrection, and declares that they will certainly see it but that terrible day will bring them no joy.

Sûrah 67. Al-Mulk (The Kingdom)

اٰیَاتُهَا ٣٠ | ٦٧ سُوْرَةُ الْمُلْكِ مَكِّيَّةٌ ٧٧ | رُكُوْعَاتُهَا ٢

Revealed at Makkah, 2 Sections, 30 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Most Blessed is He in Whose control is the entire Kingdom (of the heaven and the earth) and He is Potent over everything–

تَبٰرَكَ الَّذِیْ بِیَدِهِ الْمُلْكُ وَهُوَ عَلٰى كُلِّ شَیْءٍ قَدِیْرُ ①

2. Who has created Death and Life that He might try you as to which of you is excellent among you in respect of deeds. And He is the Ever-Honourable, the Most-Forgiving–

الَّذِیْ خَلَقَ الْمَوْتَ وَالْحَیٰوةَ لِیَبْلُوَكُمْ اَیُّكُمْ اَحْسَنُ عَمَلًا ۭ وَهُوَ الْعَزِیْزُ الْغَفُوْرُ ②

3. Who has made seven heavens one above the other. You will not see any flaw in the creation of the Most-Kind. Just raise your looks again and see! do you see any crack (flaw) therein?

الَّذِیْ خَلَقَ سَبْعَ سَمٰوٰتٍ طِبَاقًا ۭ مَا تَرٰى فِیْ خَلْقِ الرَّحْمٰنِ مِنْ تَفٰوُتٍ ۭ فَارْجِعِ الْبَصَرَ ۙ هَلْ تَرٰى مِنْ فُطُوْرٍ ③

4. Then look again and again, your look will come back to you defeated and fatigued.

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَیْنِ یَنْقَلِبْ اِلَیْكَ الْبَصَرُ خَاسِئًا وَّهُوَ حَسِیْرٌ ④

5. And surely We have adorned the near heaven of the world with lamps and have made them a means for pelting away the devils, and We have kept ready for them the torment of the Blazing Fire.

وَلَقَدْ زَیَّنَّا السَّمَاۗءَ الدُّنْیَا بِمَصَابِیْحَ وَجَعَلْنٰهَا رُجُوْمًا لِّلشَّیٰطِیْنِ وَ اَعْتَدْنَا لَهُمْ عَذَابَ السَّعِیْرِ ⑤

6. And for those who disbelieved in their Lord, there is the torment of Hell. And verily it is a most evil retreat.

وَ لِلَّذِیْنَ كَفَرُوْا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۭ وَبِئْسَ الْمَصِیْرُ ⑥

7. When they will be cast therein, they will hear its loud braying (roar) as it boils up–

اِذَآ اُلْقُوْا فِیْهَا سَمِعُوْا لَهَا شَهِیْقًا وَّهِیَ تَفُوْرُ ⑦

8. It seems as if it is going to burst with fury. Whenever any party will be cast

تَكَادُ تَمَیَّزُ مِنَ الْغَیْظِ ۭ كُلَّمَآ اُلْقِیَ فِیْهَا فَوْجٌ

in it, the keepers of Hell will ask them: "Did not any Warner come to you?"

سَاَلَهُمْ خَزَنَتُهَآ اَلَمْ يَاْتِكُمْ نَذِيْرٌ ﴿٨﴾

9. They will say: "Yes of course! a Warner did come to us, but we denied him and told him bluntly. Allah has not sent down anything, you are not but in great error."

قَالُوْا بَلٰى قَدْ جَآءَنَا نَذِيْرٌ ۙ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللّٰهُ مِنْ شَيْءٍ ۚ اِنْ اَنْتُمْ اِلَّا فِيْ ضَلٰلٍ كَبِيْرٍ ﴿٩﴾

10. And they will say (ruefully): "Would that we had listened (to the admonition) and reflected, then we would not have been among the inmates of the Hell this Day."

وَقَالُوْا لَوْ كُنَّا نَسْمَعُ اَوْ نَعْقِلُ مَا كُنَّا فِيْٓ اَصْحٰبِ السَّعِيْرِ ﴿١٠﴾

11. So on that Day they will confess their sins; so cursed be they, the fellows of the Hell.

فَاعْتَرَفُوْا بِذَنْۢبِهِمْ ۚ فَسُحْقًا لِّاَصْحٰبِ السَّعِيْرِ ﴿١١﴾

12. Surely those who fear their Lord unseen, for them is forgiveness of Allah and a great reward.

اِنَّ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ كَبِيْرٌ ﴿١٢﴾

13. Keep your speech low or speak in a loud voice it makes no difference. Surely He is Knower of all that is hidden in your breasts.

وَاَسِرُّوْا قَوْلَكُمْ اَوِ اجْهَرُوْا بِهٖ ۭ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿١٣﴾

14. (O ignorant ones!) does He who has created not know (the state of His servants)? Verily He it is the Knower Most Subtle, the All-Aware.

اَلَا يَعْلَمُ مَنْ خَلَقَ ۭ وَهُوَ اللَّطِيْفُ الْخَبِيْرُ ﴿١٤﴾

Section 2

15. He it is Who has made the earth submissive to you, so go about through its tracks (with confidence) and eat of His (given) provision. And (remember) to Him is the rising up from the graves in the end.

هُوَ الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ ذَلُوْلًا فَامْشُوْا فِيْ مَنَاكِبِهَا وَكُلُوْا مِنْ رِّزْقِهٖ ۭ وَاِلَيْهِ النُّشُوْرُ ﴿١٥﴾

16. Have you become fearless of Him that He Whose Kingdom is in the heaven may sink you in the earth when it shakes (as in the earth quake).

ءَاَمِنْتُمْ مَّنْ فِي السَّمَآءِ اَنْ يَّخْسِفَ بِكُمُ الْاَرْضَ فَاِذَا هِيَ تَمُوْرُ ﴿١٦﴾

17. Or have you become fearless of Him that He Whose Kingdom is in the heaven may send against you a stone-pelting wind. Then you will come to know how terrible is My warning?

اَمْ اَمِنْتُمْ مَّنْ فِي السَّمَآءِ اَنْ يُّرْسِلَ عَلَيْكُمْ حَاصِبًا ۭ فَسَتَعْلَمُوْنَ كَيْفَ نَذِيْرِ ﴿١٧﴾

18. And certainly those who passed away before them also denied, see then for yourselves as to how severe was My rejection (of them).

وَلَقَدْ كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيْرِ ﴿١٨﴾

19. Have they never seen the birds above them spreading out their wings and folding them? None withholds them in the air except (Lord) the Most-Kind. Surely He is Beholder of everything.

اَوَلَمْ يَرَوْا اِلَى الطَّيْرِ فَوْقَهُمْ صٰٓفّٰتٍ وَّيَقْبِضْنَ ۭۘ مَا يُمْسِكُهُنَّ اِلَّا الرَّحْمٰنُ ۭ اِنَّهٗ بِكُلِّ شَيْءٍۢ بَصِيْرٌ ﴿١٩﴾

20. (O disbelievers!) is there with you any army that shall help you against the (Lord)Most-Kind? Surely the disbelievers are labouring only under great delusion.

اَمَّنْ هٰذَا الَّذِيْ هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُمْ مِّنْ دُوْنِ الرَّحْمٰنِ ۭ اِنِ الْكٰفِرُوْنَ اِلَّا فِيْ غُرُوْرٍ ﴿٢٠﴾

21. Is there any such being as can provide for you, if Allah were to withhold His provision? Nay, but these people have gone far in contumacy and aversion to the Truth.

اَمَّنْ هٰذَا الَّذِيْ يَرْزُقُكُمْ اِنْ اَمْسَكَ رِزْقَهٗ ۚ بَلْ لَّجُّوْا فِيْ عُتُوٍّ وَّنُفُوْرٍ ﴿٢١﴾

22. Is then he who walks prone on his face rightly guided or he who walks upright on a straight path?

اَفَمَنْ يَّمْشِيْ مُكِبًّا عَلٰى وَجْهِهٖٓ اَهْدٰٓى اَمَّنْ يَّمْشِيْ سَوِيًّا عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٢٢﴾

23. Say you: "He it is Who created you and made for you ears and eyes and hearts. How little you give thanks for these gifts."

قُلْ هُوَ الَّذِيْٓ اَنْشَاَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ۭ قَلِيْلًا مَّا تَشْكُرُوْنَ ﴿٢٣﴾

24. Say you: "It is He Who has spread you in the earth, and to Him shall you be gathered on the Day of Resurrection."

قُلْ هُوَ الَّذِيْ ذَرَاَكُمْ فِي الْاَرْضِ وَاِلَيْهِ تُحْشَرُوْنَ ﴿٢٤﴾

25. The infidels ask (by way of jest): "(Say) when this promise will come to pass, if you are truthful?"

وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٢٥﴾

26. Say you: "The knowledge (thereof) is with Allah alone. I am merely a plain Warner."

قُلْ اِنَّمَا الْعِلْمُ عِنْدَ اللّٰهِ ۠ وَاِنَّمَآ اَنَا نَذِيْرٌ مُّبِيْنٌ ﴿٢٦﴾

27. Then when they see it approaching close at hand, the faces of the infidels

فَلَمَّا رَاَوْهُ زُلْفَةً سِيْۗـــــَٔتْ وُجُوْهُ الَّذِيْنَ كَفَرُوْا وَقِيْلَ

هٰذَا الَّذِیْ كُنْتُمْ بِهٖ تَدَّعُوْنَ ﴿٢٧﴾	will be vexed, and it will be said to them: "This is that which you used to ask for."
قُلْ اَرَءَیْتُمْ اِنْ اَهْلَكَنِیَ اللّٰهُ وَمَنْ مَّعِیَ اَوْ رَحِمَنَا فَمَنْ یُّجِیْرُ الْكٰفِرِیْنَ مِنْ عَذَابٍ اَلِیْمٍ ﴿٢٨﴾	28. Say you: "(O disbelievers!) just imagine, if Allah were to destroy me and those with me or have mercy on us, then who will save the infidels from the painful torment?"
قُلْ هُوَ الرَّحْمٰنُ اٰمَنَّا بِهٖ وَعَلَیْهِ تَوَكَّلْنَا فَسَتَعْلَمُوْنَ مَنْ هُوَ فِیْ ضَلٰلٍ مُّبِیْنٍ ﴿٢٩﴾	29. Say you: "He is the Most-Kind, in Him have we believed, and on Him have we relied; so very soon will you come to know as to who is in open error."
قُلْ اَرَءَیْتُمْ اِنْ اَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَنْ یَّاْتِیْكُمْ بِمَآءٍ مَّعِیْنٍ ﴿٣٠﴾	30. Say you: "(Just think), if some morning your water were to sink into the depth of the earth, then who would bring you clean sweet water gushing before your eyes."

Introduction to Sûrah Al-Qalam

Sûrah Al-Qalam, The Pen, is a Makkan Sûrah with fifty-two verses arranged into two sections.

When the Prophet proclaimed the unity of Allah in Makkah, the city of associators, only a few persons recognised the truth of his teachings. The vast majority of the people turned against him and did everything in their power to prevent him from carrying on his mission, and dissuade and frighten his followers to turn away from him. But no threats, no propaganda could weaken the faith of those noble souls who had chosen to travel on the straight path of truth. The Makkan disbelievers could not understand the resolute adherence of the Prophet to truth against all odds, and declared that he was a mad man possessed by evil spirits.

Allah declares that His Prophet is not a man bereft of his senses, but is the very epitome of khuluqin-aziim, i.e., sublime nature, highest morality and noble manners, and thus stands above all other men.

The Sûrah also tells the Prophet he is not to strike a compromise on the basis of give-and-take with the cruel, greedy, sinful, slanderous, materialistic disbelievers who deny the eternal truth and take pride in their ignorance and worldly possessions.

The Sûrah declares that the righteous believers and the arrogant disbelievers are not equal, nor will they receive the same treatment on the Day of Judgement. It, then, proceeds to warn the misguided to recognise the truth and reform themselves before it is too late; for on the Day of Judgement when they see the truth with their own eyes, they will wish to prostrate themselves as a mark of submission to Allah but they will not be able to do so.

The Sûrah assures the Prophet that his enemies will not be in a dominant position for long: they will be thrown in the abyss of ruination when they least expect it.

The Sûrah closes with an allusion to Prophet Jonah, and an exhortation to the Prophet to stand firm and stick to the mission entrusted to him with patience and fortitude.

Sûrah 68. Al-Qalam (The Pen)

(اٰیاتها ٥٢) ٦٨ سُوْرَةُ الْقَلَمِ مَكِّيَّةٌ ٢ (رکوعاتها)

Revealed at Makkah, 2 Sections, 52 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Nun. By the pen and by that which they (angels) write–
نٓ وَالْقَلَمِ وَمَا يَسْطُرُوْنَ (١)

2. You are not, by the grace of your Lord, mad.
مَآ اَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُوْنٍ (٢)

3. And certainly for you there is a lasting reward that will never come to an end.
وَاِنَّ لَكَ لَاَجْرًا غَيْرَ مَمْنُوْنٍ (٣)

4. And verily you possess best of manners.
وَاِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ (٤)

5. Soon you shall see and they, too, shall see–
فَسَتُبْصِرُ وَيُبْصِرُوْنَ (٥)

6. As to which of you was afflicted with madness.
بِاَيِّكُمُ الْمَفْتُوْنُ (٦)

7. Surely your Lord knows well those who have strayed from His Path, and He knows well those who are the guided ones.
اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ (٧)

8. So listen not to the words of these beliers who deny.
فَلَا تُطِعِ الْمُكَذِّبِيْنَ (٨)

9. They but desire that you may anyhow relent, then they too would relent in return
وَدُّوْا لَوْ تُدْهِنُ فَيُدْهِنُوْنَ (٩)

10. And obey not any mean swearer of false oaths–
وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِيْنٍ (١٠)

11. Who is a slanderer, and goes about backbiting (others)–
هَمَّازٍ مَّشَّآءٍۭ بِنَمِيْمٍ (١١)

12. Strong prohibitor of good, transgressor most sinful–
مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ اَثِيْمٍ (١٢)

13. Who is rude and ill-mannered, and moreover faulty of birth.
عُتُلٍّۭ بَعْدَ ذٰلِكَ زَنِيْمٍ (١٣)

14. He is so (haughty) because he has lots of wealth and children.
اَنْ كَانَ ذَا مَالٍ وَّبَنِيْنَ (١٤)

15. When Our Revelations are recited to him, he says: "These are but fables of the ancients."
اِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا قَالَ اَسَاطِيْرُ الْاَوَّلِيْنَ (١٥)

16. Soon We shall brand him upon his snout.
سَنَسِمُهٗ عَلَى الْخُرْطُوْمِ (١٦)

17. No doubt, We have tried these people (of Makkah) even as We tried the owners of the garden when they swore that they would surely pluck its fruits the next morning–
اِنَّا بَلَوْنٰهُمْ كَمَا بَلَوْنَآ اَصْحٰبَ الْجَنَّةِ اِذْ اَقْسَمُوْا لَيَصْرِمُنَّهَا مُصْبِحِيْنَ (١٧)

18. But they did not make any exception saying: if Allah please.
وَلَا يَسْتَثْنُوْنَ (١٨)

19. Then a visitation going round from your Lord went round it while they lay asleep (at night).
فَطَافَ عَلَيْهَا طَآئِفٌ مِّنْ رَّبِّكَ وَهُمْ نَآئِمُوْنَ (١٩)

20. So in the morning the waving garden had become as it were a reaped field–
فَاَصْبَحَتْ كَالصَّرِيْمِ (٢٠)

21. They called out to one another early in the morning–
فَتَنَادَوْا مُصْبِحِيْنَ (٢١)

22. Saying: "Leave early for your field if you are going to reap."
اَنِ اغْدُوْا عَلٰى حَرْثِكُمْ اِنْ كُنْتُمْ صٰرِمِيْنَ (٢٢)

23. So they set out (early in the morning) whispering together–
فَانْطَلَقُوْا وَهُمْ يَتَخَافَتُوْنَ (٢٣)

24. (Beware!) "Let no needy person come to you in the garden today–"
اَنْ لَّا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مِّسْكِيْنٌ (٢٤)

25. And they went forth early in the morning thinking they had the power over this resolve.
وَّغَدَوْا عَلٰى حَرْدٍ قٰدِرِيْنَ (٢٥)

26. But when they saw the garden, they said: "(Haply) we have lost our way-
فَلَمَّا رَاَوْهَا قَالُوْٓا اِنَّا لَضَآلُّوْنَ (٢٦)

27. "Nay! rather we are bereft of our fortune."
بَلْ نَحْنُ مَحْرُوْمُوْنَ (٢٧)

28. Then the most balanced of them spoke out: "Did I not tell you: why do you not glorify Allah?"
قَالَ اَوْسَطُهُمْ اَلَمْ اَقُلْ لَّكُمْ لَوْلَا تُسَبِّحُوْنَ (٢٨)

29. They said: "Glory be to our Lord! surely we were unjust."
قَالُوْا سُبْحٰنَ رَبِّنَآ اِنَّا كُنَّا ظٰلِمِیْنَ ۝۲۹

30. Then they turned to one another blaming.
فَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ یَّتَلَاوَمُوْنَ ۝۳۰

31. They said: "Ah! Woe to us–indeed we have been transgressors.
قَالُوْا یٰوَیْلَنَآ اِنَّا كُنَّا طٰغِیْنَ ۝۳۱

32. "Maybe our Lord will give us in exchange one better than this, surely we turn humbly to our Lord."
عَسٰى رَبُّنَآ اَنْ یُّبْدِلَنَا خَیْرًا مِّنْهَآ اِنَّآ اِلٰى رَبِّنَا رٰغِبُوْنَ ۝۳۲

33. See! such is the punishment. And the punishment of the Hereafter is far greater. Would they but knew?
كَذٰلِكَ الْعَذَابُ ۚ وَلَعَذَابُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا یَعْلَمُوْنَ ۝۳۳

Section 2

34. Surely for the God-fearing there are Gardens of Bliss with their Lord.
اِنَّ لِلْمُتَّقِیْنَ عِنْدَ رَبِّهِمْ جَنّٰتِ النَّعِیْمِ ۝۳۴

35. Shall We then treat the Muslims at par with the guilty culprits.
اَفَنَجْعَلُ الْمُسْلِمِیْنَ كَالْمُجْرِمِیْنَ ۝۳۵

36. What has happened to you? How ill you judge!
مَا لَكُمْ كَیْفَ تَحْكُمُوْنَ ۝۳۶

37. Have you any Book wherein you read–
اَمْ لَكُمْ كِتٰبٌ فِیْهِ تَدْرُسُوْنَ ۝۳۷

38. That you shall have therein whatever you would like to have?
اِنَّ لَكُمْ فِیْهِ لَمَا تَخَیَّرُوْنَ ۝۳۸

39. Or have you any covenants from Us concerning the Day of Resurrection that you shall surely get whatever you claim?
اَمْ لَكُمْ اَیْمَانٌ عَلَیْنَا بَالِغَةٌ اِلٰى یَوْمِ الْقِیٰمَةِ ۙ اِنَّ لَكُمْ لَمَا تَحْكُمُوْنَ ۝۳۹

40. Ask them which of them will stand surety for such a baseless assertion?
سَلْهُمْ اَیُّهُمْ بِذٰلِكَ زَعِیْمٌ ۝۴۰

41. Have they any witnesses? Then let them bring forth their witnesses if they are truthful.
اَمْ لَهُمْ شُرَكَآءُ ۚ فَلْیَاْتُوْا بِشُرَكَآئِهِمْ اِنْ كَانُوْا صٰدِقِیْنَ ۝۴۱

42. The Day that a shank will be exposed to view and these wicked ones will be called upon to prostrate themselves, they will not be able to do so–
یَوْمَ یُكْشَفُ عَنْ سَاقٍ وَّیُدْعَوْنَ اِلَى السُّجُوْدِ فَلَا یَسْتَطِیْعُوْنَ ۝۴۲

43. Their eyes will be cast down in shame, disgrace will be covering them. Whereas they were indeed called upon to prostrate themselves before in the world while they were sound healthy.
خَاشِعَةً اَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ؕ وَقَدْ كَانُوْا یُدْعَوْنَ اِلَى السُّجُوْدِ وَهُمْ سٰلِمُوْنَ ۝۴۳

44. So (O My Apostle!) leave Me alone with him who denies this Book. We shall lead them to destruction step by step in a way they will know not–
فَذَرْنِیْ وَمَنْ یُّكَذِّبُ بِهٰذَا الْحَدِیْثِ ؕ سَنَسْتَدْرِجُهُمْ مِّنْ حَیْثُ لَا یَعْلَمُوْنَ ۝۴۴

45. And I have granted them respite for the time being. And My secret planning is firm enough.
وَاُمْلِیْ لَهُمْ ؕ اِنَّ كَیْدِیْ مَتِیْنٌ ۝۴۵

46. Or is it that you ask them for a wage, so that they are weighed down with debt?
اَمْ تَسْـَٔلُهُمْ اَجْرًا فَهُمْ مِّنْ مَّغْرَمٍ مُّثْقَلُوْنَ ۝۴۶

47. Or does there come to them the tidings of the Unseen so that they write it down?
اَمْ عِنْدَهُمُ الْغَیْبُ فَهُمْ یَكْتُبُوْنَ ۝۴۷

48. So wait patiently for the Command of your Lord, and be not like the Man of the Fish when he called out to Allah while his heart was choking with anguish and grief.
فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوْتِ ۘ اِذْ نَادٰى وَهُوَ مَكْظُوْمٌ ۝۴۸

49. Had not the Grace of his Lord come to his rescue, he would surely have been cast upon the wilderness while he was blaming himself.
لَوْلَآ اَنْ تَدٰرَكَهٗ نِعْمَةٌ مِّنْ رَّبِّهٖ لَنُبِذَ بِالْعَرَآءِ وَهُوَ مَذْمُوْمٌ ۝۴۹

50. Then did his Lord choose him, and He made him of His righteous servants.
فَاجْتَبٰىهُ رَبُّهٗ فَجَعَلَهٗ مِنَ الصّٰلِحِیْنَ ۝۵۰

51. And it seems that the disbelievers would cause you to stumble with their evil looks when they hear the Qur'an, and they say: "Surely he is off his head."
وَاِنْ یَّكَادُ الَّذِیْنَ كَفَرُوْا لَیُزْلِقُوْنَكَ بِاَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَیَقُوْلُوْنَ اِنَّهٗ لَمَجْنُوْنٌ ۝۵۱

52. Whereas he (Muhammad–peace be upon him!) is not but a source of dignity and honour for all the worlds.
وَمَا هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِیْنَ ۝۵۲

29. They said: "Glory be to our Lord! surely we were unjust."

قَالُوْا سُبْحٰنَ رَبِّنَآ اِنَّا كُنَّا ظٰلِمِيْنَ ﴿٢٩﴾

30. Then they turned to one another blaming.

فَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَلَاوَمُوْنَ ﴿٣٠﴾

31. They said: "Ah! Woe to us–indeed we have been transgressors.

قَالُوْا يٰوَيْلَنَآ اِنَّا كُنَّا طٰغِيْنَ ﴿٣١﴾

32. "Maybe our Lord will give us in exchange one better than this, surely we turn humbly to our Lord."

عَسٰى رَبُّنَآ اَنْ يُّبْدِلَنَا خَيْرًا مِّنْهَآ اِنَّآ اِلٰى رَبِّنَا
رٰغِبُوْنَ ﴿٣٢﴾

33. See! such is the punishment. And the punishment of the Hereafter is far greater. Would they but knew?

كَذٰلِكَ الْعَذَابُ وَلَعَذَابُ الْاٰخِرَةِ اَكْبَرُ لَوْ كَانُوْا
يَعْلَمُوْنَ ﴿٣٣﴾

Section 2

34. Surely for the God-fearing there are Gardens of Bliss with their Lord.

اِنَّ لِلْمُتَّقِيْنَ عِنْدَ رَبِّهِمْ جَنّٰتِ النَّعِيْمِ ﴿٣٤﴾

35. Shall We then treat the Muslims at par with the guilty culprits.

اَفَنَجْعَلُ الْمُسْلِمِيْنَ كَالْمُجْرِمِيْنَ ﴿٣٥﴾

36. What has happened to you? How ill you judge!

مَا لَكُمْ كَيْفَ تَحْكُمُوْنَ ﴿٣٦﴾

37. Have you any Book wherein you read–

اَمْ لَكُمْ كِتٰبٌ فِيْهِ تَدْرُسُوْنَ ﴿٣٧﴾

38. That you shall have therein whatever you would like to have?

اِنَّ لَكُمْ فِيْهِ لَمَا تَخَيَّرُوْنَ ﴿٣٨﴾

39. Or have you any covenants from Us concerning the Day of Resurrection that you shall surely get whatever you claim?

اَمْ لَكُمْ اَيْمَانٌ عَلَيْنَا بَالِغَةٌ اِلٰى يَوْمِ الْقِيٰمَةِ اِنَّ لَكُمْ
لَمَا تَحْكُمُوْنَ ﴿٣٩﴾

40. Ask them which of them will stand surety for such a baseless assertion?

سَلْهُمْ اَيُّهُمْ بِذٰلِكَ زَعِيْمٌ ﴿٤٠﴾

41. Have they any witnesses? Then let them bring forth their witnesses if they are truthful.

اَمْ لَهُمْ شُرَكَاۗءُ فَلْيَاْتُوْا بِشُرَكَاۗىِٕهِمْ اِنْ كَانُوْا
صٰدِقِيْنَ ﴿٤١﴾

42. The Day that a shank will be exposed to view and these wicked ones will be called upon to prostrate themselves, they will not be able to do so–

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَّيُدْعَوْنَ اِلَى السُّجُوْدِ فَلَا
يَسْتَطِيْعُوْنَ ﴿٤٢﴾

43. Their eyes will be cast down in shame, disgrace will be covering them. Whereas they were indeed called upon to prostrate themselves before in the world while they were sound healthy.

خَاشِعَةً اَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ وَقَدْ كَانُوْا
يُدْعَوْنَ اِلَى السُّجُوْدِ وَهُمْ سٰلِمُوْنَ ﴿٤٣﴾

44. So (O My Apostle!) leave Me alone with him who denies this Book. We shall lead them to destruction step by step in a way they will know not–

فَذَرْنِيْ وَمَنْ يُّكَذِّبُ بِهٰذَا الْحَدِيْثِ
سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُوْنَ ﴿٤٤﴾

45. And I have granted them respite for the time being. And My secret planning is firm enough.

وَاُمْلِيْ لَهُمْ اِنَّ كَيْدِيْ مَتِيْنٌ ﴿٤٥﴾

46. Or is it that you ask them for a wage, so that they are weighed down with debt?

اَمْ تَسْـَٔلُهُمْ اَجْرًا فَهُمْ مِّنْ مَّغْرَمٍ مُّثْقَلُوْنَ ﴿٤٦﴾

47. Or does there come to them the tidings of the Unseen so that they write it down?

اَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُوْنَ ﴿٤٧﴾

48. So wait patiently for the Command of your Lord, and be not like the Man of the Fish when he called out to Allah while his heart was choking with anguish and grief.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوْتِ اِذْ
نَادٰى وَهُوَ مَكْظُوْمٌ ﴿٤٨﴾

49. Had not the Grace of his Lord come to his rescue, he would surely have been cast upon the wilderness while he was blaming himself.

لَوْلَآ اَنْ تَدٰرَكَهٗ نِعْمَةٌ مِّنْ رَّبِّهٖ لَنُبِذَ بِالْعَرَاۗءِ وَهُوَ
مَذْمُوْمٌ ﴿٤٩﴾

50. Then did his Lord choose him, and He made him of His righteous servants.

فَاجْتَبٰىهُ رَبُّهٗ فَجَعَلَهٗ مِنَ الصّٰلِحِيْنَ ﴿٥٠﴾

51. And it seems that the disbelievers would cause you to stumble with their evil looks when they hear the Qur'an, and they say: "Surely he is off his head."

وَاِنْ يَّكَادُ الَّذِيْنَ كَفَرُوْا لَيُزْلِقُوْنَكَ بِاَبْصَارِهِمْ
لَمَّا سَمِعُوا الذِّكْرَ وَيَقُوْلُوْنَ اِنَّهٗ
لَمَجْنُوْنٌ ﴿٥١﴾

52. Whereas he (Muhammad–peace be upon him!) is not but a source of dignity and honour for all the worlds.

وَمَا هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ﴿٥٢﴾

Introduction to Sûrah Al-Haqqah

Sûrah Al-Haqqah, The Inevitable Truth, is a Makkan Sûrah with fifty-two verses arranged into two sections. According to Musnad Ahmad Hadhrat Umar is reported to have said that this Sûrah had been revealed before he embraced Islam.

In this Sûrah Allah declares that the Day of Resurrection is a reality and it will certainly come. The people of Ad and Thamud did not believe in this inevitable event, the Sûrah continues, and fell into grievous error which caused their destruction. The import of these verses is that belief in the Day of Judgement has a profound influence on people's life.

Verses 13 to 17 give an account of the frightening events on the Day of Resurrection when the earth and the sky will crumble into pieces.

On that fateful day some people will have the records of their deeds in their right hands: they will be the persons who believed in the reality of Resurrection and Judgement and ordered their lives in accordance with this belief. Those who in their earthly life rejected the belief in the Hereafter and spent their lives in the pursuit of earthly pleasures will have the records of their deeds in their left hands. These evil people will be in an unenviable predicament, waiting for a punishment the very thought of which is sufficient to strike terror in one's heart.

The second section reiterates that the Qur'an is neither a masterpiece of a poet's imagination nor the creation of a soothsayer; it is the Word of Allah which He has revealed to His Prophet and which the Prophet has conveyed to people without any alteration, for he dare not interpolate his own ideas in Allah's revelation. To stress the absolute purity and authenticity of the Qur'an, Allah says that if His Prophet had not conveyed it faithfully, he would have had his life-vein cut-off.

Sûrah 69. Al-Haqqah
(The Inevitable Truth)

اٰیاتہا ٥٢ ٦٩ سُوْرَةُ الْحَاقَّةِ مَكِّيَّةٌ ٧٨ رکوعاتہا ٢

Revealed at Makkah, 2 Sections, 52 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. The Inevitable Truth!

اَلْحَآقَّةُ ﴿١﴾

2. What is the Inevitable Truth?

مَا الْحَآقَّةُ ﴿٢﴾

3. And (O Listener) what do you understand as to what the Inevitable Truth is?

وَمَآ اَدْرٰىكَ مَا الْحَآقَّةُ ﴿٣﴾

4. Thamud and Aad denied the shattering Calamity.

كَذَّبَتْ ثَمُوْدُ وَعَادٌۢ بِالْقَارِعَةِ ﴿٤﴾

5. Then as for Thamud, they were destroyed by a severe Blast.

فَاَمَّا ثَمُوْدُ فَاُهْلِكُوْا بِالطَّاغِيَةِ ﴿٥﴾

6. And as for Aad they were destroyed by a frigid and fierce wind storm–

وَاَمَّا عَادٌ فَاُهْلِكُوْا بِرِيْحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾

7. Allah let loose upon them the uprooting storm raging for seven nights and eight days in succession so that you would see the tribe of Aad during those days lying prostrate as though they were stumps of hollow palm trees lying down.

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَّثَمٰنِيَةَ اَيَّامٍ حُسُوْمًا فَتَرَى الْقَوْمَ فِيْهَا صَرْعٰى كَاَنَّهُمْ اَعْجَازُ نَخْلٍ خَاوِيَةٍ ﴿٧﴾

8. Do you see then any remnant of them?

فَهَلْ تَرٰى لَهُمْ مِّنْۢ بَاقِيَةٍ ﴿٨﴾

9. And Pharaoh and those before him, and the inhabitants of the overturned Cities committed error.

وَجَآءَ فِرْعَوْنُ وَمَنْ قَبْلَهٗ وَالْمُؤْتَفِكٰتُ بِالْخَاطِئَةِ ﴿٩﴾

10. And they disobeyed the Apostles of their Lord, so Allah seized them with a severe seizing.

فَعَصَوْا رَسُوْلَ رَبِّهِمْ فَاَخَذَهُمْ اَخْذَةً رَّابِيَةً ﴿١٠﴾

11. Surely when the Flood overflowed the limit, We bore you in the Ark–

اِنَّا لَمَّا طَغَا الْمَآءُ حَمَلْنٰكُمْ فِى الْجَارِيَةِ ﴿١١﴾

12. That We might make this Incident a reminder for you and that the retaining ears might retain after hearing.
لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَّتَعِيَهَآ اُذُنٌ وَّاعِيَةٌ ﴿١٢﴾

13. Then when the Trumpet will be blown instantly with a single blast–
فَاِذَا نُفِخَ فِي الصُّوْرِ نَفْخَةٌ وَّاحِدَةٌ ﴿١٣﴾

14. And the earth and the mountains will be lifted all at once and crushed to bits by a single crushing–
وَّحُمِلَتِ الْاَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَّاحِدَةً ﴿١٤﴾

15. Then it is on that Day that the Inevitable Event will come to pass–
فَيَوْمَئِذٍ وَّقَعَتِ الْوَاقِعَةُ ﴿١٥﴾

16. And the heaven will burst asunder, and that Day it will be quite frail–
وَانْشَقَّتِ السَّمَآءُ فَهِيَ يَوْمَئِذٍ وَّاهِيَةٌ ﴿١٦﴾

17. And the angels will be posted on its sides. And above them eight angels will be bearing that Day the Throne of your Lord.
وَّالْمَلَكُ عَلٰٓى اَرْجَآئِهَا ؕ وَيَحْمِلُ عَرْشَ رَبِّكَ
فَوْقَهُمْ يَوْمَئِذٍ ثَمٰنِيَةٌ ﴿١٧﴾

18. On that Day when you shall all be presented, no hidden secret of yours shall remain hidden.
يَوْمَئِذٍ تُعْرَضُوْنَ لَا تَخْفٰى مِنْكُمْ خَافِيَةٌ ﴿١٨﴾

19. Then as for him who will be given his record in his right hand, will say joyfully: "Here! just read my record.
فَاَمَّا مَنْ اُوْتِيَ كِتٰبَهٗ بِيَمِيْنِهٖ ۙ فَيَقُوْلُ هَآؤُمُ اقْرَءُوْا
كِتٰبِيَهْ ﴿١٩﴾

20. "I was convinced that I would have to face my reckoning."
اِنِّيْ ظَنَنْتُ اَنِّيْ مُلٰقٍ حِسَابِيَهْ ﴿٢٠﴾

21. So he (the blessed one) will be in his coveted comfort and bliss–
فَهُوَ فِيْ عِيْشَةٍ رَّاضِيَةٍ ﴿٢١﴾

22. In a lofty Garden–
فِيْ جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾

23. Its clusters (of fruit) will be hanging low within reach.
قُطُوْفُهَا دَانِيَةٌ ﴿٢٣﴾

24. (The word will go forth): eat and drink and enjoy yourselves–this is the recompense for that which you had sent before in the days gone by.
كُلُوْا وَاشْرَبُوْا هَنِيْٓـئًا بِمَآ اَسْلَفْتُمْ فِي الْاَيَّامِ
الْخَالِيَةِ ﴿٢٤﴾

25. And he who shall be given his record in his left hand, will say: "Or would that I had not been given my record at all.
وَاَمَّا مَنْ اُوْتِيَ كِتٰبَهٗ بِشِمَالِهٖ ۙ فَيَقُوْلُ
يٰلَيْتَنِيْ لَمْ اُوْتَ كِتٰبِيَهْ ﴿٢٥﴾

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26. "And would that I had not known as to what my reckoning is.
وَلَمْ اَدْرِ مَا حِسَابِيَهْ ﴿٢٦﴾

27. "Or would that death had made an end of me.
يٰلَيْتَهَا كَانَتِ الْقَاضِيَةَ ﴿٢٧﴾

28. "Today my wealth has availed me nothing.
مَآ اَغْنٰى عَنِّيْ مَالِيَهْ ﴿٢٨﴾

29. "All my strength is gone from me."
هَلَكَ عَنِّيْ سُلْطٰنِيَهْ ﴿٢٩﴾

30. (The angels will be given the stern command): "Seize him, and put the collar in his neck–
خُذُوْهُ فَغُلُّوْهُ ﴿٣٠﴾

31. "Then cast him into the Blazing Fire–
ثُمَّ الْجَحِيْمَ صَلُّوْهُ ﴿٣١﴾

32. "Then thrust him in a chain seventy yards long.
ثُمَّ فِيْ سِلْسِلَةٍ ذَرْعُهَا سَبْعُوْنَ ذِرَاعًا فَاسْلُكُوْهُ ﴿٣٢﴾

33. "Verily this (wretch) did not believe in Allah, the Great–
اِنَّهٗ كَانَ لَا يُؤْمِنُ بِاللّٰهِ الْعَظِيْمِ ﴿٣٣﴾

34. "And he did not urge feeding of the needy–
وَلَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِيْنِ ﴿٣٤﴾

35. "So he has no friend here Today–
فَلَيْسَ لَهُ الْيَوْمَ هٰهُنَا حَمِيْمٌ ﴿٣٥﴾

36. "Nor has he any food except the filthy pus of the People of Hell–
وَّلَا طَعَامٌ اِلَّا مِنْ غِسْلِيْنٍ ﴿٣٦﴾

37. "Which none but the sinners eat."
لَّا يَاْكُلُهٗٓ اِلَّا الْخَاطِئُوْنَ ﴿٣٧﴾

Section 2

38. So I swear by that which you see–
فَلَآ اُقْسِمُ بِمَا تُبْصِرُوْنَ ﴿٣٨﴾

39. And by all that which you do not see-
وَمَا لَا تُبْصِرُوْنَ ﴿٣٩﴾

40. Surely this Qur'an is the speech with an exalted Apostle–
اِنَّهٗ لَقَوْلُ رَسُوْلٍ كَرِيْمٍ ﴿٤٠﴾

41. And it is not the (hollow) word of a poet. How little then you believe!
وَّمَا هُوَ بِقَوْلِ شَاعِرٍ ؕ قَلِيْلًا مَّا تُؤْمِنُوْنَ ﴿٤١﴾

42. Nor it is the word of a soothsayer. How little then you heed!
وَلَا بِقَوْلِ كَاهِنٍ ؕ قَلِيْلًا مَّا تَذَكَّرُوْنَ ﴿٤٢﴾

43. Nay! it is the sending-down by Him, Who is the Lord of all the Worlds.
تَنْزِيْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ﴿٤٣﴾

44. And if he (the Prophet) had ascribed to Us anything by fabricating from himself–
وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْاَقَاوِيْلِ ﴿٤٤﴾

45. We would have certainly seized him by the right hand (taken revenge with full force).
لَاَخَذْنَا مِنْهُ بِالْيَمِيْنِ (۴۵)

46. Then We would surely have severed his life vein.
ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِيْنَ (۴۶)

47. And not one of you would have withheld Us from it.
فَمَا مِنْكُمْ مِّنْ اَحَدٍ عَنْهُ حٰجِزِيْنَ (۴۷)

48. And surely this Qur'an is an admonition to the God-fearing.
وَاِنَّهٗ لَتَذْكِرَةٌ لِّلْمُتَّقِيْنَ (۴۸)

49. And surely We know full well that some among you are deniers.
وَاِنَّا لَنَعْلَمُ اَنَّ مِنْكُمْ مُّكَذِّبِيْنَ (۴۹)

50. And surely, it is a source of great anguish to the infidels.
وَاِنَّهٗ لَحَسْرَةٌ عَلَى الْكٰفِرِيْنَ (۵۰)

51. And surely it is the Truth of absolute certainty.
وَاِنَّهٗ لَحَقُّ الْيَقِيْنِ (۵۱)

52. So (O My Apostle) glorify the name of your Lord, the Incomparably Great.
فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ (۵۲)

Introduction to Sûrah Al-Ma'arij

Sûrah Al-Ma'arij, The Ascending Steps, is a Makkan Sûrah with forty-four verses arranged into two sections.

The Makkan disbelievers were so arrogantly certain that the Day of Resurrection was a fiction that they would often challenge the Prophet to bring the wrath of Allah upon them. It is with reference to this arrogant demand that the Qur'an assures them repeatedly that it will certainly overtake them.

Sûrah Al-Ma'arij also begins with the declaration that the Hour of Resurrection will come as promised by Allah and no power can prevent it. It points out that the Promised Hour is not a day of amusement for which they seem to be so eager, nor is it the day that will come on anyone's demand: it is a catastrophic event that will destroy the entire universe, and its time is fixed.

On that cataclysmic day, everyone will be so preoccupied with his own predicament that he will have no time to think of anyone else, not even his closest blood-relatives. So, the Sûrah continues, do not ask for the hastening of that day.

Then the Sûrah proceeds to stress the importance of right belief and moral behaviour as defined by Allah. Man, the Sûrah declares, is by nature impatient and short-sighted: in adversity he cries and complains, in success he forgets himself. The belief in Resurrection and Judgement and obedience to the moral code of Islam disciplines his outlook, attitudes and conduct, and raises him to a position where he justifies the high status bestowed on him by his Lord and Creator and becomes the envy of angels.

The Sûrah then asks the disbelievers what makes them, weak, helpless, mortal creatures, so vain and proud as to rebel against Allah Who can, if He wishes, annihilate them in a moment and raise a new generation of human beings who are more willing to follow His guidance, do justice to themselves and restore peace on earth making it a fit, happy abode for mankind.

Sûrah 70. Al-Ma'arij (The Ascending Steps)

اٰیَاتُهَا ٤٤ ٧٠ سُوْرَةُ الْمَعَارِجِ مَكِّیَّةٌ ٧٩ رُكُوْعَاتُهَا ٢

Revealed at Makkah, 2 Sections, 44 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. A questioner has asked about the torment which is sure to befall–	سَاَلَ سَآئِلٌۢ بِعَذَابٍ وَّاقِعٍ ﴿١﴾
2. Upon the infidels which there is none to avert–	لِّلْكٰفِرِیْنَ لَیْسَ لَهٗ دَافِعٌ ﴿٢﴾
3. From Allah, Lord of the Ascending steps (heights).	مِّنَ اللّٰهِ ذِی الْمَعَارِجِ ﴿٣﴾
4. The angels and the Spirit (Gabriel) ascend towards His Presence (thereby), that (punishment) shall befall, on a Day the measure of which is fifty thousand years according to your reckoning.	تَعْرُجُ الْمَلٰٓئِكَةُ وَ الرُّوْحُ اِلَیْهِ فِیْ یَوْمٍ كَانَ مِقْدَارُهٗ خَمْسِیْنَ اَلْفَ سَنَةٍ ﴿٤﴾
5. So be you patient with them with a goodly patience.	فَاصْبِرْ صَبْرًا جَمِیْلًا ﴿٥﴾
6. Surely to the infidels it appears to be a long way off–	اِنَّهُمْ یَرَوْنَهٗ بَعِیْدًا ﴿٦﴾
7. (And) We but see it to be near.	وَّ نَرٰىهُ قَرِیْبًا ﴿٧﴾
8. On that Day the heaven will become as molten brass–	یَوْمَ تَكُوْنُ السَّمَآءُ كَالْمُهْلِ ﴿٨﴾
9. And the mountains will be light as multicoloured wool–	وَ تَكُوْنُ الْجِبَالُ كَالْعِهْنِ ﴿٩﴾
10. And no fast friend will ask after any fast friend.	وَ لَا یَسْـَٔلُ حَمِیْمٌ حَمِیْمًا ﴿١٠﴾
11. (Though) they will be seeing each other. Every sinner would wish that he could ransom himself from the torment of that Day by his sons–	یُّبَصَّرُوْنَهُمْ ؕ یَوَدُّ الْمُجْرِمُ لَوْ یَفْتَدِیْ مِنْ عَذَابِ یَوْمِىٕذٍۭ بِبَنِیْهِ ﴿١١﴾
12. And his wife and his brother–	وَ صَاحِبَتِهٖ وَ اَخِیْهِ ﴿١٢﴾

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13. And his clan that gave him shelter in every contingency–	وَ فَصِیْلَتِهِ الَّتِیْ تُـْٔوِیْهِ ﴿١٣﴾
14. And (if he could) by all those in the earth, that this ransom might deliver him–	وَ مَنْ فِی الْاَرْضِ جَمِیْعًا ۙ ثُمَّ یُنْجِیْهِ ﴿١٤﴾
15. Never! surely it will be a Blazing Fire–	كَلَّا ؕ اِنَّهَا لَظٰى ﴿١٥﴾
16. Plucking out the skin and flesh.	نَزَّاعَةً لِّلشَّوٰى ﴿١٦﴾
17. It shall call him who turned his back (on the Truth) and turned his face away from it–	تَدْعُوْا مَنْ اَدْبَرَ وَ تَوَلّٰى ﴿١٧﴾
18. And kept hoarding wealth and then withheld it from the needy.	وَ جَمَعَ فَاَوْعٰى ﴿١٨﴾
19. Surely man is born most greedy–	اِنَّ الْاِنْسَانَ خُلِقَ هَلُوْعًا ﴿١٩﴾
20. When any evil touches him, he is badly upset–	اِذَا مَسَّهُ الشَّرُّ جَزُوْعًا ﴿٢٠﴾
21. And when wealth reaches him, he becomes miserly–	وَّ اِذَا مَسَّهُ الْخَیْرُ مَنُوْعًا ﴿٢١﴾
22. Except those who pray–	اِلَّا الْمُصَلِّیْنَ ﴿٢٢﴾
23. Those who are constant in their prayer–	الَّذِیْنَ هُمْ عَلٰى صَلَاتِهِمْ دَآئِمُوْنَ ﴿٢٣﴾
24. And in whose wealth there is a known right–	وَ الَّذِیْنَ فِیْۤ اَمْوَالِهِمْ حَقٌّ مَّعْلُوْمٌ ﴿٢٤﴾
25. For the asking beggar as well as the deprived one who asks not–	لِّلسَّآئِلِ وَ الْمَحْرُوْمِ ﴿٢٥﴾
26. And those who testify to the Day of Requital–	وَ الَّذِیْنَ یُصَدِّقُوْنَ بِیَوْمِ الدِّیْنِ ﴿٢٦﴾
27. And those who are ever fearful of the torment of their Lord.	وَ الَّذِیْنَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُّشْفِقُوْنَ ﴿٢٧﴾
28. Surely the torment of their Lord is not a thing to be unafraid of.	اِنَّ عَذَابَ رَبِّهِمْ غَیْرُ مَاْمُوْنٍ ﴿٢٨﴾
29. And those who guard their private parts–	وَ الَّذِیْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ ﴿٢٩﴾
30. Except from their wives or their female slaves, then there is no blame on them in their case.	اِلَّا عَلٰۤى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَیْمَانُهُمْ فَاِنَّهُمْ غَیْرُ مَلُوْمِیْنَ ﴿٣٠﴾

31. But those who seek others apart from them – it is they who are the transgressors.	فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعٰدُوْنَ ﴿٣١﴾
32. And those who safeguard their trusts and their covenants –	وَالَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَعَهْدِهِمْ رٰعُوْنَ ﴿٣٢﴾
33. And those who stand firm on their testimonies –	وَالَّذِيْنَ هُمْ بِشَهٰدٰتِهِمْ قَآئِمُوْنَ ﴿٣٣﴾
34. And those who guard their prayers.	وَالَّذِيْنَ هُمْ عَلٰى صَلَاتِهِمْ يُحَافِظُوْنَ ﴿٣٤﴾
35. These will be the honoured ones in the Gardens of Bliss.	اُولٰٓئِكَ فِيْ جَنّٰتٍ مُّكْرَمُوْنَ ﴿٣٥﴾

Section 2

36. But what has happened to these infidels that they come hastening towards you with staring eyes –	فَمَالِ الَّذِيْنَ كَفَرُوْا قِبَلَكَ مُهْطِعِيْنَ ﴿٣٦﴾
37. From the right side and from the left side (groups after groups).	عَنِ الْيَمِيْنِ وَعَنِ الشِّمَالِ عِزِيْنَ ﴿٣٧﴾
38. Does every one of them covet that he may enter the Garden of Bliss (without faith and without deeds)?	اَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ اَنْ يُّدْخَلَ جَنَّةَ نَعِيْمٍ ﴿٣٨﴾
39. Never! Surely We have created them from a substance which they know.	كَلَّا ؕ اِنَّا خَلَقْنٰهُمْ مِّمَّا يَعْلَمُوْنَ ﴿٣٩﴾
40. So I swear by the Lord of the Easts and the Wests, that We are surely Potent –	فَلَاۤ اُقْسِمُ بِرَبِّ الْمَشٰرِقِ وَالْمَغٰرِبِ اِنَّا لَقٰدِرُوْنَ ﴿٤٠﴾
41. To bring in their place better people than they, and in doing so We cannot be defeated in Our Purpose.	عَلٰۤى اَنْ نُّبَدِّلَ خَيْرًا مِّنْهُمْ ۙ وَمَا نَحْنُ بِمَسْبُوْقِيْنَ ﴿٤١﴾
42. So leave them alone, engrossed in vain talk and idle sport, until they meet that Day of theirs which they are promised –	فَذَرْهُمْ يَخُوْضُوْا وَيَلْعَبُوْا حَتّٰى يُلٰقُوْا يَوْمَهُمُ الَّذِيْ يُوْعَدُوْنَ ﴿٤٢﴾
43. That Day they will come forth from their graves hurrying as if they were hastening toward the temples (of their false gods) –	يَوْمَ يَخْرُجُوْنَ مِنَ الْاَجْدَاثِ سِرَاعًا كَاَنَّهُمْ اِلٰى نُصُبٍ يُّوْفِضُوْنَ ﴿٤٣﴾
44. With their eyes cast down, and disgrace covering them all. This is that Day of theirs which they were promised.	خَاشِعَةً اَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ؕ ذٰلِكَ الْيَوْمُ الَّذِيْ كَانُوْا يُوْعَدُوْنَ ﴿٤٤﴾

Introduction to Sûrah Nuh

Sûrah Nuh, Noah, is a Makkan Sûrah with twenty-eight verses arranged into two sections.

The Sûrah, by recounting the fate of the People of Noah, declares that Allah does not destroy a people without sending it His guidance through His apostles and giving them ample opportunity to wake up to the eternal realities and mend its ways.

Prophet Noah brought Allah's message to his people and called on them to worship Allah, show obedience to His prophet and do righteous deeds which are three eternal principles that ensure the welfare of humanity in every age. He promised them that if they followed this guidance from Allah, He will not only reward them in the Hereafter but will shower His blessings on them in this very world in such abundance as they could not even imagine.

Prophet Noah did everything in his power to persuade his people to come to the straight path of virtue, but the errant nation did not listen to him; its lustful, degenerate chiefs, in particular, disregarded his warnings and misguided the poor, ordinary people and prevented them from accepting the truth. Materialists have always been hostile to ideologies that seek to restrain their greed and weaken their power of exploitation; and have, by appealing to the baser nature of man and holding out false promises succeeded in driving the masses deeper and deeper into disbelief and misery.

Prophet Noah tried to reform his people with extraordinary patience and perseverance which is characteristic of the apostles of Allah, but they were so far gone in their evil ways that he, after preaching Allah's message for some nine hundred and fifty years, had to pray to Allah to destroy them. The aberrant nation was wiped off the face of earth in the Great Deluge.

The Sûrah ends with Prophet Noah's prayer for his followers who survived the flood and for all believers of all times.

Sûrah 71. Nuh (Noah)

(اٰیاتها ۲۸) (۷۱ سُوۡرَةُ نُوۡحٍ مَّکِّیَّةٌ ۷۱) (رکوعاتها ۲)

Revealed at Makkah, 2 Sections, 28 Verses.

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِیۡمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Verily We sent Noah to his people saying: "(O Noah!): warn your people in time before there comes to them all an afflictive torment." — اِنَّاۤ اَرۡسَلۡنَا نُوۡحًا اِلٰی قَوۡمِهٖۤ اَنۡ اَنۡذِرۡ قَوۡمَکَ مِنۡ قَبۡلِ اَنۡ یَّاۡتِیَهُمۡ عَذَابٌ اَلِیۡمٌ ①

2. He said: "O my people! surely I am to you a manifest Warner– — قَالَ یٰقَوۡمِ اِنِّیۡ لَکُمۡ نَذِیۡرٌ مُّبِیۡنٌ ②

3. "That you should worship Allah and fear Him, and follow me– — اَنِ اعۡبُدُوا اللّٰهَ وَ اتَّقُوۡهُ وَ اَطِیۡعُوۡنِ ③

4. "He will forgive you your sins and grant you respite till an appointed time." Surely the appointed term of Allah when it comes, cannot be deferred. Would that you knew this truth! — یَغۡفِرۡ لَکُمۡ مِّنۡ ذُنُوۡبِکُمۡ وَ یُؤَخِّرۡکُمۡ اِلٰۤی اَجَلٍ مُّسَمًّی ؕ اِنَّ اَجَلَ اللّٰهِ اِذَا جَآءَ لَا یُؤَخَّرُ ۘ لَوۡ کُنۡتُمۡ تَعۡلَمُوۡنَ ④

5. Noah submitted: "O my Lord! surely I have called my people night and day- — قَالَ رَبِّ اِنِّیۡ دَعَوۡتُ قَوۡمِیۡ لَیۡلًا وَّ نَهَارًا ⑤

6. "But my invitation has only increased them in fleeing (away from the Truth). — فَلَمۡ یَزِدۡهُمۡ دُعَآءِیۡۤ اِلَّا فِرَارًا ⑥

7. "And every time I called to them so that You may forgive them, they only thrust their fingers in their ears, and drew their cloaks over them and stuck (to their denial) and waxed proud and stiff-necked in the extreme. — وَ اِنِّیۡ کُلَّمَا دَعَوۡتُهُمۡ لِتَغۡفِرَ لَهُمۡ جَعَلُوۡۤا اَصَابِعَهُمۡ فِیۡۤ اٰذَانِهِمۡ وَ اسۡتَغۡشَوۡا ثِیَابَهُمۡ وَ اَصَرُّوۡا وَ اسۡتَکۡبَرُوا اسۡتِکۡبَارًا ⑦

8. "(Even) then I called to them openly- — ثُمَّ اِنِّیۡ دَعَوۡتُهُمۡ جِهَارًا ⑧

9. "Then I appealed to them in public and (pleaded with them) in private too. — ثُمَّ اِنِّیۡۤ اَعۡلَنۡتُ لَهُمۡ وَ اَسۡرَرۡتُ لَهُمۡ اِسۡرَارًا ⑨

10. "And I said: it is high time that you beg forgiveness of your Lord. Indeed He is ever the Most-Forgiving– — فَقُلۡتُ اسۡتَغۡفِرُوۡا رَبَّکُمۡ ؕ اِنَّهٗ کَانَ غَفَّارًا ⑩

11. "And He will pour down upon you from the sky rain in abundance– — یُّرۡسِلِ السَّمَآءَ عَلَیۡکُمۡ مِّدۡرَارًا ⑪

12. "And He will help you with wealth and sons and will make for you gardens and will make for you streams. — وَّ یُمۡدِدۡکُمۡ بِاَمۡوَالٍ وَّ بَنِیۡنَ وَ یَجۡعَلۡ لَّکُمۡ جَنّٰتٍ وَّ یَجۡعَلۡ لَّکُمۡ اَنۡهٰرًا ⑫

13. "What happened to you that you pay no heed to Allah's Majesty and Greatness." — مَا لَکُمۡ لَا تَرۡجُوۡنَ لِلّٰهِ وَقَارًا ⑬

14. Whereas He has created you after passing through different stages. — وَ قَدۡ خَلَقَکُمۡ اَطۡوَارًا ⑭

15. Do you not see how Allah has created the seven heavens one upon another? — اَلَمۡ تَرَوۡا کَیۡفَ خَلَقَ اللّٰهُ سَبۡعَ سَمٰوٰتٍ طِبَاقًا ⑮

16. And He has made therein the moon a light and has made the sun a bright lamp? — وَّ جَعَلَ الۡقَمَرَ فِیۡهِنَّ نُوۡرًا وَّ جَعَلَ الشَّمۡسَ سِرَاجًا ⑯

17. And Allah has caused you to grow out of the earth as a novel growth (like vegetation)– — وَ اللّٰهُ اَنۡۢبَتَکُمۡ مِّنَ الۡاَرۡضِ نَبَاتًا ⑰

18. Then He will cause you to return to it, and will again bring you forth from it for the second time. — ثُمَّ یُعِیۡدُکُمۡ فِیۡهَا وَ یُخۡرِجُکُمۡ اِخۡرَاجًا ⑱

19. And Allah has spread out the earth for you as a carpet– — وَ اللّٰهُ جَعَلَ لَکُمُ الۡاَرۡضَ بِسَاطًا ⑲

20. That you may walk through its spacious ways. — لِّتَسۡلُکُوۡا مِنۡهَا سُبُلًا فِجَاجًا ⑳

Section 2

21. Noah said: "O my Lord! they disobeyed me, and kept following only him whose wealth and children have only added to his loss." — قَالَ نُوۡحٌ رَّبِّ اِنَّهُمۡ عَصَوۡنِیۡ وَ اتَّبَعُوۡا مَنۡ لَّمۡ یَزِدۡهُ مَالُهٗ وَ وَلَدُهٗۤ اِلَّا خَسَارًا ㉑

22. And they plotted a mighty plot. — وَ مَکَرُوۡا مَکۡرًا کُبَّارًا ㉒

23. And their chiefs have said: "O people never leave your gods, and especially leave not Wadd, nor Suwa, nor Yaghuth, and Yauq, and Nasr (the idols of the pagan Arabs)."

وَقَالُوْا لَا تَذَرُنَّ اٰلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَّلَا سُوَاعًا ۙ وَّلَا يَغُوْثَ وَيَعُوْقَ وَنَسْرًا ﴿٢٣﴾

24. And surely they have led a great many astray. So (O Lord!) You too increase not these wrongdoers but in error.

وَقَدْ اَضَلُّوْا كَثِيْرًا ۚ وَلَا تَزِدِ الظّٰلِمِيْنَ اِلَّا ضَلٰلًا ﴿٢٤﴾

25. And so because of their wrong-doings they were drowned, and then they were made to enter the Fire–and then they found for themselves no helper against Allah.

مِمَّا خَطِيْٓـٰٔتِهِمْ اُغْرِقُوْا فَاُدْخِلُوْا نَارًا ۙ فَلَمْ يَجِدُوْا لَهُمْ مِّنْ دُوْنِ اللّٰهِ اَنْصَارًا ﴿٢٥﴾

26. And Noah prayed: "O my Lord! leave not of the infidels a single inhabitant on the face of the earth.

وَقَالَ نُوْحٌ رَّبِّ لَا تَذَرْ عَلَى الْاَرْضِ مِنَ الْكٰفِرِيْنَ دَيَّارًا ﴿٢٦﴾

27. "Should You spare any of them alive they will only lead astray Your servants and beget not but a progeny which will be most wicked and ungrateful.

اِنَّكَ اِنْ تَذَرْهُمْ يُضِلُّوْا عِبَادَكَ وَلَا يَلِدُوْٓا اِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾

28. "O my Lord! forgive me and my parents and him who enters my house as a believer, and forgive all believing men and all believing women. And increase not the infidels in anything but destruction."

رَبِّ اغْفِرْ لِيْ وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَّلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ۖ وَلَا تَزِدِ الظّٰلِمِيْنَ اِلَّا تَبَارًا ﴿٢٨﴾

Introduction to Sûrah Al-Jinn

Sûrah Al-Jinn, The Jinn, is a Makkan Sûrah with twenty-eight verses arranged into two sections. Scholars disagree as to the exact year of its revelation.

The first section of the Sûrah narrates the reactions of the company of the Jinn who heard the Prophet reciting the Qur'an at Nakhlah at some distance from Makkah. They recognised and accepted the truth of divine revelation and then returning to their nation they preached the unity of Allah and attested to the advent of a new prophet of Allah.

The second section begins with the declaration of the unity of Allah, and proceeds to exhort the Prophet to continue preaching the unity of Allah and convey to the people His promise of a terrible punishment for those who reject faith in His unity and sovereignty, and repudiate His Prophet.

The last three verses declare that Allah alone has the knowledge of Ghaib, the Unseen; and that none has any knowledge of the absolute Unseen accepting those to whom He Himself reveals this knowledge to the extent He likes. And Allah does not give this knowledge to sorcerers, soothsayers and the Jinn. He reveals it only to the chosen few of His prophets.

Sûrah 72. Al-Jinn
(The Jinn)

اٰيَاتُهَا ٢٨ ‏ ٧٢ سُوْرَةُ الْجِنِّ مَكِّيَّةٌ ٤٠ ‏ رُكُوْعَاتُهَا ٢

Revealed at Makkah, 2 Sections, 28 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Say you: "It has been Revealed to me that a party of jinn listened most attentively to my recitation, so they (went back to other jinns and) said: surely we have heard a Qur'an most wondrous–

قُلْ اُوْحِيَ اِلَيَّ اَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوْٓا اِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا ﴿١﴾

2. "Showing the way towards right guidance, so we have believed in it heart and soul, and we shall never associate anyone with our Lord–

يَّهْدِيْٓ اِلَى الرُّشْدِ فَاٰمَنَّا بِهٖ ۚ وَلَنْ نُّشْرِكَ بِرَبِّنَآ اَحَدًا ﴿٢﴾

3. "And surely, exalted high is the Majesty of our Lord, He has not taken any woman as wife nor a child as son–

وَّاَنَّهُ تَعٰلٰى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَّلَا وَلَدًا ﴿٣﴾

4. “And (the truth has become evident that) the fools among us used to say extravagant things against Allah–

وَّاَنَّهٗ كَانَ يَقُوْلُ سَفِيْهُنَا عَلَى اللّٰهِ شَطَطًا ﴿۴﴾

5. “And we had but thought that neither man nor jinn would ever fabricate a lie against Allah–

وَّاَنَّا ظَنَنَّاۤ اَنْ لَّنْ تَقُوْلَ الْاِنْسُ وَالْجِنُّ عَلَى اللّٰهِ كَذِبًا ﴿۵﴾

6. “And that some persons from among men began to seek protection with some persons from among the jinn, so that they increased them in their pride–

وَّاَنَّهٗ كَانَ رِجَالٌ مِّنَ الْاِنْسِ يَعُوْذُوْنَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوْهُمْ رَهَقًا ﴿۶﴾

7. “And these men also imagined, just as you (jinn) imagined that Allah would never raise anymore Apostle (for guidance)–

وَّاَنَّهُمْ ظَنُّوْا كَمَا ظَنَنْتُمْ اَنْ لَّنْ يَّبْعَثَ اللّٰهُ اَحَدًا ﴿۷﴾

8. “And (Listen!) we tried to probe the high heaven (to discover the truth) but we found it filled with strong guards and shooting stars–

وَّاَنَّا لَمَسْنَا السَّمَآءَ فَوَجَدْنٰهَا مُلِئَتْ حَرَسًا شَدِيْدًا وَّشُهُبًا ﴿۸﴾

9. “And that at first we used to sit there in some places to listen but whoso (of the jinns) tries to listen now finds a flame of fire in wait for him–

وَّاَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ؕ فَمَنْ يَّسْتَمِعِ الْاٰنَ يَجِدْ لَهٗ شِهَابًا رَّصَدًا ﴿۹﴾

10. “And that we know not the cause of it, whether any evil is intended to those living on earth or their Lord intends to guide them aright–

وَّاَنَّا لَا نَدْرِيْۤ اَشَرٌّ اُرِيْدَ بِمَنْ فِي الْاَرْضِ اَمْ اَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿۱۰﴾

11. “And of us too some are righteous and some are otherwise. We too have been following different ways–

وَّاَنَّا مِنَّا الصّٰلِحُوْنَ وَمِنَّا دُوْنَ ذٰلِكَ ؕ كُنَّا طَرَآئِقَ قِدَدًا ﴿۱۱﴾

12. “And that we are convinced that we can in no way go out of the control of Allah in the earth nor can we escape Him by flight–

وَّاَنَّا ظَنَنَّاۤ اَنْ لَّنْ نُّعْجِزَ اللّٰهَ فِي الْاَرْضِ وَلَنْ نُّعْجِزَهٗ هَرَبًا ﴿۱۲﴾

13. “And (O comrades) when we heard the Message of guidance we believed in it. Whoever believes in his Lord, has no fear of either loss nor of injustice–

وَّاَنَّا لَمَّا سَمِعْنَا الْهُدٰۤى اٰمَنَّا بِهٖ ؕ فَمَنْ يُّؤْمِنْ بِرَبِّهٖ فَلَا يَخَافُ بَخْسًا وَّلَا رَهَقًا ﴿۱۳﴾

14. “And surely, of us some are obedient and some are unjust. So those who embraced Islam, it is they who found the right path.”

وَّاَنَّا مِنَّا الْمُسْلِمُوْنَ وَمِنَّا الْقٰسِطُوْنَ ؕ فَمَنْ اَسْلَمَ فَاُولٰٓئِكَ تَحَرَّوْا رَشَدًا ﴿۱۴﴾

15. And as for those who deviated from the Truth, they became the fuel of Hell–

وَاَمَّا الْقٰسِطُوْنَ فَكَانُوْا لِجَهَنَّمَ حَطَبًا ﴿۱۵﴾

16. And (say you: “It has been revealed to me that) if they had remained firm on the right path, then surely We would have provided them with abundant water–

وَّاَنْ لَّوِ اسْتَقَامُوْا عَلَى الطَّرِيْقَةِ لَاَسْقَيْنٰهُمْ مَّآءً غَدَقًا ﴿۱۶﴾

17. So that We may try them with this abundance.” And whosoever turns his face from the Remembrance of his Lord, He will make him undergo a most afflictive torment–

لِّنَفْتِنَهُمْ فِيْهِ ؕ وَمَنْ يُّعْرِضْ عَنْ ذِكْرِ رَبِّهٖ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿۱۷﴾

18. And indeed all mosques are only for Allah, so worship not anyone beside Allah–

وَّاَنَّ الْمَسٰجِدَ لِلّٰهِ فَلَا تَدْعُوْا مَعَ اللّٰهِ اَحَدًا ﴿۱۸﴾

19. And when a (select) servant of Allah stands up in prayer to Him, it is nigh that those (jinns) come crowding upon him.

وَّاَنَّهٗ لَمَّا قَامَ عَبْدُ اللّٰهِ يَدْعُوْهُ كَادُوْا يَكُوْنُوْنَ عَلَيْهِ لِبَدًا ﴿۱۹﴾

Section 2

20. Say you: “I call only upon my Lord and I do not associate anyone with Him.”

قُلْ اِنَّمَاۤ اَدْعُوْا رَبِّيْ وَلَاۤ اُشْرِكُ بِهٖۤ اَحَدًا ﴿۲۰﴾

21. Say you: “(Without Allah’s leave) I own not any power of either evil or of good for you.”

قُلْ اِنِّيْ لَاۤ اَمْلِكُ لَكُمْ ضَرًّا وَّلَا رَشَدًا ﴿۲۱﴾

22. Say you: “None can protect me against Allah, nor can I find any place of refuge besides Him–

قُلْ اِنِّيْ لَنْ يُّجِيْرَنِيْ مِنَ اللّٰهِ اَحَدٌ ۙ وَّلَنْ اَجِدَ مِنْ دُوْنِهٖ مُلْتَحَدًا ﴿۲۲﴾

23. “But my mission is only to convey the Command of Allah and His Messages.” So (now) whosoever disobeys Allah and His Apostle, then for him is the fire of Hell–wherein these (transgressors) shall abide for ever.

اِلَّا بَلٰغًا مِّنَ اللّٰهِ وَرِسٰلٰتِهٖ ؕ وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَاِنَّ لَهٗ نَارَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَاۤ اَبَدًا ﴿۲۳﴾

24. Until when they see with their own eyes that torment which they have been promised, they will come to know as to who is weaker in helpers, and fewer in numbers.

حَتّٰٓى اِذَا رَاَوْا مَا يُوْعَدُوْنَ فَسَيَعْلَمُوْنَ مَنْ اَضْعَفُ نَاصِرًا وَّاَقَلُّ عَدَدًا ﴿٢٤﴾

25. Say you: "I know not on my own account whether the Day which has been promised to you is near, or my Lord has appointed it for a far-off term."

قُلْ اِنْ اَدْرِيْٓ اَقَرِيْبٌ مَّا تُوْعَدُوْنَ اَمْ يَجْعَلُ لَهٗ رَبِّيْٓ اَمَدًا ﴿٢٥﴾

26. Allah the Knower of Unseen reveals not the secrets of His Unseen to anyone–

عٰلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلٰى غَيْبِهٖٓ اَحَدًا ﴿٢٦﴾

27. Except to His chosen Messenger whom He has selected (for the purpose of mystic knowledge), then He appoints for that Apostle guards to go before him and follow behind him–

اِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ فَاِنَّهٗ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖ رَصَدًا ﴿٢٧﴾

28. That He may know that they have conveyed the messages of their Lord, in fact Allah has already encompassed their affairs and has kept count of every single thing.

لِّيَعْلَمَ اَنْ قَدْ اَبْلَغُوْا رِسٰلٰتِ رَبِّهِمْ وَاَحَاطَ بِمَا لَدَيْهِمْ وَاَحْصٰى كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾

Introduction to Sûrah Al-Muzzammil

Sûrah Al-Muzzammil, The Enwrapped One, is a Makkan Sûrah with twenty verses arranged into two sections. The first section of the Sûrah was definitely revealed at Makkah, but the second section, most of the scholars hold, was sent down at Madinah, for it refers to Jihad and Zakat which were made obligatory after the Prophet's migration to Madinah.

The Sûrah begins by counselling the Prophet to stand in prayer in the later half of the night and recite the Qur'an. This injunction suggests that the silence and freshness of the early part of the morning, when there is no distracting noise or business to disturb one's concentration, is the ideal time to recite of the Word of Allah, understand its meaning and appreciate its sublime beauty. The Prophet used to urge his followers to rise very early in the morning for the remembrance of Allah.

The Sûrah urges the Prophet not to feel distressed over the difficulties that confront him, but face them with patience and courage the opposition and attacks of the disbelievers; and assures him that Allah, the Lord of the East and the West, i.e., the entire universe, will deal with his opponents and inflict on them a fearful punishment which will make them regret their insolent and arrogant behaviour.

Then the Sûrah warns the disbelievers against continuing in their rebellion by recounting the fate that engulfed the Pharaoh who was more powerful than them, but all his armies could not save him from the wrath of Allah.

In the second section the Prophet is told to stand in the Tahhajud Prayer for a shorter duration, for his previous practice of spending the greater part of the night in Prayer proved a greater burden for his followers than they could bear. The Sûrah stresses that the five obligatory prayers should be strictly established, and Zakat should be scrupulously paid.

The last verse of the Sûrah also urges the believers to spend their wealth in the cause of Allah willingly and generously; and assures them that the money spent in His way does not go waste but earns them a reward many times greater than what they have spent. It also exhorts them to always beg forgiveness of Allah, the Most Forgiving, the Most Gracious.

Sûrah 73. Al-Muzzammil (The Enwrapped One)

(اٰيَاتُهَا ٢٠) (٧٣ سُوْرَةُ الْمُزَّمِّلِ مَكِّيَّةٌ ٣) (رُكُوْعَاتُهَا ٢)

Revealed at Makkah, 2 Sections, 20 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. O the enwrapped one!	يٰۤاَيُّهَا الْمُزَّمِّلُ ۝١
2. Stand for prayer at night, except for a little portion thereof–	قُمِ الَّيْلَ اِلَّا قَلِيْلًا ۝٢
3. That is half the night or a little less–	نِّصْفَهٗۤ اَوِ انْقُصْ مِنْهُ قَلِيْلًا ۝٣
4. Or make it a little more than that and (as usual) recite the Qur'an slowly and distinctly.	اَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا ۝٤
5. Surely soon We shall inspire you with a weighty word.	اِنَّا سَنُلْقِيْ عَلَيْكَ قَوْلًا ثَقِيْلًا ۝٥
6. Surely the getting up in the night is most curbing (of self) and most conducive to right speech.	اِنَّ نَاشِئَةَ الَّيْلِ هِيَ اَشَدُّ وَطْاً وَّاَقْوَمُ قِيْلًا ۝٦
7. Verily you have many engagements during the day.	اِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيْلًا ۝٧
8. And remember the name of your Lord being devoted purely to Him all alone, cut off from all others.	وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ اِلَيْهِ تَبْتِيْلًا ۝٨
9. Lord of the East and the West! there is no God but He! So take Him as your Disposer of affairs.	رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَاۤ اِلٰهَ اِلَّا هُوَ فَاتَّخِذْهُ وَكِيْلًا ۝٩
10. And be patient over what (hurtful things) the infidels say, and withdraw from them gracefully.	وَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَاهْجُرْهُمْ هَجْرًا جَمِيْلًا ۝١٠
11. And leave to Me these denying rich money-holders and give them a little respite.	وَذَرْنِيْ وَالْمُكَذِّبِيْنَ اُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيْلًا ۝١١
12. Surely We have for them heavy chains and Blazing Fire–	اِنَّ لَدَيْنَاۤ اَنْكَالًا وَّجَحِيْمًا ۝١٢

13. And food that chokes, and a torment most painful.	وَّطَعَامًا ذَا غُصَّةٍ وَّعَذَابًا اَلِيْمًا ۝١٣
14. This on the Day when the earth and the mountains shall quake, and the mountains will become as heaps of sand flowing.	يَوْمَ تَرْجُفُ الْاَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيْبًا مَّهِيْلًا ۝١٤
15. (O people of Makkah!): surely We have sent to you Our Apostle as a witness over you, even as We sent (Moses as) an Apostle to Pharaoh.	اِنَّاۤ اَرْسَلْنَاۤ اِلَيْكُمْ رَسُوْلًا ۙ شَاهِدًا عَلَيْكُمْ كَمَاۤ اَرْسَلْنَاۤ اِلٰى فِرْعَوْنَ رَسُوْلًا ۝١٥
16. But Pharaoh disobeyed the Apostle, so We seized him with a severe grasp.	فَعَصٰى فِرْعَوْنُ الرَّسُوْلَ فَاَخَذْنٰهُ اَخْذًا وَّبِيْلًا ۝١٦
17. (Just consider!) how then will you, if you go on disbelieving, save yourselves on a Day which will make children grow old.	فَكَيْفَ تَتَّقُوْنَ اِنْ كَفَرْتُمْ يَوْمًا يَّجْعَلُ الْوِلْدَانَ شِيْبًا ۝١٧
18. And the sky will be rent asunder (in awe thereof). The Promise of Allah shall certainly be fulfilled.	السَّمَآءُ مُنْفَطِرٌۢ بِهٖ ؕ كَانَ وَعْدُهٗ مَفْعُوْلًا ۝١٨
19. Verily this (Qur'an) is an admonition; so now let him who will, take to his Lord a path straight.	اِنَّ هٰذِهٖ تَذْكِرَةٌ ۚ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ سَبِيْلًا ۝١٩

Section 2

20. Surely your Lord knows that you stand up (for prayer) sometime about two-thirds of the night, sometime half the night, and sometime about one-third of the night, and a party of those who are with you (also stand up for prayer likewise). And it is Allah Who keeps shortening and lengthening the night and the day according to a measure. He also knows that you are not able to do it, so He turned to you in mercy, so now recite of the Qur'an as much as is easy for you. He also knows that there are among you some who fall ill and some who travel in the earth seeking the Bounty (lawful provision) of Allah, and there are	اِنَّ رَبَّكَ يَعْلَمُ اَنَّكَ تَقُوْمُ اَدْنٰى مِنْ ثُلُثَيِ الَّيْلِ وَنِصْفَهٗ وَثُلُثَهٗ وَطَآئِفَةٌ مِّنَ الَّذِيْنَ مَعَكَ ؕ وَاللّٰهُ يُقَدِّرُ الَّيْلَ وَالنَّهَارَ ؕ عَلِمَ اَنْ لَّنْ تُحْصُوْهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوْا مَا تَيَسَّرَ مِنَ الْقُرْاٰنِ ؕ عَلِمَ اَنْ سَيَكُوْنُ مِنْكُمْ مَّرْضٰى ۙ وَاٰخَرُوْنَ يَضْرِبُوْنَ فِي الْاَرْضِ يَبْتَغُوْنَ مِنْ فَضْلِ اللّٰهِ ۙ وَاٰخَرُوْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ ۖ فَاقْرَءُوْا مَا تَيَسَّرَ مِنْهُ ۙ وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاَقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا ؕ وَمَا تُقَدِّمُوْا لِاَنْفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوْهُ عِنْدَ اللّٰهِ هُوَ خَيْرًا وَّاَعْظَمَ اَجْرًا ؕ وَاسْتَغْفِرُوا اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝٢٠

Sûrah 73. Al-Muzzammil (The Enwrapped One)

اٰیَاتُهَا ٢٠ (٧٣) سُوْرَةُ الْمُزَّمِّلِ مَكِّيَّةٌ ٣ رُكُوْعَاتُهَا ٢

Revealed at Makkah, 2 Sections, 20 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. O the enwrapped one!

يٰۤاَيُّهَا الْمُزَّمِّلُ ﴿١﴾

2. Stand for prayer at night, except for a little portion thereof–

قُمِ الَّيْلَ اِلَّا قَلِيْلًا ﴿٢﴾

3. That is half the night or a little less–

نِّصْفَهٗۤ اَوِ انْقُصْ مِنْهُ قَلِيْلًا ﴿٣﴾

4. Or make it a little more than that and (as usual) recite the Qur'an slowly and distinctly.

اَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا ﴿٤﴾

5. Surely soon We shall inspire you with a weighty word.

اِنَّا سَنُلْقِيْ عَلَيْكَ قَوْلًا ثَقِيْلًا ﴿٥﴾

6. Surely the getting up in the night is most curbing (of self) and most conducive to right speech.

اِنَّ نَاشِئَةَ الَّيْلِ هِيَ اَشَدُّ وَطْاً وَّاَقْوَمُ
قِيْلًا ﴿٦﴾

7. Verily you have many engagements during the day.

اِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيْلًا ﴿٧﴾

8. And remember the name of your Lord being devoted purely to Him all alone, cut off from all others.

وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ اِلَيْهِ تَبْتِيْلًا ﴿٨﴾

9. Lord of the East and the West! there is no God but He! So take Him as your Disposer of affairs.

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَاۤ اِلٰهَ اِلَّا هُوَ فَاتَّخِذْهُ
وَكِيْلًا ﴿٩﴾

10. And be patient over what (hurtful things) the infidels say, and withdraw from them gracefully.

وَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَاهْجُرْهُمْ هَجْرًا
جَمِيْلًا ﴿١٠﴾

11. And leave to Me these denying rich money-holders and give them a little respite.

وَذَرْنِيْ وَالْمُكَذِّبِيْنَ اُولِي النَّعْمَةِ وَمَهِّلْهُمْ
قَلِيْلًا ﴿١١﴾

12. Surely We have for them heavy chains and Blazing Fire–

اِنَّ لَدَيْنَاۤ اَنْكَالًا وَّجَحِيْمًا ﴿١٢﴾

13. And food that chokes, and a torment most painful.

وَّطَعَامًا ذَا غُصَّةٍ وَّعَذَابًا اَلِيْمًا ﴿١٣﴾

14. This on the Day when the earth and the mountains shall quake, and the mountains will become as heaps of sand flowing.

يَوْمَ تَرْجُفُ الْاَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ
كَثِيْبًا مَّهِيْلًا ﴿١٤﴾

15. (O people of Makkah!): surely We have sent to you Our Apostle as a witness over you, even as We sent (Moses as) an Apostle to Pharaoh.

اِنَّاۤ اَرْسَلْنَاۤ اِلَيْكُمْ رَسُوْلًا شَاهِدًا عَلَيْكُمْ كَمَاۤ
اَرْسَلْنَاۤ اِلٰى فِرْعَوْنَ رَسُوْلًا ﴿١٥﴾

16. But Pharaoh disobeyed the Apostle, so We seized him with a severe grasp.

فَعَصٰى فِرْعَوْنُ الرَّسُوْلَ فَاَخَذْنٰهُ اَخْذًا
وَّبِيْلًا ﴿١٦﴾

17. (Just consider!) how then will you, if you go on disbelieving, save yourselves on a Day which will make children grow old.

فَكَيْفَ تَتَّقُوْنَ اِنْ كَفَرْتُمْ يَوْمًا يَّجْعَلُ الْوِلْدَانَ
شِيْبَا ﴿١٧﴾

18. And the sky will be rent asunder (in awe thereof). The Promise of Allah shall certainly be fulfilled.

السَّمَآءُ مُنْفَطِرٌۢ بِهٖ كَانَ وَعْدُهٗ مَفْعُوْلًا ﴿١٨﴾

19. Verily this (Qur'an) is an admonition; so now let him who will, take to his Lord a path straight.

اِنَّ هٰذِهٖ تَذْكِرَةٌ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ
سَبِيْلًا ﴿١٩﴾

Section 2

20. Surely your Lord knows that you stand up (for prayer) sometime about two-thirds of the night, sometime half the night, and sometime about one-third of the night, and a party of those who are with you (also stand up for prayer likewise). And it is Allah Who keeps shortening and lengthening the night and the day according to a measure. He also knows that you are not able to do it, so He turned to you in mercy, so now recite of the Qur'an as much as is easy for you. He also knows that there are among you some who fall ill and some who travel in the earth seeking the Bounty (lawful provision) of Allah, and there are

اِنَّ رَبَّكَ يَعْلَمُ اَنَّكَ تَقُوْمُ اَدْنٰى مِنْ ثُلُثَيِ
الَّيْلِ وَنِصْفَهٗ وَثُلُثَهٗ وَطَآئِفَةٌ مِّنَ الَّذِيْنَ
مَعَكَ وَاللّٰهُ يُقَدِّرُ الَّيْلَ وَالنَّهَارَ عَلِمَ اَنْ لَّنْ
تُحْصُوْهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوْا مَا تَيَسَّرَ مِنَ الْقُرْاٰنِ
عَلِمَ اَنْ سَيَكُوْنُ مِنْكُمْ مَّرْضٰى وَاٰخَرُوْنَ يَضْرِبُوْنَ
فِي الْاَرْضِ يَبْتَغُوْنَ مِنْ فَضْلِ اللّٰهِ وَاٰخَرُوْنَ
يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ فَاقْرَءُوْا مَا تَيَسَّرَ مِنْهُ
وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاَقْرِضُوا اللّٰهَ
قَرْضًا حَسَنًا وَمَا تُقَدِّمُوْا لِاَنْفُسِكُمْ مِّنْ خَيْرٍ
تَجِدُوْهُ عِنْدَ اللّٰهِ هُوَ خَيْرًا وَّاَعْظَمَ اَجْرًا وَ
اسْتَغْفِرُوا اللّٰهَ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٢٠﴾

some who fight in the Way of Allah– so recite as much of it as is easy for you, and keep up prayer, and pay the poor-rate (Zakat), and keep lending Allah a goodly loan. And whatever good you send before in advance for your souls, you will find it (in safe deposit) with Allah, this indeed is better and its reward still greater. And keep asking forgiveness of Allah. Surely Allah is the Most-Forgiving, the Ever-Merciful.

Introduction to Sûrah Al-Muddaththir

Sûrah Al-Muddaththir, The Mantled One, is a Makkan Sûrah with fifty-six verses arranged into two sections. It was revealed at Makkah but all of its verses were not sent down at one time.

After the first revelation received by the Prophet no further revelation came for some time. This period of break in revelation was a time of great distress and restlessness for him. Then one day when he was returning home after worship and meditation in the Cave of Hira, he saw on the horizon the angel who had brought to him the first revelation. This vision frightened him. He hurried home and lay on his bed and covered himself with a quilt. At that time the first verses of the Sûrah were revealed which commanded him 'to arise and warn', i.e., to begin the prophetic mission entrusted to him.

Verses 11 to 26 allude to Walid bin Mughaira, a Makkan chief, who in spite of knowing in his heart that Muhammad ﷺ was the true apostle of Allah, led a vicious slanderous campaign against him in order to earn the approval of his people and retain his office and position.

The Sûrah also speaks of the condition of the inmates of Hell and narrates a dialogue between them and the righteous dwellers of Paradise. The dwellers of Paradise will ask the inmates of Hell what earned them that terrible fate. They will answer that in their earthly life they did not render worship to Allah, did not spend their wealth given to them by Allah on His poor and needy creatures, and denied the reality of Resurrection. This verse clearly establishes that the refusal of the affluent to help the indigent is as great a sin as refusing worship to Allah. Muslims need not look to Godless ideologies to ensure the welfare of the less fortunate sections of their community.

Verse 49 refers to the characteristic diseased attitude of the disbelievers to Allah's guidance: they run away from the Qur'an as terrified asses flee from a lion. They do not realise that the Divine guidance has been sent for their benefit and that it is designed to light their way to success in this world and the Hereafter.

Sûrah 74. Al-Muddaththir (The Mantled One)

اٰیاتها ٥٦ ٧٤ سُوْرَةُ الْمُدَّثِّرِ مَكِّيَّةٌ ٤ رُكُوْعَاتُهَا ٢

Revealed at Makkah, 2 Sections, 56 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. O the mantled one– يٰٓاَيُّهَا الْمُدَّثِّرُ ۝١
2. Arise and warn the people– قُمْ فَاَنْذِرْ ۝٢
3. And magnify your Lord– وَرَبَّكَ فَكَبِّرْ ۝٣
4. And keep clean your garments– وَثِيَابَكَ فَطَهِّرْ ۝٤
5. And keep away from the idols (as usual) – وَالرُّجْزَ فَاهْجُرْ ۝٥
6. And bestow not favour to anyone seeking increase in return– وَلَا تَمْنُنْ تَسْتَكْثِرُ ۝٦
7. And be patient for the sake of your Lord! وَلِرَبِّكَ فَاصْبِرْ ۝٧
8. So when the Trumpet will be blown– فَاِذَا نُقِرَ فِي النَّاقُوْرِ ۝٨
9. That Day will be a hard Day– فَذٰلِكَ يَوْمَئِذٍ يَّوْمٌ عَسِيْرٌ ۝٩
10. For the infidels– far from easy. عَلَى الْكٰفِرِيْنَ غَيْرُ يَسِيْرٍ ۝١٠
11. Leave him to Me, whom I created all alone– ذَرْنِيْ وَمَنْ خَلَقْتُ وَحِيْدًا ۝١١
12. And have bestowed him wealth in abundance– وَّجَعَلْتُ لَهٗ مَالًا مَّمْدُوْدًا ۝١٢
13. And sons present with him– وَّبَنِيْنَ شُهُوْدًا ۝١٣
14. And have provided him with every kind of goods– وَّمَهَّدْتُّ لَهٗ تَمْهِيْدًا ۝١٤
15. And yet he covets that I may give him more– ثُمَّ يَطْمَعُ اَنْ اَزِيْدَ ۝١٥
16. Never! He is averse to Our Revelations. كَلَّا ؕ اِنَّهٗ كَانَ لِاٰيٰتِنَا عَنِيْدًا ۝١٦

17. Soon I shall force him to ascend a difficult ascent. سَاُرْهِقُهٗ صَعُوْدًا ۝١٧
18. Surely he reflected and then determined a plan– اِنَّهٗ فَكَّرَ وَقَدَّرَ ۝١٨
19. May he perish! how evil he determined– فَقُتِلَ كَيْفَ قَدَّرَ ۝١٩
20. Again may he perish! how evil he determined– ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ۝٢٠
21. Then he looked around– ثُمَّ نَظَرَ ۝٢١
22. Then he frowned and scowled– ثُمَّ عَبَسَ وَبَسَرَ ۝٢٢
23. Then he turned his back and became stiff-necked– ثُمَّ اَدْبَرَ وَاسْتَكْبَرَ ۝٢٣
24. Then he said: "This is not but the same old magic coming from the ancients- فَقَالَ اِنْ هٰذَآ اِلَّا سِحْرٌ يُّؤْثَرُ ۝٢٤
25. "And this is not but the word of man." اِنْ هٰذَآ اِلَّا قَوْلُ الْبَشَرِ ۝٢٥
26. Soon shall I cast him into the Hell. سَاُصْلِيْهِ سَقَرَ ۝٢٦
27. And what will make you understand what the Hell is? وَمَآ اَدْرٰىكَ مَا سَقَرُ ۝٢٧
28. It leaves out nothing and spares none. لَا تُبْقِيْ وَلَا تَذَرُ ۝٢٨
29. It scorches the skin of man– لَوَّاحَةٌ لِّلْبَشَرِ ۝٢٩
30. Over it are appointed nineteen angels as guards. عَلَيْهَا تِسْعَةَ عَشَرَ ۝٣٠
31. And We have appointed none but angels to be wardens of the Fire, and We have not made their number but as a test of those who disbelieved, so that the People of the Book may be certain and that this may increase the Believers in Faith and the People of the Book and the Believers may not be in doubt, and that those in whose hearts is a disease, and the infidels, (may say): "What does Allah intend by this description." Thus Allah (with one description) sends astray whom He will and guides whom He will. And none knows the hosts of

وَمَا جَعَلْنَآ اَصْحٰبَ النَّارِ اِلَّا مَلٰٓئِكَةً ۙ وَّمَا جَعَلْنَا
عِدَّتَهُمْ اِلَّا فِتْنَةً لِّلَّذِيْنَ كَفَرُوْا ۙ لِيَسْتَيْقِنَ
الَّذِيْنَ اُوْتُوا الْكِتٰبَ وَيَزْدَادَ الَّذِيْنَ اٰمَنُوْٓا اِيْمَانًا
وَّلَا يَرْتَابَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ وَالْمُؤْمِنُوْنَ ۙ
وَلِيَقُوْلَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّالْكٰفِرُوْنَ
مَاذَآ اَرَادَ اللّٰهُ بِهٰذَا مَثَلًا ؕ كَذٰلِكَ يُضِلُّ اللّٰهُ
مَنْ يَّشَآءُ وَيَهْدِيْ مَنْ يَّشَآءُ ؕ وَمَا يَعْلَمُ جُنُوْدَ
رَبِّكَ اِلَّا هُوَ ؕ وَمَا هِيَ اِلَّا ذِكْرٰى لِلْبَشَرِ ۝٣١ ع

your Lord but He. And this discourse is not but an admonition to mankind.

Section 2

32. Yes! verily by the moon!	كَلَّا وَالْقَمَرِ (٣٢)
33. And by the night when it retreats–	وَاللَّيْلِ إِذْ أَدْبَرَ (٣٣)
34. And by the morning when it brightens–	وَالصُّبْحِ إِذَا أَسْفَرَ (٣٤)
35. Verily Hell is one of the greatest calamities!	إِنَّهَا لَإِحْدَى الْكُبَرِ (٣٥)
36. A warning to mankind.	نَذِيرًا لِّلْبَشَرِ (٣٦)
37. To those among you who wish to go forward or wish to retreat back.	لِمَن شَاءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ (٣٧)
38. Every soul is held in pledge for what it has done–	كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ (٣٨)
39. Except the companions of the right hand–	إِلَّا أَصْحَابَ الْيَمِينِ (٣٩)
40. Who will be in Gardens. The companions of Gardens will inquire-	فِي جَنَّاتٍ يَتَسَاءَلُونَ (٤٠)
41. From the culprits–	عَنِ الْمُجْرِمِينَ (٤١)
42. "What (sin) brought you into the Hell?"	مَا سَلَكَكُمْ فِي سَقَرَ (٤٢)
43. They will say: "We used not to offer prayer–	قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ (٤٣)
44. "Nor we used to feed the needy–	وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ (٤٤)
45. "And we used to indulge in vain talk with those who indulged therein–	وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ (٤٥)
46. "And we used to deny the Day of Requital–	وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ (٤٦)
47. "Till death overtook us."	حَتَّىٰ أَتَانَا الْيَقِينُ (٤٧)
48. So the intercession of the intercessors will be of no avail to them.	فَمَا تَنفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ (٤٨)
49. So what has happened to them that they turn away from admonition?	فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ (٤٩)
50. As if they were frightened wild asses–	كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ (٥٠)

51. Fleeing from a lion!	فَرَّتْ مِن قَسْوَرَةٍ (٥١)
52. Nay! every one of them desires that they may be given open scrolls of revelation–	بَلْ يُرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً (٥٢)
53. Never! In fact, they are not afraid of the Hereafter.	كَلَّا بَل لَّا يَخَافُونَ الْآخِرَةَ (٥٣)
54. Yes, surely this (Qur'an) is but an admonition.	كَلَّا إِنَّهُ تَذْكِرَةٌ (٥٤)
55. So whosoever pleases, may receive admonition thereof.	فَمَن شَاءَ ذَكَرَهُ (٥٥)
56. And they will not accept admonition unless Allah so pleases. He alone is worthy to be feared and He alone is worthy to forgive.	وَمَا يَذْكُرُونَ إِلَّا أَن يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ (٥٦)

Introduction to Sûrah Al-Qiyamah

Sûrah Al-Qiyamah, The Resurrection, is a Makkan Sûrah with forty verses arranged into two sections.

The entire Sûrah, with the exception of a few verses, deals with the subject of Resurrection. It asserts, by calling to witness this fateful day and man's own conscience, that Resurrection is a reality, and that when mankind comes face to face with this reality, the believers, with their faces bright and happy, will be absorbed in seeing the light of their creator's presence, and they will have no fear in their hearts; while the arrogant deniers, with black despair written on their faces, will be trembling in fear of the consequences of their deeds.

Verses 16 to 19 enjoin the Prophet not to repeat the words of the revelation in haste for fear of forgetting them, for Allah Himself will so imprint them on his heart and make their meanings and mysteries so clear that he will never forget them. In those early days the Prophet would recite every word of the revelation as he received it in order to commit to it memory.

The closing verses of the Sûrah again allude to a certain arrogant chief of Makkah and describe his terrible predicament on the Day of Judgement.

Sûrah 75. Al-Qiyamah (The Resurrection)

آيَاتُهَا ٤٠ ٧٥ سُوْرَةُ الْقِيٰمَةِ مَكِّيَّةٌ ٣١ رُكُوْعَاتُهَا ٢

Revealed at Makkah, 2 Sections, 40 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. I swear by the Day of Resurrection–
لَآ اُقْسِمُ بِيَوْمِ الْقِيٰمَةِ ﴿١﴾

2. And I swear by the self-blaming soul (that Resurrection will certainly come to pass).
وَلَآ اُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾

3. Does man think that We shall not assemble his bones?
اَيَحْسَبُ الْاِنْسَانُ اَلَّنْ نَّجْمَعَ عِظَامَهٗ ﴿٣﴾

4. Nay! We are Able even to restore in perfect order his very finger-tips.
بَلٰى قٰدِرِيْنَ عَلٰٓى اَنْ نُّسَوِّيَ بَنَانَهٗ ﴿٤﴾

5. But man desires that he may go on doing evil in future as well.
بَلْ يُرِيْدُ الْاِنْسَانُ لِيَفْجُرَ اَمَامَهٗ ﴿٥﴾

6. He asks (in mockery) when will the Day of Resurrection come to pass?
يَسْـَٔلُ اَيَّانَ يَوْمُ الْقِيٰمَةِ ﴿٦﴾

7. Then when the sight will be dazzled-
فَاِذَا بَرِقَ الْبَصَرُ ﴿٧﴾

8. And the moon shall be eclipsed–
وَخَسَفَ الْقَمَرُ ﴿٨﴾

9. And the sun and the moon will be joined together (in a dark eclipse)–
وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾

10. On that Day man will say: "Whither to flee?"
يَقُوْلُ الْاِنْسَانُ يَوْمَئِذٍ اَيْنَ الْمَفَرُّ ﴿١٠﴾

11. Never, there is no place of refuge now.
كَلَّا لَا وَزَرَ ﴿١١﴾

12. With your Lord alone is the refuge that Day.
اِلٰى رَبِّكَ يَوْمَئِذِ الْمُسْتَقَرُّ ﴿١٢﴾

13. That Day man shall be informed of the works he had sent before, and the effects he had left behind.
يُنَبَّؤُا الْاِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَاَخَّرَ ﴿١٣﴾

14. Nay! man himself keeps an eye on the exact state of his soul–
بَلِ الْاِنْسَانُ عَلٰى نَفْسِهٖ بَصِيْرَةٌ ﴿١٤﴾

15. Even though he may put up many (verbal) excuses he will not be heard.	وَلَوْ اَلْقٰى مَعَاذِيْرَهٗ ۱۵
16. (O My Apostle!) do not move your tongue with the Qur'an so that you may learn it hastily.	لَا تُحَرِّكْ بِهٖ لِسَانَكَ لِتَعْجَلَ بِهٖ ۱۶
17. Surely on Us is the preservation of it (in your breast) and the reciting thereof.	اِنَّ عَلَيْنَا جَمْعَهٗ وَ قُرْاٰنَهٗ ۱۷
18. So when We recite it, follow the reciting accordingly.	فَاِذَا قَرَاْنٰهُ فَاتَّبِعْ قُرْاٰنَهٗ ۱۸
19. Then on Us is the explaining of it clearly.	ثُمَّ اِنَّ عَلَيْنَا بَيَانَهٗ ۱۹
20. Nay! but in fact you people love the near blessing (in the present world)–	كَلَّا بَلْ تُحِبُّوْنَ الْعَاجِلَةَ ۲۰
21. And you are neglectful of the Hereafter.	وَتَذَرُوْنَ الْاٰخِرَةَ ۲۱
22. Many faces that Day will be bright and fresh–	وُجُوْهٌ يَّوْمَئِذٍ نَّاضِرَةٌ ۲۲
23. Looking towards (the Glory of) their Lord.	اِلٰى رَبِّهَا نَاظِرَةٌ ۲۳
24. And many faces that Day will be sad and gloomy–	وَ وُجُوْهٌ يَّوْمَئِذٍۭ بَاسِرَةٌ ۲۴
25. Out of fear that a back-breaking calamity was going to befall them.	تَظُنُّ اَنْ يُّفْعَلَ بِهَا فَاقِرَةٌ ۲۵
26. Yes, when the soul reaches up to the throat–	كَلَّاۤ اِذَا بَلَغَتِ التَّرَاقِيَ ۲۶
27. And it is said aloud: "Is there any exorcist (to save him)?"	وَقِيْلَ مَنْ ۜ رَاقٍ ۲۷
28. And he (the dying man) comes to realise that it is the hour of parting–	وَّظَنَّ اَنَّهُ الْفِرَاقُ ۲۸
29. And one leg clings to the other leg–	وَ الْتَفَّتِ السَّاقُ بِالسَّاقِ ۲۹
30. The drive that day is then to your Lord.	اِلٰى رَبِّكَ يَوْمَئِذِ اِلْمَسَاقُ ۳۰

Section 2

31. (Despite warning) he accepted not the Truth nor offered his prayers–	فَلَا صَدَّقَ وَلَا صَلّٰى ۳۱

32. Rather he denied (the Truth) and turned away from it–	وَلٰكِنْ كَذَّبَ وَتَوَلّٰى ۳۲
33. Then he went to his household gleefully.	ثُمَّ ذَهَبَ اِلٰۤى اَهْلِهٖ يَتَمَطّٰى ۳۳
34. Woe is near to you, now woe is near–	اَوْلٰى لَكَ فَاَوْلٰى ۳۴
35. Again woe is near to you, now woe is near.	ثُمَّ اَوْلٰى لَكَ فَاَوْلٰى ۳۵
36. Does man think that he will be left free without purpose?	اَيَحْسَبُ الْاِنْسَانُ اَنْ يُّتْرَكَ سُدًى ۳۶
37. Was he not (at first) a drop of semen emitted (dropped in the mother's womb)?	اَلَمْ يَكُ نُطْفَةً مِّنْ مَّنِيٍّ يُّمْنٰى ۳۷
38. Then he became a clot, then Allah created him and perfected his limbs–	ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوّٰى ۳۸
39. Then He made of him two kinds–male and female.	فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْاُنْثٰى ۳۹
40. Would not then such a One be Able to give life to the dead again?	اَلَيْسَ ذٰلِكَ بِقٰدِرٍ عَلٰۤى اَنْ يُّحْيِۦَ الْمَوْتٰى ۴۰

Introduction to Sûrah Ad-Dahr

Sûrah Ad-Dahr, The Time, is a *Madinian* Sûrah with thirty-one verses arranged into two sections. Some of the scholars maintain that it was revealed at Makkah, but the majority consider it a *Madinian* Sûrah.

The Sûrah warns those misguided and arrogant people whose pride in their physical strength and affluence has made them forget themselves and deny the existence of their Creator. It reminds them that they were not always strong and rich; that, in fact, there was a time when they did not exist at all; and that Allah, the Supreme Creator, brought them from the state of non-existence into the realm of existence and endowed them with the faculties of sight and hearing and the ability to distinguish between right and wrong as well as the guidance to keep them on the straight path. Now it is for them, the Sûrah continues, to prove whether they acknowledge these favours, live a life of virtue and qualify for more of Divine favours, or misuse the gifts of Allah, reject His guidance, and attract His wrath.

The Sûrah praises those people who spend in Allah's way, succour the needy, the orphan and the captive in obedience to His commands without any selfish motive; and describes the generous rewards that will be bestowed on them in the Hereafter.

Addressing the Prophet, the Sûrah says that he should nurture his spiritual strength by constant remembrance of Allah and persevere in disseminating the guidance of the Qur'an in the face of all kinds of opposition and persecution.

The Sûrah warns the materialists who have, in their mad pursuit of the pleasures of the transitory worldly life, forgotten the life of the Hereafter that their attitude will bring them nothing but ruination.

Sûrah 76. Ad-Dahr (The Time)

اٰيَاتُهَا ۳۱ ﴿۷۶ سُوْرَةُ الدَّهْرِ مَدَنِيَّةٌ ۹۸﴾ رُكُوْعَاتُهَا ۲

Revealed at Madinah, 2 Sections, 31 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Surely there has passed over man a time when he was not anything worth-mentioning.	هَلْ اَتٰى عَلَى الْاِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْـًٔا مَّذْكُوْرًا ﴿۱﴾
2. Surely We created man from a mixed sperm-drop, so that We might try him so (for this purpose) We made him hearing, seeing.	اِنَّا خَلَقْنَا الْاِنْسَانَ مِنْ نُّطْفَةٍ اَمْشَاجٍ ۖ نَّبْتَلِيْهِ فَجَعَلْنٰهُ سَمِيْعًا بَصِيْرًا ﴿۲﴾
3. We have shown him (Our) way, whether he is grateful or ungrateful.	اِنَّا هَدَيْنٰهُ السَّبِيْلَ اِمَّا شَاكِرًا وَّ اِمَّا كَفُوْرًا ﴿۳﴾
4. Surely We have already prepared for the infidels chains and iron collars and a Blazing Fire.	اِنَّاۤ اَعْتَدْنَا لِلْكٰفِرِيْنَ سَلٰسِلَا۟ وَ اَغْلٰلًا وَّسَعِيْرًا ﴿۴﴾
5. The virtuous will truly drink of cups (of wine) mixed with Camphor.	اِنَّ الْاَبْرَارَ يَشْرَبُوْنَ مِنْ كَاْسٍ كَانَ مِزَاجُهَا كَافُوْرًا ۚ ﴿۵﴾
6. Camphor is a fountain, from which the select servants of Allah will drink, they will make it gush forth wherever they would like in their places.	عَيْنًا يَّشْرَبُ بِهَا عِبَادُ اللّٰهِ يُفَجِّرُوْنَهَا تَفْجِيْرًا ﴿۶﴾
7. They who fulfil their vows and fear a Day the evil of which will be widespread.	يُوْفُوْنَ بِالنَّذْرِ وَ يَخَافُوْنَ يَوْمًا كَانَ شَرُّهٗ مُسْتَطِيْرًا ﴿۷﴾
8. And they feed, for love of Allah, the needy, the orphan and the captive.	وَ يُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّ يَتِيْمًا وَّ اَسِيْرًا ﴿۸﴾
9. (And they say): "We feed you only for Allah's Pleasure, we desire from you no recompense nor thanks.	اِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللّٰهِ لَا نُرِيْدُ مِنْكُمْ جَزَآءً وَّ لَا شُكُوْرًا ﴿۹﴾
10. "Surely We fear from our Lord a Day most stern and severe."	اِنَّا نَخَافُ مِنْ رَّبِّنَا يَوْمًا عَبُوْسًا قَمْطَرِيْرًا ﴿۱۰﴾

11. So Allah will save them from the evil of that Day and will grant them freshness of face and joy of heart.

فَوَقٰهُمُ اللّٰهُ شَرَّ ذٰلِكَ الْيَوْمِ وَلَقّٰهُمْ نَضْرَةً وَّسُرُوْرًا ﴿۱۱﴾

12. And He will reward them for their patience with a Garden and with silken garments–

وَجَزٰىهُمْ بِمَا صَبَرُوْا جَنَّةً وَّحَرِيْرًا ﴿۱۲﴾

13. They will recline therein against cushions on raised couches; they will not see therein the intense heat of the sun nor intense cold (of weather).

مُّتَّكِـِٕيْنَ فِيْهَا عَلَى الْاَرَآئِكِ لَا يَرَوْنَ فِيْهَا شَمْسًا وَّلَا زَمْهَرِيْرًا ﴿۱۳﴾

14. And the shades of the trees will close down upon them, and the clusters of fruits will be hanging low within easy reach.

وَدَانِيَةً عَلَيْهِمْ ظِلٰلُهَا وَذُلِّلَتْ قُطُوْفُهَا تَذْلِيْلًا ﴿۱۴﴾

15. And going round before them will be the silver vases and goblets of shining glass–

وَيُطَافُ عَلَيْهِمْ بِاٰنِيَةٍ مِّنْ فِضَّةٍ وَّاَكْوَابٍ كَانَتْ قَوَارِيْرَا۠ ﴿۱۵﴾

16. Of the kind of silver which the cup-bearers will fill according to an exact measure.

قَوَارِيْرَا۠ مِنْ فِضَّةٍ قَدَّرُوْهَا تَقْدِيْرًا ﴿۱۶﴾

17. And they will be given to drink therein cups (of a wine) mixed with ginger.

وَيُسْقَوْنَ فِيْهَا كَاْسًا كَانَ مِزَاجُهَا زَنْجَبِيْلًا ﴿۱۷﴾

18. Of a fountain therein named Salsabil.

عَيْنًا فِيْهَا تُسَمّٰى سَلْسَبِيْلًا ﴿۱۸﴾

19. And going round to them will be youths ever-young. When you see them you would think them to be scattered pearls.

وَيَطُوْفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُوْنَ اِذَا رَاَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنْثُوْرًا ﴿۱۹﴾

20. And wherever you look, you will find bliss upon bliss everywhere and a Mighty Kingdom.

وَاِذَا رَاَيْتَ ثَمَّ رَاَيْتَ نَعِيْمًا وَّمُلْكًا كَبِيْرًا ﴿۲۰﴾

21. Their upper garments will be (made) of green silk and of brocade; and they will be adorned with bracelets of silver; and their Lord shall give them to drink a pure drink.

عٰلِيَهُمْ ثِيَابُ سُنْدُسٍ خُضْرٌ وَّ اِسْتَبْرَقٌ وَّحُلُّوْا اَسَاوِرَ مِنْ فِضَّةٍ وَسَقٰهُمْ رَبُّهُمْ شَرَابًا طَهُوْرًا ﴿۲۱﴾

22. (It will be said to them): "This is your reward (joy be to you!), your striving has been accepted."

اِنَّ هٰذَا كَانَ لَكُمْ جَزَآءً وَّ كَانَ سَعْيُكُمْ مَّشْكُوْرًا ﴿۲۲﴾

Section 2

23. Surely (O My Apostle), We have revealed to you the Quran in parts little by little.

اِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْاٰنَ تَنْزِيْلًا ﴿۲۳﴾

24. And wait patiently for the Command of your Lord, and obey not the bidding of any wicked sinner or any ungrateful person among them.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ اٰثِمًا اَوْ كَفُوْرًا ﴿۲۴﴾

25. And keep remembering the name of your Lord, morning and evening.

وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَّاَصِيْلًا ﴿۲۵﴾

26. And during the (solitude of) night prostrate yourself to Him, and glorify Him through the long night.

وَمِنَ الَّيْلِ فَاسْجُدْ لَهٗ وَسَبِّحْهُ لَيْلًا طَوِيْلًا ﴿۲۶﴾

27. Surely these people love the world underfoot and have cast behind their backs a Day most severe.

اِنَّ هٰۤؤُلَآءِ يُحِبُّوْنَ الْعَاجِلَةَ وَيَذَرُوْنَ وَرَآءَهُمْ يَوْمًا ثَقِيْلًا ﴿۲۷﴾

28. We it is Who have created them and have made them firm of joints; and when We will We can alter their figures altogether.

نَحْنُ خَلَقْنٰهُمْ وَشَدَدْنَاۤ اَسْرَهُمْ وَاِذَا شِئْنَا بَدَّلْنَاۤ اَمْثَالَهُمْ تَبْدِيْلًا ﴿۲۸﴾

29. Surely this is an admonition; so whosoever wishes may take the way of nearness to his Lord.

اِنَّ هٰذِهٖ تَذْكِرَةٌ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ سَبِيْلًا ﴿۲۹﴾

30. And (O people!) you cannot will anything except that which Allah Himself wills. Surely Allah is the All-Knowing, the All-Wise.

وَمَا تَشَآءُوْنَ اِلَّاۤ اَنْ يَّشَآءَ اللّٰهُ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ﴿۳۰﴾

31. He admits whom He wills to His Mercy. And for the wrongdoers He has kept prepared a painful torment.

يُّدْخِلُ مَنْ يَّشَآءُ فِيْ رَحْمَتِهٖ وَالظّٰلِمِيْنَ اَعَدَّ لَهُمْ عَذَابًا اَلِيْمًا ﴿۳۱﴾

Introduction to Sûrah Al-Mursalat

Sûrah Al-Mursalat, The Sent Ones, is a Makkan Sûrah with fifty verses arranged into two sections.

The Sûrah, by calling attention to various phenomena, declares that the Day of Resurrection is an inevitable reality, and proceeds to give an awe-inspiring description of the events of the day when this world will disintegrate into nothingness.

It reiterates that destruction is the fate of those who, forgetting their humble origin and their place in the scheme of universe, persist in rejecting Allah's guidance and oppressing His creatures.

The Sûrah closes with an account of the terrible predicament of the sinners on the Day of Doom, and of the eternal blessings awaiting the believers in the Hereafter. The message is clear: eternal bliss and endless damnation are both within your reach; choose your destiny with open eyes.

Sûrah 77. Al-Mursalat (The Sent Ones)

آیاتها ٥٠ ٧٧ سورة المرسلٰت مکیة ٣٣ رکوعاتها ٢

Revealed at Makkah, 2 Sections, 50 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. By those (winds) sent forth in continuation one after the other–	وَالْمُرْسَلٰتِ عُرْفًا ﴿١﴾
2. And by those which are fierce and forceful–	فَالْعٰصِفٰتِ عَصْفًا ﴿٢﴾
3. And by those which spread things far and wide–	وَّالنّٰشِرٰتِ نَشْرًا ﴿٣﴾
4. And by those which scatter the clouds in fragments–	فَالْفٰرِقٰتِ فَرْقًا ﴿٤﴾
5. And by those which inspire (hearts) with the Remembrance (of Allah)–	فَالْمُلْقِیٰتِ ذِكْرًا ﴿٥﴾
6. By way of completing the argument or warning–	عُذْرًا اَوْ نُذْرًا ﴿٦﴾
7. Surely what you have been promised will necessarily come to pass.	اِنَّمَا تُوْعَدُوْنَ لَوَاقِعٌ ﴿٧﴾
8. So when the stars will be put out–	فَاِذَا النُّجُوْمُ طُمِسَتْ ﴿٨﴾
9. And when the heaven will be cleft asunder–	وَاِذَا السَّمَآءُ فُرِجَتْ ﴿٩﴾
10. And when the mountains will be scattered to the winds (as dust)–	وَاِذَا الْجِبَالُ نُسِفَتْ ﴿١٠﴾
11. And when the Apostles will be assembled at the appointed time–	وَاِذَا الرُّسُلُ اُقِّتَتْ ﴿١١﴾
12. (Do you know) for what Day it has been appointed?	لِاَیِّ یَوْمٍ اُجِّلَتْ ﴿١٢﴾
13. For the Day of Decision.	لِیَوْمِ الْفَصْلِ ﴿١٣﴾
14. And (O Listener!) what do you know what the Day of Decision is?	وَمَاۤ اَدْرٰىكَ مَا یَوْمُ الْفَصْلِ ﴿١٤﴾
15. Woe then is on that Day to the deniers!	وَیْلٌ یَّوْمَئِذٍ لِّلْمُكَذِّبِیْنَ ﴿١٥﴾

16. Did We not destroy the ancients before them?	أَلَمْ نُهْلِكِ الْأَوَّلِيْنَ (١٦)
17. And then We shall cause the later generations to follow them.	ثُمَّ نُتْبِعُهُمُ الْاٰخِرِيْنَ (١٧)
18. Thus do We deal with the sinners.	كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِيْنَ (١٨)
19. Woe is then on that Day to the deniers!	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ (١٩)
20. Did We not create you of despicable water?	أَلَمْ نَخْلُقْكُّمْ مِّنْ مَّآءٍ مَّهِيْنٍ (٢٠)
21. Then We placed it in a secure place (of a mother's womb)–	فَجَعَلْنٰهُ فِيْ قَرَارٍ مَّكِيْنٍ (٢١)
22. Till an appointed term–	إِلٰى قَدَرٍ مَّعْلُوْمٍ (٢٢)
23. Then We determined a measure and what an excellent Measurer are We!.	فَقَدَرْنَا فَنِعْمَ الْقٰدِرُوْنَ (٢٣)
24. Woe is then on that Day to the deniers!	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ (٢٤)
25. Did We not make the earth a receptacle (for you)–	أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا (٢٥)
26. Of the living and the dead–	أَحْيَآءً وَّأَمْوَاتًا (٢٦)
27. And We have placed therein high mountains firmly set and We have given you sweet water to drink.	وَّجَعَلْنَا فِيْهَا رَوَاسِيَ شٰمِخٰتٍ وَّأَسْقَيْنٰكُمْ مَّآءً فُرَاتًا (٢٧)
28. Woe is then on that Day to the deniers!	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ (٢٨)
29. (It will be said): "Move on to that (Fire) which you used to deny.	اِنْطَلِقُوْا إِلٰى مَا كُنْتُمْ بِهٖ تُكَذِّبُوْنَ (٢٩)
30. "Move on to the Shadow that has three branches.	اِنْطَلِقُوْا إِلٰى ظِلٍّ ذِيْ ثَلٰثِ شُعَبٍ (٣٠)
31. "Which give neither shade nor protection against the flame."	لَّا ظَلِيْلٍ وَّلَا يُغْنِيْ مِنَ اللَّهَبِ (٣١)
32. Indeed the Hell keeps sending up sparks like lofty palaces.	إِنَّهَا تَرْمِيْ بِشَرَرٍ كَالْقَصْرِ (٣٢)
33. As if they were camels yellow of colour.	كَأَنَّهٗ جِمٰلَتٌ صُفْرٌ (٣٣)
34. Woe is then on that Day to the deniers!	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ (٣٤)
35. This is a Day on which they will not be able to speak.	هٰذَا يَوْمُ لَا يَنْطِقُوْنَ (٣٥)

36. Nor will they be allowed to offer excuses.	وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُوْنَ (٣٦)
37. Woe is then on that Day to the deniers!	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ (٣٧)
38. (O infidels) this is the Day of Decision; We have gathered together you as well as all the earlier ones.	هٰذَا يَوْمُ الْفَصْلِ جَمَعْنٰكُمْ وَالْأَوَّلِيْنَ (٣٨)
39. So if you have any plot with you, try it against Me.	فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيْدُوْنِ (٣٩)
40. Woe is then on that Day to the deniers!	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ (٤٠)

Section 2

41. Surely the righteous will be amidst shades (of Allah's Mercy) and amidst springs–	إِنَّ الْمُتَّقِيْنَ فِيْ ظِلٰلٍ وَّعُيُوْنٍ (٤١)
42. And amidst fruits such as they desire.	وَّفَوَاكِهَ مِمَّا يَشْتَهُوْنَ (٤٢)
43. (It will be said to them): "Eat and drink with relish as a reward for what (good) you used to do."	كُلُوْا وَاشْرَبُوْا هَنِيْٓـئًا بِمَا كُنْتُمْ تَعْمَلُوْنَ (٤٣)
44. Thus do We reward the doers of good.	إِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ (٤٤)
45. Woe is then on that Day to the deniers!	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ (٤٥)
46. (O disbelievers): (you may) eat and make merry (in this world) but for a short while, surely you are but guilty.	كُلُوْا وَتَمَتَّعُوْا قَلِيْلًا إِنَّكُمْ مُّجْرِمُوْنَ (٤٦)
47. Woe is then on that Day to the deniers!	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ (٤٧)
48. And (today) when it is said to them: "Bow down before your Lord," they do not bow down.	وَإِذَا قِيْلَ لَهُمُ ارْكَعُوْا لَا يَرْكَعُوْنَ (٤٨)
49. Woe is then on that Day to the deniers!	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ (٤٩)
50. After all in what other word will they believe after this (Qur'an).	فَبِأَيِّ حَدِيْثٍۭ بَعْدَهٗ يُؤْمِنُوْنَ (٥٠)

Introduction to Sûrah An-Naba

Sûrah An-Naba, The Great news, is a Makkan Sûrah with forty verses arranged into two sections.

The system of beliefs which Prophet Muhammad ﷺ expounded was, as a whole, something strange for the Makkan disbelievers, but the concept of the Hereafter was particularly incomprehensible for them. Their earthbound mind could not conceive the truth, even the possibility, of the life after death. One reason for their rejection of Resurrection was that it entailed the acceptance of the consequences of deeds on the Day of Judgement and, thus, demanded a moral, disciplined behaviour in their earthly life; but they would not accept any restraint on their desires and pursuits.

The Sûrah warns them that the Day of Resurrection is a reality, that their refusal to recognise this reality will not stop it from coming at the appointed hour, and that they will see it with their own eyes and regret their disbelief, but then no repentance will benefit them.

In answer to their doubts regarding the impossibility of recreating the dead whose constituent elements have become a part of the earth, the Sûrah argues that this seemingly impossible thing poses no difficulty for Allah Whose infinite power is manifested in all visible and invisible phenomena of nature.

The Sûrah also explains the necessity of Resurrection and Judgement: Justice demands that those who reject the existence of their creator and His guidance, and violate the rights of their fellow-beings in the pursuit of their lusts should be punished; and those who fear Allah, follow the straight path shown by Him and respect the rights of their brothers should be rewarded. Man receives a share of his punishment and reward in this very world, but the final recompense will be made on the Day of Judgement.

The Sûrah debunks the fond hope of the disbelievers that they will get the same privileges in the Hereafter, if at all it proves to be a reality, as they have in this life on earth. What they forget is that the rope given to them ends here in this world. On that dreadful day, the Sûrah declares, there will be no one to help them, neither their idols, nor their sons, nor their attendants, nor their worldly wealth; in fact even the most righteous servants of Allah will not intercede for anyone with the Lord of the Day of Judgement except with His leave.

Sûrah 78. An-Naba'
(The Great News)

اٰیاتها ٤٠ ٧٨ سُورَةُ النَّبَإِ مَكِّيَّةٌ ٨٠ رُكُوعاتها ٢

Revealed at Makkah, 2 Sections, 40 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Of what are they asking each other? عَمَّ يَتَسَآءَلُوْنَ (١)
2. Of the great (and fateful) News– عَنِ النَّبَإِ الْعَظِيْمِ (٢)
3. About which they keep differing. الَّذِيْ هُمْ فِيْهِ مُخْتَلِفُوْنَ (٣)
4. Surely they will soon come to know it! كَلَّا سَيَعْلَمُوْنَ (٤)
5. Again, surely they will soon come to know it! (that the Resurrection is the truth) ثُمَّ كَلَّا سَيَعْلَمُوْنَ (٥)
6. Have We not made the earth a bed? اَلَمْ نَجْعَلِ الْاَرْضَ مِهٰدًا (٦)
7. And the mountains as stakes? وَّالْجِبَالَ اَوْتَادًا (٧)
8. And We have created you in pairs– وَّخَلَقْنٰكُمْ اَزْوَاجًا (٨)
9. And We have made your sleep a means of rest– وَّجَعَلْنَا نَوْمَكُمْ سُبَاتًا (٩)
10. And We made the night a covering– وَّجَعَلْنَا الَّيْلَ لِبَاسًا (١٠)
11. And We made the day for seeking livelihood. وَّجَعَلْنَا النَّهَارَ مَعَاشًا (١١)
12. And We built over you seven strong layers of firmaments– وَّبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا (١٢)
13. And We have set therein a very bright lamp. وَّجَعَلْنَا سِرَاجًا وَّهَّاجًا (١٣)
14. And We send down from the clouds water pouring forth in abundance– وَّاَنْزَلْنَا مِنَ الْمُعْصِرٰتِ مَآءً ثَجَّاجًا (١٤)
15. That We may bring forth thereby corn and vegetables– لِّنُخْرِجَ بِهٖ حَبًّا وَّنَبَاتًا (١٥)
16. And thick gardens of luxurious growth. وَّجَنّٰتٍ اَلْفَافًا (١٦)

17. Surely the Day of Decision has an appointed time–	اِنَّ يَوْمَ الْفَصْلِ كَانَ مِيْقَاتًا ﴿١٧﴾
18. The Day when the Trumpet shall be blown and you shall all come forth in hosts after hosts–	يَّوْمَ يُنْفَخُ فِي الصُّوْرِ فَتَاْتُوْنَ اَفْوَاجًا ﴿١٨﴾
19. And the sky shall be opened up, as if there were all doors–	وَّفُتِحَتِ السَّمَآءُ فَكَانَتْ اَبْوَابًا ﴿١٩﴾
20. And the mountains will be set in motion and they shall vanish as they were a mirage.	وَّسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾
21. In truth Hell is lying in ambush watching	اِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾
22. As the last resort for the transgressors–	لِّلطّٰغِيْنَ مَاٰبًا ﴿٢٢﴾
23. They shall abide therein for ages.	لّٰبِثِيْنَ فِيْهَآ اَحْقَابًا ﴿٢٣﴾
24. They will not taste therein anything cool, nor any drink–	لَا يَذُوْقُوْنَ فِيْهَا بَرْدًا وَّلَا شَرَابًا ﴿٢٤﴾
25. Except boiling water and a yellow hot pus–	اِلَّا حَمِيْمًا وَّغَسَّاقًا ﴿٢٥﴾
26. A fitting recompense of their sins.	جَزَآءً وِّفَاقًا ﴿٢٦﴾
27. In fact they did not even expect a Day of Reckoning (of their deeds)–	اِنَّهُمْ كَانُوْا لَا يَرْجُوْنَ حِسَابًا ﴿٢٧﴾
28. And they denied Our Signs vehemently.	وَّكَذَّبُوْا بِاٰيٰتِنَا كِذَّابًا ﴿٢٨﴾
29. Whereas We kept count of everything on record in a Book–	وَكُلَّ شَيْءٍ اَحْصَيْنٰهُ كِتٰبًا ﴿٢٩﴾
30. So (O Unbelievers!) taste now (the fruit of your own doings), verily We shall not increase you but in torment.	فَذُوْقُوْا فَلَنْ نَّزِيْدَكُمْ اِلَّا عَذَابًا ﴿٣٠﴾

Section 2

31. Surely for the God-fearing righteous is all success in store–	اِنَّ لِلْمُتَّقِيْنَ مَفَازًا ﴿٣١﴾
32. For them are gardens enclosed and grapevines–	حَدَآئِقَ وَاَعْنَابًا ﴿٣٢﴾
33. And youthful maidens of equal age–	وَّكَوَاعِبَ اَتْرَابًا ﴿٣٣﴾
34. And overflowing cups of drink.	وَّكَاْسًا دِهَاقًا ﴿٣٤﴾

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35. They shall not hear therein any vain talk nor falsehood.	لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا وَّلَا كِذّٰبًا ﴿٣٥﴾
36. This is a recompense from your Lord, a bestowal amply sufficient–	جَزَآءً مِّنْ رَّبِّكَ عَطَآءً حِسَابًا ﴿٣٦﴾
37. From Him Who is the Lord of the heavens and the earth, and what is in-between them, the Lord Most-Kind, they shall not have the power even to speak to Him (without leave).	رَّبِّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا الرَّحْمٰنِ لَا يَمْلِكُوْنَ مِنْهُ خِطَابًا ﴿٣٧﴾
38. The Day when the Spirit (Gabriel) and all angels will stand in ranks; none shall be able to speak but he whom the Most-Kind Lord permits and who speaks but aright.	يَوْمَ يَقُوْمُ الرُّوْحُ وَالْمَلٰٓئِكَةُ صَفًّا لَّا يَتَكَلَّمُوْنَ اِلَّا مَنْ اَذِنَ لَهُ الرَّحْمٰنُ وَقَالَ صَوَابًا ﴿٣٨﴾
39. That Day is a sure truth. So whosoever wills, let him take refuge with his Lord.	ذٰلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ مَاٰبًا ﴿٣٩﴾
40. Verily We have warned you of a torment which is close at hand. That Day every one will see (the deeds) which his hands had sent before, and the infidel will (wistfully) say: "Would that I were but dust!"	اِنَّآ اَنْذَرْنٰكُمْ عَذَابًا قَرِيْبًا يَّوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدٰهُ وَيَقُوْلُ الْكٰفِرُ يٰلَيْتَنِيْ كُنْتُ تُرٰبًا ﴿٤٠﴾

Introduction to Sûrah An-Nazi'at

Sûrah An-Nazi'at, Those Who Drag Forth, is an early Makkan Sûrah with forty-six verses arranged into two sections.

The Sûrah begins a solemn oath to stress the reality of Resurrection and proclaims that in spite of the disbelievers' rejection of this concept the dead will rise from their graves and hasten to the plain of assemblage; and that, contrary to the disbelievers' claim, it is not difficult for Allah to recreate the dead from the tiny, invisible and scattered particles into which their bodies have disintegrated: He has only to will it, and it will happen.

The Sûrah warns the disbelievers to learn a lesson from the fate of earlier peoples who disdained and rebuffed Allah's prophets and brought upon them His wrath which struck them like a terrible thunderbolt and burnt them to a cinder. It is for their own good, the Sûrah continues, to listen to the Prophet and follow the guidance he has brought them before it is too late, for when retribution comes they will find, as the mighty Pharaoh and many other proud tyrants learnt to their dismay, that nothing will save them from utter destruction.

Then the Sûrah reverts to the theme of Resurrection and states that the raising of the dead is no more a difficult task than the creation of the universe. He Who has the power to create all phenomena, the argument continues, has certainly the power to bring the dead to life and recompense them for their deeds.

Referring to the disbelievers' frequent demand as to the exact hour of the Resurrection, Allah declares that the knowledge of the Last Hour rests with Him alone, and that the Prophet has been sent to warn them of that day, and not to answer their foolish questions.

Sûrah 79. An-Nazi'at (Those Who Drag Forth)

اٰيَاتُهَا ٤٦ ٧٩ سُوْرَةُ النّٰزِعٰتِ مَكِّيَّةٌ ٨١ رُكُوْعَاتُهَا ٢

Revealed at Makkah, 2 Sections, 46 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. By those (angels) who dive and drag forth (the souls of evildoers) with violence. وَالنّٰزِعٰتِ غَرْقًا ۝١
2. And those who undo knots of the blessed gently! وَّالنّٰشِطٰتِ نَشْطًا ۝٢
3. And those who swim swiftly! وَّالسّٰبِحٰتِ سَبْحًا ۝٣
4. Then who speed ahead with foremost speed (to comply with the Lord's Command)! فَالسّٰبِقٰتِ سَبْقًا ۝٤
5. Then they manage every affair (according to the Command). فَالْمُدَبِّرٰتِ اَمْرًا ۝٥
6. The Day when the shaking thing will shake with great commotion– يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۝٦
7. Followed by violent shocks one after the other. تَتْبَعُهَا الرَّادِفَةُ ۝٧
8. How many hearts that Day will be trembling with fear! قُلُوْبٌ يَّوْمَئِذٍ وَّاجِفَةٌ ۝٨
9. Their eyes cast down in terror. اَبْصَارُهَا خَاشِعَةٌ ۝٩
10. The infidels say now: "What! shall we really be restored to our former state? يَقُوْلُوْنَ ءَاِنَّا لَمَرْدُوْدُوْنَ فِى الْحَافِرَةِ ۝١٠
11. "That is, even when we have become rotten bones?" ءَاِذَا كُنَّا عِظَامًا نَّخِرَةً ۝١١
12. They said: "Then in that case such a returning would indeed be a total loss." قَالُوْا تِلْكَ اِذًا كَرَّةٌ خَاسِرَةٌ ۝١٢
13. (So for that returning) only a single rebuke will be enough– فَاِنَّمَا هِىَ زَجْرَةٌ وَّاحِدَةٌ ۝١٣
14. Thereafter they will be gathered in an open plain forthwith– فَاِذَا هُمْ بِالسَّاهِرَةِ ۝١٤

15. (O My Apostle!) has the news of Moses reached you?
هَلْ اَتٰىكَ حَدِيْثُ مُوْسٰى ۝١٥

وقف لازم

16. When his Lord called to him in the sacred valley of Tuwa?
اِذْ نَادٰىهُ رَبُّهٗ بِالْوَادِ الْمُقَدَّسِ طُوًى ۝١٦

17. (Saying): "Go you to Pharaoh: indeed he has become a transgressor."
اِذْهَبْ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى ۝١٧

18. So ask him: "Would you like to purify yourself ?
فَقُلْ هَلْ لَّكَ اِلٰٓى اَنْ تَزَكّٰى ۝١٨

19. "And (would you like that) I should guide you to your Lord so that you may fear Him."
وَاَهْدِيَكَ اِلٰى رَبِّكَ فَتَخْشٰى ۝١٩

20. So Moses went and showed him a Great Sign.
فَاَرٰىهُ الْاٰيَةَ الْكُبْرٰى ۝٢٠

21. But he (Pharaoh) denied him and disobeyed (the Command).
فَكَذَّبَ وَعَصٰى ۝٢١

22. Then he turned his back to him striving against him in mischief.
ثُمَّ اَدْبَرَ يَسْعٰى ۝٢٢

23. Then he gathered his people and proclaimed–
فَحَشَرَ فَنَادٰى ۝٢٣

24. And he said: "I am your Lord, the Most High–"
فَقَالَ اَنَا رَبُّكُمُ الْاَعْلٰى ۝٢٤

25. At last, Allah seized him with the (double) torment of both the Hereafter and the present world.
فَاَخَذَهُ اللّٰهُ نَكَالَ الْاٰخِرَةِ وَالْاُوْلٰى ۝٢٥

26. Surely there is a warning (lesson) in it for him who fears Allah.
اِنَّ فِيْ ذٰلِكَ لَعِبْرَةً لِّمَنْ يَّخْشٰى ۝٢٦

ع

Section 2

27. What! are you more difficult to create, in your opinion or the heaven which He has built (overhead)?
ءَاَنْتُمْ اَشَدُّ خَلْقًا اَمِ السَّمَآءُ ۚ بَنٰىهَا ۝٢٧

28. He has raised its vault so high, then made it perfect–
رَفَعَ سَمْكَهَا فَسَوّٰىهَا ۝٢٨

29. And He made dark its night, and has made its day bright, shining.
وَاَغْطَشَ لَيْلَهَا وَاَخْرَجَ ضُحٰىهَا ۝٢٩

30. And thereafter He spread out the earth.
وَالْاَرْضَ بَعْدَ ذٰلِكَ دَحٰىهَا ۝٣٠

31. He brought forth therefrom its water and its greenery–
اَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعٰىهَا ۝٣١

32. And He set firmly therein the mountains–
وَالْجِبَالَ اَرْسٰىهَا ۝٣٢

33. A provision for you and for your cattle.
مَتَاعًا لَّكُمْ وَلِاَنْعَامِكُمْ ۝٣٣

34. So when there comes the supreme Calamity,
فَاِذَا جَآءَتِ الطَّآمَّةُ الْكُبْرٰى ۝٣٤

35. That Day man will call to mind all that he had striven for in the world–
يَوْمَ يَتَذَكَّرُ الْاِنْسَانُ مَا سَعٰى ۝٣٥

36. And Hell will be made visible to every one who sees.
وَبُرِّزَتِ الْجَحِيْمُ لِمَنْ يَّرٰى ۝٣٦

37. Then as for him who had rebelled (against Allah)–
فَاَمَّا مَنْ طَغٰى ۝٣٧

38. And had preferred the life of this present world–
وَاٰثَرَ الْحَيٰوةَ الدُّنْيَا ۝٣٨

39. Then Hell will surely be his destination.
فَاِنَّ الْجَحِيْمَ هِيَ الْمَاْوٰى ۝٣٩

40. And as for him who feared to stand in the Presence of his Lord and kept restraining his soul from evil desires-
وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفْسَ عَنِ الْهَوٰى ۝٤٠

41. Then surely the Garden will be his destination.
فَاِنَّ الْجَنَّةَ هِيَ الْمَاْوٰى ۝٤١

42. They ask you about the Hour of Resurrection as to when it will come to pass.
يَسْـَٔلُوْنَكَ عَنِ السَّاعَةِ اَيَّانَ مُرْسٰىهَا ۝٤٢

43. But what on earth have you to do with the declaration thereof?
فِيْمَ اَنْتَ مِنْ ذِكْرٰىهَا ۝٤٣

44. With your Lord alone is (the knowledge of)the ultimate End.
اِلٰى رَبِّكَ مُنْتَهٰىهَا ۝٤٤

45. (O My Apostle) you are not but a Warner to him who fears it.
اِنَّمَآ اَنْتَ مُنْذِرُ مَنْ يَّخْشٰىهَا ۝٤٥

46. Then on the Day they see it, it will (appear to them) as if they had remained (in the world) only for a single evening or at the most till the following morning.
كَاَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوْٓا اِلَّا عَشِيَّةً اَوْ ضُحٰىهَا ۝٤٦

نصف

Introduction to Sûrah Abasa

Sûrah Abasa, He Frowned, is a Makkan Sûrah with only one section of forty-two verses.

The Sûrah was revealed with reference to a particular incident. One day some influential chiefs of the Quraish came to the Prophet. As he was explaining to them the beliefs of Islam, Hadharat Abdullah bin Umm Maktum, a blind Companion of his, came to him and asked him for the elucidation of certain verses of the Qur'an. The Prophet did not like this untimely interruption and signs of annoyance showed on his face. Allah revealed a part of this Sûrah at that moment.

It must be noted that at other places in the Qur'an where Allah addresses the Prophet, He does so in an extremely loving, solicitous manner, but here although the first two verse are addressed to the Prophet, the third-person pronoun is used to indicate Allah's disapproval of His Prophet's momentary annoyance with one of his Companions. Apparently Abdullah's intrusion was a discourteous act, but Allah considered it appropriate to warn the Prophet against feeling annoyed with his Companion. One reason for this sharp rebuke was to tell the Makkan chiefs that they needed Islam for their own good, Islam did not need them, and that they should not expect any special and preferential treatment from the Prophet. In Allah's sight a blind, lowly believer who seeks His guidance is more honoured than the proud, arrogant, unbelieving chieftains.

It must be clearly understood that those who use these verses to cast aspersions on the Prophet and lower his status are sorely mistaken and motivated by vicious intentions. Once Caliph Umar came to know that a certain person who led the Prayers in a mosque made it a point to always recite this Sûrah with the purpose of ridiculing the Prophet. He had him executed for deliberately insulting the Prophet, for insulting the Prophet is tantamount to apostasy.

Verses 17 to 32 reminds man of his origin and the favours of Allah in giving him all the faculties and resources necessary to sustain him and enable him to fulfil all his functions in the world, and points out that still he does not give gratitude to his creator.

The concluding verses again advise man to remember the day when he will have to face the consequences of his deeds on the Day of Judgement when no one will be in a position to help him.

Sûrah 80. 'Abasa (He Frowned)

اٰيَاتُهَا ٤٢ ٨٠ سُوْرَةُ عَبَسَ مَكِّيَّةٌ ٢٤ رُكُوْعُهَا ١

Revealed at Makkah, 1 Section, 42 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. (The Prophet) frowned and turned away– عَبَسَ وَتَوَلّٰٓى ﴿١﴾
2. (Because) there came to him a blind man. اَنْ جَآءَهُ الْاَعْمٰى ﴿٢﴾
3. And how would you know, perhaps he might be better cleansed (inwardly)– وَمَا يُدْرِيْكَ لَعَلَّهٗ يَزَّكّٰٓى ﴿٣﴾
4. Or he might receive the admonition, so that the admonition would benefit him. اَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرٰى ﴿٤﴾
5. And as for him who (is indifferent and) regards himself self-sufficient– اَمَّا مَنِ اسْتَغْنٰى ﴿٥﴾
6. To him you do pay (full) attention. فَاَنْتَ لَهٗ تَصَدّٰى ﴿٦﴾
7. Whereas there is no blame on you if he is not cleansed (and reformed). وَمَا عَلَيْكَ اَلَّا يَزَّكّٰى ﴿٧﴾
8. But as to him who has come to you running (striving earnestly)– وَاَمَّا مَنْ جَآءَكَ يَسْعٰى ﴿٨﴾
9. And he is fearing Allah as well (in his heart)– وَهُوَ يَخْشٰى ﴿٩﴾
10. Of him you are unmindful. فَاَنْتَ عَنْهُ تَلَهّٰى ﴿١٠﴾
11. Nay! it should not be so, it is but an admonition. كَلَّآ اِنَّهَا تَذْكِرَةٌ ﴿١١﴾
12. So let him whosoever wishes, keep it in remembrance. فَمَنْ شَآءَ ذَكَرَهٗ ﴿١٢﴾
13. Inscribed in sheets greatly honoured- فِيْ صُحُفٍ مُّكَرَّمَةٍ ﴿١٣﴾
14. Which are exalted, purified– مَّرْفُوْعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾
15. Written by the hands of scribes– بِاَيْدِيْ سَفَرَةٍ ﴿١٥﴾

16. Who are most noble, virtuous. كِرَامٍۭ بَرَرَةٍ (١٦)

17. Woe to (the disbelieving) man! how ungrateful he is! قُتِلَ الْإِنْسَانُ مَآ أَكْفَرَهٗ (١٧)

18. From what substance has Allah created him? مِنْ أَيِّ شَيْءٍ خَلَقَهٗ (١٨)

19. Of a drop of semen has He created him. Then made every part of him in due proportion. مِنْ نُّطْفَةٍ خَلَقَهٗ فَقَدَّرَهٗ (١٩)

20. Then He made his way of life easy for him– ثُمَّ السَّبِيلَ يَسَّرَهٗ (٢٠)

21. Then He gave him death and assigned to him a grave to be buried therein ثُمَّ أَمَاتَهٗ فَأَقْبَرَهٗ (٢١)

22. Then when He may will, He will raise him to life again. ثُمَّ إِذَا شَآءَ أَنْشَرَهٗ (٢٢)

23. Surely he did not carry out what Allah had commanded him. كَلَّا لَمَّا يَقْضِ مَآ أَمَرَهٗ (٢٣)

24. Then let man just look at his food– فَلْيَنْظُرِ الْإِنْسَانُ إِلٰى طَعَامِهٖٓ (٢٤)

25. Surely, We poured down water in abundance (from the sky)– أَنَّا صَبَبْنَا الْمَآءَ صَبًّا (٢٥)

26. Then We did cleave the earth well for him– ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا (٢٦)

27. Then We caused the grain to grow therein– فَأَنْبَتْنَا فِيهَا حَبًّا (٢٧)

28. And grapes and vegetables– وَّعِنَبًا وَّقَضْبًا (٢٨)

29. And the olive and the date palm– وَّزَيْتُونًا وَّنَخْلًا (٢٩)

30. And rich gardens– وَّحَدَآئِقَ غُلْبًا (٣٠)

31. And fruits (of all kind) and herbage– وَّفَاكِهَةً وَّأَبًّا (٣١)

32. As a provision for you and your cattle. مَّتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ (٣٢)

33. Then when the deafening Shout comes at last. فَإِذَا جَآءَتِ الصَّآخَّةُ (٣٣)

34. On that Day man will flee from his own brother– يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ (٣٤)

35. And from his mother and his father– وَأُمِّهٖ وَأَبِيهِ (٣٥)

36. And from his wife and his sons– وَصَاحِبَتِهٖ وَبَنِيهِ (٣٦)

37. Each one of them that Day will have enough concern of his own to make him indifferent to all others. لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُّغْنِيهِ (٣٧)

38. Many faces on that Day will be shining (with light of faith). وُجُوهٌ يَّوْمَئِذٍ مُّسْفِرَةٌ (٣٨)

39. Cheerful, rejoicing. ضَاحِكَةٌ مُّسْتَبْشِرَةٌ (٣٩)

40. And many faces on that Day will be dark and gloomy– وَوُجُوهٌ يَّوْمَئِذٍ عَلَيْهَا غَبَرَةٌ (٤٠)

41. Covered with dust. تَرْهَقُهَا قَتَرَةٌ (٤١)

42. Those! it is the infidels and the wicked evildoers. أُولٰٓئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ (٤٢)

Introduction to Sûrah At-Takwir

Sûrah At-Takwir, The Folding Up, is a Makkan Sûrah revealed in the earlier years of the Call. It has only one section of forty-two verses.

Sûrah At-Takwir, like other Sûrahs revealed in the early years of Muhammad's ﷺ prophethood, deals with the themes of Resurrection and Revelation.

The coming of Resurrection will be announced by the sounding of a blast with which the universe as we know it will undergo a cataclysmic upheaval: the earth's mighty mountains will crumble into dust, and the stars will lose their light. Then the second blast will be sounded and the dead will be revived and brought before Allah for final judgement. They will catch the first glimpse of their permanent abodes --- Paradise with its unimaginable splendour and Hell with its furious fire.

The second part of the Sûrah asserts, by calling to witness the various phenomena of nature, that the Qur'an is not the work of Muhammad ﷺ or any other human being; and that it is certainly Allah's Word for the guidance of man which He has revealed to His Prophet through an honest, faithful angel.

Sûrah 81. At-Takwir
(The Folding Up)

آيَاتُهَا ٢٩ ٨١ سُورَةُ التَّكْوِيرِ مَكِّيَّةٌ ٧ رُكُوعُهَا ١

Revealed at Makkah, 1 Section, 29 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. (Remember) when the sunlight is folded up– إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾

2. And when the stars fall off scattering down– وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾

3. And when the mountains are uprooted and caused to move away– وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾

4. And when the she-camels big with ten-month young are left untended– وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾

5. And when the wild beasts are gathered together (instead of fleeing wildly from each other)– وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾

6. And when the seas are made to rise and swell)– وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾

7. And when the souls are paired with their bodies– وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾

8. And when the female buried alive is questioned– وَإِذَا الْمَوْءُدَةُ سُئِلَتْ ﴿٨﴾

9. For what sin was she slain? بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾

10. And when the sheets of deeds are laid (open and) bare– وَإِذَا الصُّحُفُ نُشِرَتْ ﴿١٠﴾

11. And when the heaven is stripped off its place– وَإِذَا السَّمَآءُ كُشِطَتْ ﴿١١﴾

12. And when the Hell is set ablaze (and flares). وَإِذَا الْجَحِيْمُ سُعِّرَتْ ﴿١٢﴾

13. And when the Paradise is brought close at hand– وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾

14. Then on that Day each soul shall come to know as to what it has brought forward. عَلِمَتْ نَفْسٌ مَّآ أَحْضَرَتْ ﴿١٤﴾

15. Then I swear by the receding stars– فَلَآ أُقْسِمُ بِالْخُنَّسِ ﴿١٥﴾

16. And by the stars that move straight and (the stars) that remain stationary– الْجَوَارِ الْكُنَّسِ ﴿١٦﴾

17. And by the night when it departs– وَالَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾

18. And by the morning when it starts breathing– وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾

19. That this (Qur'an) is the Word (brought) by an honoured Apostle– إِنَّهُ لَقَوْلُ رَسُوْلٍ كَرِيْمٍ ﴿١٩﴾

20. Who is powerful, and dignified with the Lord of the Mighty Throne– ذِيْ قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِيْنٍ ﴿٢٠﴾

21. (There he is) the obeyed one (of the angels), and trustworthy. مُطَاعٍ ثَمَّ أَمِيْنٍ ﴿٢١﴾

22. And this Companion of yours is not mad. وَمَا صَاحِبُكُمْ بِمَجْنُوْنٍ ﴿٢٢﴾

23. And surely he beheld the messenger on the bright horizon. وَلَقَدْ رَاٰهُ بِالْاُفُقِ الْمُبِيْنِ ﴿٢٣﴾

24. And this Prophet is not at all niggardly as to the disclosing of the Unseen. وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِيْنٍ ﴿٢٤﴾

25. And the Qur'an is not the word of Satan the accursed– وَمَا هُوَ بِقَوْلِ شَيْطٰنٍ رَّجِيْمٍ ﴿٢٥﴾

26. Whither then are you drifting? فَأَيْنَ تَذْهَبُوْنَ ﴿٢٦﴾

27. This is not but an admonition to all the people of the world– إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ﴿٢٧﴾

28. For him among you who desires to keep straight. لِمَنْ شَآءَ مِنْكُمْ أَنْ يَّسْتَقِيْمَ ﴿٢٨﴾

29. And you cannot desire until Allah so desires- He, Who is verily the Lord of all the Worlds. وَمَا تَشَآءُوْنَ إِلَّآ أَنْ يَّشَآءَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ﴿٢٩﴾ ع

Introduction to Sûrah Al-Infitar

Sûrah Al-Infitar, The Cleaving, is a Makkan Sûrah with only one section of nineteen verses.

The end of this world and the phenomenon of Resurrection are the central themes of this Sûrah. On that fateful day, the Sûrah declares, all the veils of delusions and deception will be lifted, and the truth will be so clearly visible that everyone will see his good and evil deeds as well as the fate that awaits him.

The Sûrah warns man not to be deluded by the fond hope that his ingratitude to Allah and abuse of His infinite favours will be forgotten on the Day of Judgement, for every word and deed of every person is being recorded by truthful angels with such meticulous care that no one will have cause to dispute its authenticity and challenge the legitimacy of the final judgement.

Sûrah 82. Al-Infitar (The Cleaving)

آيَاتُهَا ١٩ ۔ ٨٢ سُوْرَةُ الْاِنْفِطَارِ مَكِّيَّةٌ ٨٢ ۔ رُكُوْعُهَا ١

Revealed at Makkah, 1 Section, 19 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. When the heaven is cleft asunder– إِذَا السَّمَآءُ انْفَطَرَتْ ﴿١﴾

2. And when the stars fall off scattering– وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ ﴿٢﴾

3. And when the seas swell out– وَإِذَا الْبِحَارُ فُجِّرَتْ ﴿٣﴾

4. And when the graves are overturned (and give up their dead)– وَإِذَا الْقُبُوْرُ بُعْثِرَتْ ﴿٤﴾

5. (Then) each soul will come to know as to what (deeds) it had sent before and as to what (effects) it had left behind. عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾

6. O man! What has deluded you with regard to your Lord, the Most-Gracious– يٰٓأَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيْمِ ﴿٦﴾

7. Who created you, then moulded your limbs perfectly, then proportioned you properly– الَّذِيْ خَلَقَكَ فَسَوّٰىكَ فَعَدَلَكَ ﴿٧﴾

8. (In short) He fashioned you in whatever form He willed. فِىۡۤ اَىِّ صُوۡرَةٍ مَّا شَآءَ رَكَّبَكَ ؕ ⑧

9. Nay! but you deny the Day of Judgment– كَلَّا بَلۡ تُكَذِّبُوۡنَ بِالدِّيۡنِ ۙ ⑨

10. And surely there are guardians (angels) appointed over you. وَاِنَّ عَلَيۡكُمۡ لَحٰفِظِيۡنَ ۙ ⑩

11. Honourable scribes–(writing word for word). كِرَامًا كَاتِبِيۡنَ ۙ ⑪

12. They know what you do. يَعۡلَمُوۡنَ مَا تَفۡعَلُوۡنَ ⑫

13. Surely the righteous are in bliss and comfort. اِنَّ الۡاَبۡرَارَ لَفِىۡ نَعِيۡمٍ ۚ ⑬

14. And no doubt, the evildoers are necessarily in Hell. وَاِنَّ الۡفُجَّارَ لَفِىۡ جَحِيۡمٍ ۚ ⑭

15. They will enter it on the Day of Judgment. يَّصۡلَوۡنَهَا يَوۡمَ الدِّيۡنِ ⑮

16.And they will not be able to escape therefrom. وَمَا هُمۡ عَنۡهَا بِغَآئِبِيۡنَ ؕ ⑯

17. And what do you know what the Day of Judgment is? وَمَاۤ اَدۡرٰٮكَ مَا يَوۡمُ الدِّيۡنِ ۙ ⑰

18. Again, what do you know what the Day of Judgment is? ثُمَّ مَاۤ اَدۡرٰٮكَ مَا يَوۡمُ الدِّيۡنِ ؕ ⑱

19. (That is) a Day when no one has the power to do anything for any one else. And the entire Command on that Day is of Allah alone. يَوۡمَ لَا تَمۡلِكُ نَفۡسٌ لِّنَفۡسٍ شَيۡـئًا ؕ وَالۡاَمۡرُ يَوۡمَئِذٍ لِّلّٰهِ ⑲

Introduction to Sûrah Al-Mutaffifin

Sûrah Al-Mutaffifin, Those Who Give Short Measure, is a Makkan Sûrah with only one section of thirty-six verses. Some scholars hold that it was revealed in Madinah immediately after the migration of the Prophet or during his journey from Makkah to Madinah but, on balance, the case for its revelation at Makkah is stronger.

It is an undeniable fact that the belief in the Hereafter plays a far more vital role in the reformation of the individual and the society than the fear of law or any other deterrence devised by man himself. This is the reason for the stress repeatedly laid on the certainty of the final judgement in most of the Sûrahs sent down in the early period of revelation.

The people of Makkah were mostly traders and their disbelief in the reality of the Hereafter and the Final Judgement encouraged them to resort to unethical business practices without giving a thought to the harm their dishonesty caused to the individual and the community.

This Sûrah warns them that Resurrection is an inescapable reality, that they will be called to account for their malpractices, and that they will have to pay heavily for every penny they earn by deceit and cunning. They will regret their disbelief in the Day of Accountability and their dishonest conduct in the pursuit of paltry material gains when a dreadful, inexorable fate envelops them.

On that day of the recompense of deeds, the Sûrah promises, endless favours of Allah will rain down on the virtuous who respect the bounds of Allah and stick firmly to the straight path without wavering and vacillating.

The concluding verses of the Sûrah deplore the disbelievers' utter blindness to their miserable condition: they have reached that point of degeneration where one does not feel ashamed of his misdeeds and derides and insults those who follow the Divine guidance.

Sûrah 83. Al-Mutaffifin
(Those Who Give Short Measure)

اٰيَاتُهَا ٣٦ ۸۳ سُوْرَةُ الْمُطَفِّفِيْنَ مَكِّيَّةٌ ۸٦ رُكُوْعُهَا ١

Revealed at Makkah, 1 Section, 36 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Woe be to those who give short measure and weight–
وَيْلٌ لِّلْمُطَفِّفِيْنَ ﴿۱﴾

2. Who when they take the measure from others, take it in full.
الَّذِيْنَ إِذَا اكْتَالُوْا عَلَى النَّاسِ يَسْتَوْفُوْنَ ﴿۲﴾

3. And when they measure out to others or weigh out to them, they cause them loss.
وَإِذَا كَالُوْهُمْ أَوْ وَّزَنُوْهُمْ يُخْسِرُوْنَ ﴿۳﴾

4. Do not they ever imagine that they are going to be raised from the graves?
أَلَا يَظُنُّ أُولٰٓئِكَ أَنَّهُمْ مَّبْعُوْثُوْنَ ﴿۴﴾

5. On a fateful Day–
لِيَوْمٍ عَظِيْمٍ ﴿۵﴾

6. A Day when people will stand (to render account) before the Lord of all the Worlds.
يَّوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِيْنَ ﴿۶﴾

7. Surely the record of the wicked (infidels) is in the lowest region, Sijjin.
كَلَّآ إِنَّ كِتٰبَ الْفُجَّارِ لَفِيْ سِجِّيْنٍ ﴿۷﴾

8. And what do you know what Sijjin is?
وَمَآ أَدْرٰىكَ مَا سِجِّيْنٌ ﴿۸﴾

9. That record is a writing sealed.
كِتٰبٌ مَّرْقُوْمٌ ﴿۹﴾

10. Woe be on that Day to the deniers!
وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿۱۰﴾

11. Those who deny the Day of Judgment.
الَّذِيْنَ يُكَذِّبُوْنَ بِيَوْمِ الدِّيْنِ ﴿۱۱﴾

12. And none denies it but every transgressing sinner–
وَمَا يُكَذِّبُ بِهٖٓ إِلَّا كُلُّ مُعْتَدٍ أَثِيْمٍ ﴿۱۲﴾

13. When Our Revelations are recited to him, (he) says: "These are but fables of the ancients."
إِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا قَالَ أَسَاطِيْرُ الْأَوَّلِيْنَ ﴿۱۳﴾

14. Nay! (in fact) their hearts are rusted with the evil they have earned.
كَلَّا بَلْ ۜ رَانَ عَلٰى قُلُوْبِهِمْ مَّا كَانُوْا يَكْسِبُوْنَ ﴿۱۴﴾

15. Nay! surely they will be debarred from the sight of their Lord that Day.
كَلَّآ إِنَّهُمْ عَنْ رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوْبُوْنَ ﴿۱۵﴾

16. Then they are to enter the Fire of Hell for certain.
ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيْمِ ﴿۱۶﴾

17. Then it shall be said (to them): "This is that (Hell) which you used to deny."
ثُمَّ يُقَالُ هٰذَا الَّذِيْ كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ﴿۱۷﴾

18. Surely the record of the righteous is in the highest place-Illiyyin.
كَلَّآ إِنَّ كِتٰبَ الْأَبْرَارِ لَفِيْ عِلِّيِّيْنَ ﴿۱۸﴾

19. And what do you know, what Illiyyin is?
وَمَآ أَدْرٰىكَ مَا عِلِّيُّوْنَ ﴿۱۹﴾

20. That record is a writing sealed–
كِتٰبٌ مَّرْقُوْمٌ ﴿۲۰﴾

21. Those placed near Allah keep witnessing it (for its safe keeping).
يَّشْهَدُهُ الْمُقَرَّبُوْنَ ﴿۲۱﴾

22. Surely the righteous are in bliss and delight–
إِنَّ الْأَبْرَارَ لَفِيْ نَعِيْمٍ ﴿۲۲﴾

23. Resting on raised couches gazing at the lovely panorama (of the Paradise).
عَلَى الْأَرَآئِكِ يَنْظُرُوْنَ ﴿۲۳﴾

24. You recognise in their faces the freshness of bliss.
تَعْرِفُ فِيْ وُجُوْهِهِمْ نَضْرَةَ النَّعِيْمِ ﴿۲۴﴾

25. They will be given the drink of a Pure Wine, sealed.
يُسْقَوْنَ مِنْ رَّحِيْقٍ مَّخْتُوْمٍ ﴿۲۵﴾

26. Whose seal is of musk. And for this let the aspiring ones aspire.
خِتٰمُهٗ مِسْكٌ ۗ وَفِيْ ذٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُوْنَ ﴿۲۶﴾

27. And its mixture is with the water of Tasneem–
وَمِزَاجُهٗ مِنْ تَسْنِيْمٍ ﴿۲۷﴾

28. A spring from which only the chosen ones will drink.
عَيْنًا يَّشْرَبُ بِهَا الْمُقَرَّبُوْنَ ﴿۲۸﴾

29. Surely those who were guilty used to laugh at those who believed.
إِنَّ الَّذِيْنَ أَجْرَمُوْا كَانُوْا مِنَ الَّذِيْنَ اٰمَنُوْا يَضْحَكُوْنَ ﴿۲۹﴾

30. And when they passed by them they used to wink at each other in mockery.
وَإِذَا مَرُّوْا بِهِمْ يَتَغَامَزُوْنَ ﴿۳۰﴾

31. And when they returned to their own household they would return jesting.
وَإِذَا انْقَلَبُوْا إِلٰٓى أَهْلِهِمُ انْقَلَبُوْا فَكِهِيْنَ ﴿۳۱﴾

32. And when they saw the Muslims, they would say: "Surely these people are the strayed ones–"
وَإِذَا رَأَوْهُمْ قَالُوْا إِنَّ هٰٓؤُلَآءِ لَضَآلُّوْنَ ﴿۳۲﴾

اٰيَاتُهَا ٣٦ ۝ ٨٣ سُوْرَةُ الْمُطَفِّفِيْنَ مَكِّيَّةٌ ٨٦ ۝ رُكُوْعُهَا ١

Sûrah 83. Al-Mutaffifin
(Those Who Give Short Measure)

Revealed at Makkah, 1 Section, 36 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Woe be to those who give short measure and weight–
وَيْلٌ لِّلْمُطَفِّفِيْنَ ۝١

2. Who when they take the measure from others, take it in full.
الَّذِيْنَ اِذَا اكْتَالُوْا عَلَى النَّاسِ يَسْتَوْفُوْنَ ۝٢

3. And when they measure out to others or weigh out to them, they cause them loss.
وَاِذَا كَالُوْهُمْ اَوْ وَّزَنُوْهُمْ يُخْسِرُوْنَ ۝٣

4. Do not they ever imagine that they are going to be raised from the graves?
اَلَا يَظُنُّ اُولٰٓئِكَ اَنَّهُمْ مَّبْعُوْثُوْنَ ۝٤

5. On a fateful Day–
لِيَوْمٍ عَظِيْمٍ ۝٥

6. A Day when people will stand (to render account) before the Lord of all the Worlds.
يَّوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِيْنَ ۝٦

7. Surely the record of the wicked (infidels) is in the lowest region, Sijjin.
كَلَّآ اِنَّ كِتٰبَ الْفُجَّارِ لَفِيْ سِجِّيْنٍ ۝٧

8. And what do you know what Sijjin is?
وَمَآ اَدْرٰىكَ مَا سِجِّيْنٌ ۝٨

9. That record is a writing sealed.
كِتٰبٌ مَّرْقُوْمٌ ۝٩

10. Woe be on that Day to the deniers!
وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝١٠

11. Those who deny the Day of Judgment.
الَّذِيْنَ يُكَذِّبُوْنَ بِيَوْمِ الدِّيْنِ ۝١١

12. And none denies it but every transgressing sinner–
وَمَا يُكَذِّبُ بِهٖٓ اِلَّا كُلُّ مُعْتَدٍ اَثِيْمٍ ۝١٢

13. When Our Revelations are recited to him, (he) says: "These are but fables of the ancients."
اِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا قَالَ اَسَاطِيْرُ الْاَوَّلِيْنَ ۝١٣

14. Nay! (in fact) their hearts are rusted with the evil they have earned.
كَلَّا بَلْ ۜ رَانَ عَلٰى قُلُوْبِهِمْ مَّا كَانُوْا يَكْسِبُوْنَ ۝١٤

15. Nay! surely they will be debarred from the sight of their Lord that Day.
كَلَّآ اِنَّهُمْ عَنْ رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوْبُوْنَ ۝١٥

16. Then they are to enter the Fire of Hell for certain.
ثُمَّ اِنَّهُمْ لَصَالُوا الْجَحِيْمِ ۝١٦

17. Then it shall be said (to them): "This is that (Hell) which you used to deny."
ثُمَّ يُقَالُ هٰذَا الَّذِيْ كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ۝١٧

18. Surely the record of the righteous is in the highest place-Illiyyin.
كَلَّآ اِنَّ كِتٰبَ الْاَبْرَارِ لَفِيْ عِلِّيِّيْنَ ۝١٨

19. And what do you know, what Illiyyin is?
وَمَآ اَدْرٰىكَ مَا عِلِّيُّوْنَ ۝١٩

20. That record is a writing sealed–
كِتٰبٌ مَّرْقُوْمٌ ۝٢٠

21. Those placed near Allah keep witnessing it (for its safe keeping).
يَّشْهَدُهُ الْمُقَرَّبُوْنَ ۝٢١

22. Surely the righteous are in bliss and delight–
اِنَّ الْاَبْرَارَ لَفِيْ نَعِيْمٍ ۝٢٢

23. Resting on raised couches gazing at the lovely panorama (of the Paradise).
عَلَى الْاَرَآئِكِ يَنْظُرُوْنَ ۝٢٣

24. You recognise in their faces the freshness of bliss.
تَعْرِفُ فِيْ وُجُوْهِهِمْ نَضْرَةَ النَّعِيْمِ ۝٢٤

25. They will be given the drink of a Pure Wine, sealed.
يُسْقَوْنَ مِنْ رَّحِيْقٍ مَّخْتُوْمٍ ۝٢٥

26. Whose seal is of musk. And for this let the aspiring ones aspire.
خِتٰمُهٗ مِسْكٌ ۭ وَفِيْ ذٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُوْنَ ۝٢٦

27. And its mixture is with the water of Tasneem–
وَمِزَاجُهٗ مِنْ تَسْنِيْمٍ ۝٢٧

28. A spring from which only the chosen ones will drink.
عَيْنًا يَّشْرَبُ بِهَا الْمُقَرَّبُوْنَ ۝٢٨

29. Surely those who were guilty used to laugh at those who believed.
اِنَّ الَّذِيْنَ اَجْرَمُوْا كَانُوْا مِنَ الَّذِيْنَ اٰمَنُوْا يَضْحَكُوْنَ ۝٢٩

30. And when they passed by them they used to wink at each other in mockery.
وَاِذَا مَرُّوْا بِهِمْ يَتَغَامَزُوْنَ ۝٣٠

31. And when they returned to their own household they would return jesting.
وَاِذَا انْقَلَبُوْٓا اِلٰٓى اَهْلِهِمُ انْقَلَبُوْا فَكِهِيْنَ ۝٣١

32. And when they saw the Muslims, they would say: "Surely these people are the strayed ones–"
وَاِذَا رَاَوْهُمْ قَالُوْٓا اِنَّ هٰٓؤُلَآءِ لَضَآلُّوْنَ ۝٣٢

33. Whereas they were not sent as keepers over the Believers. وَمَآ أُرۡسِلُوۡا عَلَيۡهِمۡ حٰفِظِيۡنَ ؕ ﴿۳۳﴾

34. So this Day it is those who believed laugh at the infidels– فَالۡيَوۡمَ الَّذِيۡنَ اٰمَنُوۡا مِنَ الۡكُفَّارِ يَضۡحَكُوۡنَ ۙ ﴿۳۴﴾

35. Seated on (bridal) couches they are gazing (at the plight of the infidels). عَلَى الۡاَرَآئِكِ ۙ يَنۡظُرُوۡنَ ؕ ﴿۳۵﴾

36. Well! have the Unbelievers been somewhat requited for what they used to do? هَلۡ ثُوِّبَ الۡكُفَّارُ مَا كَانُوۡا يَفۡعَلُوۡنَ ﴿۳۶﴾

١ ع ٨

Introduction to Sûrah Al-Inshiqaq

Sûrah Al-Inshiqaq, The Rending Asunder, is a Makkan Sûrah with only one section of twenty five verses.

After giving a forceful account of the terrible events of Doomsday, the Sûrah declares that on that day all human beings will be judged and recompensed: some of them will have the scrolls of their deeds in their right hands while the others will hide the records of their deeds behind their backs: the first group will consist of the righteous who will be extremely happy on attaining salvation, and the second group will comprise the sinners who will be in a state of deep anguish. The description of the contrasting situations of the two groups is a warning to human beings that they should not transgress Allah's bounds in the pursuit of transient pleasures which will bring them eternal damnation, but order their lives in a way that earns them everlasting bliss in the Hereafter.

Sûrah 84. Al-Inshiqaq
(The Rending Asunder)

اٰیاتها ٢٥ ٨٤ سُوۡرَةُ الۡاِنۡشِقَاقِ مَكِّيَّةٌ ٨٣ رُكُوۡعُهَا ١

Revealed at Makkah, 1 Section, 25 Verses.

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. (Remember) when the heaven is rent asunder– اِذَا السَّمَآءُ انۡشَقَّتۡ ۙ ﴿۱﴾

2. And listens to its Lord's Command as it is duty- bound to do so– وَاَذِنَتۡ لِرَبِّهَا وَحُقَّتۡ ۙ ﴿۲﴾

3. And when the earth is spread out– وَاِذَا الۡاَرۡضُ مُدَّتۡ ۙ ﴿۳﴾

4. And casts forth all that is in it, and becomes hollow (from inside)– وَاَلۡقَتۡ مَا فِيۡهَا وَتَخَلَّتۡ ۙ ﴿۴﴾

5. And listens to its Lord's Command as it is duty-bound to do so. وَاَذِنَتۡ لِرَبِّهَا وَحُقَّتۡ ؕ ﴿۵﴾

6. O Man! you keep toiling hard to reach your Lord– then you are sure to meet Him. يٰۤاَيُّهَا الۡاِنۡسَانُ اِنَّكَ كَادِحٌ اِلٰى رَبِّكَ كَدۡحًا فَمُلٰقِيۡهِ ۚ ﴿۶﴾

7. Then as to him who is given his record in his right hand– فَاَمَّا مَنۡ اُوۡتِىَ كِتٰبَهٗ بِيَمِيۡنِهٖ ۙ ﴿۷﴾

8. Soon his account will be taken by an easy reckoning–	فَسَوْفَ يُحَاسَبُ حِسَابًا يَّسِيْرًا ﴿٨﴾
9. And he will go back to his household joyfully.	وَّيَنْقَلِبُ اِلٰٓى اَهْلِهٖ مَسْرُوْرًا ﴿٩﴾
10. And as to the (ill-fated) one who is given his record behind his back–	وَاَمَّا مَنْ اُوْتِىَ كِتٰبَهٗ وَرَآءَ ظَهْرِهٖ ﴿١٠﴾
11. He will soon call for death–	فَسَوْفَ يَدْعُوْا ثُبُوْرًا ﴿١١﴾
12. And shall enter the Blazing Fire.	وَّيَصْلٰى سَعِيْرًا ﴿١٢﴾
13. Surely he used to live in felicity with his family in the world.	اِنَّهٗ كَانَ فِىْٓ اَهْلِهٖ مَسْرُوْرًا ﴿١٣﴾
14. Surely he imagined that he would never return to his Lord.	اِنَّهٗ ظَنَّ اَنْ لَّنْ يَّحُوْرَ ﴿١٤﴾
15. Nay! but surely his Lord was ever watching him.	بَلٰٓى ۚ اِنَّ رَبَّهٗ كَانَ بِهٖ بَصِيْرًا ﴿١٥﴾
16. So I swear by the evening twilight–	فَلَآ اُقْسِمُ بِالشَّفَقِ ﴿١٦﴾
17. And by the night and all that it enfolds.	وَالَّيْلِ وَمَا وَسَقَ ﴿١٧﴾
18. And by the moon when it is at the full–	وَالْقَمَرِ اِذَا اتَّسَقَ ﴿١٨﴾
19. Surely you are to ascend (gradually) from stage to stage.	لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ﴿١٩﴾
20. So what has happened to them that they believe not?	فَمَا لَهُمْ لَا يُؤْمِنُوْنَ ﴿٢٠﴾
21. And that when the Qur'an is recited to them they do not prostrate?	وَاِذَا قُرِئَ عَلَيْهِمُ الْقُرْاٰنُ لَا يَسْجُدُوْنَ ﴿٢١﴾
22. Nay (on the contrary) the infidels but deny it.	بَلِ الَّذِيْنَ كَفَرُوْا يُكَذِّبُوْنَ ﴿٢٢﴾
23. And Allah knows best what they cherish in their hearts.	وَاللّٰهُ اَعْلَمُ بِمَا يُوْعُوْنَ ﴿٢٣﴾
24. So proclaim to them the glad-tidings of a painful torment–	فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ﴿٢٤﴾
25. But as to those who believed and kept doing good deeds, for them is a lasting reward that will never be cut off.	اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ﴿٢٥﴾

معانقة ١٤

السجدة ١٣

ع ٩

Introduction to Sûrah Al-Buruj

Sûrah Al-Buruj, The Zodiacal Sings is a Makkan Sûrah with only one section of twenty-two verses. It was sent down at a time when the Makkan disbelievers were persecuting the Prophet and his followers in every vicious way they could think of.

The main theme of the Sûrah is the ever-continuing struggle between good and evil in which the followers of evil, shorn of all human sentiments like affection, tolerance and compassion, employ the most brutal and inhuman means to destroy the protagonists of good. Every errant and degenerate nation of the past, like the people of Ad and Thamud, perpetrated the most heinous atrocities on the followers of the true path and did not shrink even from burning them alive.

The Sûrah alludes to these events in order to tell the small, weak Muslim community that the champions of truth have in every age faced all kinds of persecution with patience and perseverance, and that they should follow in their footsteps. It assures them that, although the evil may for some time succeed in its designs, it carries the seeds of its destruction within itself and sooner or later it must perish leaving no mourners behind it, but truth will ultimately triumph, and its partisans even if they fall in their struggle will attain eternal life as martyrs and become a source of inspiration for the future generations.

Sûrah 85. Al-Buruj (The Zodiacal Signs)

اٰیاتھا ٢٢ ٨٥ سُوْرَةُ الْبُرُوْجِ مَكِّيَّةٌ ٢٧ رُكُوْعُهَا ١

Revealed at Makkah, 1 Section, 22 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. By the heaven (which is)set with zodiacal signs– وَالسَّمَآءِ ذَاتِ الْبُرُوْجِ (١)
2. And by the promised Day– وَالْيَوْمِ الْمَوْعُوْدِ (٢)
3. And by the Day which is a witness and by the Day they will be presented. وَشَاهِدٍ وَّمَشْهُوْدٍ (٣)
4. Perished be the fellow of the Ditch! قُتِلَ اَصْحٰبُ الْاُخْدُوْدِ (٤)
5. Of the Blazed Fire fed with big fuel. النَّارِ ذَاتِ الْوَقُوْدِ (٥)
6. When they sat by the brink of it– اِذْ هُمْ عَلَيْهَا قُعُوْدٌ (٦)
7. And themselves witnessed the treatment they had meted out to the Believers. وَّهُمْ عَلٰى مَا يَفْعَلُوْنَ بِالْمُؤْمِنِيْنَ شُهُوْدٌ (٧)
8. And they thought ill of the Muslims simply because they had believed in Allah, the All-Powerful, the All-Praised– وَمَا نَقَمُوْا مِنْهُمْ اِلَّاۤ اَنْ يُّؤْمِنُوْا بِاللّٰهِ الْعَزِيْزِ الْحَمِيْدِ (٨)
9. Whose is the Kingdom of the heavens and the earth. And verily Allah is Witness over all things. الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ (٩)
10. Surely those who persecuted the Believing men and the Believing women and then did not even repent, for them is the torment of Hell, and for them is the penalty of roasting in the Fire. اِنَّ الَّذِيْنَ فَتَنُوا الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ثُمَّ لَمْ يَتُوْبُوْا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيْقِ (١٠)
11. Those who believed and kept doing good deeds, for them are Gardens with running streams beneath! This indeed is the supreme achievement. اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ ذٰلِكَ الْفَوْزُ الْكَبِيْرُ (١١)

12. Surely the seizing of your Lord is most severe. اِنَّ بَطْشَ رَبِّكَ لَشَدِيْدٌ (١٢)
13. Surely He it is Who creates in the first instance, and He it is Who will repeat the creation. اِنَّهٗ هُوَ يُبْدِئُ وَيُعِيْدُ (١٣)
14. And He it is, the Most-Forgiving, the Most Loving to His righteous servants– وَهُوَ الْغَفُوْرُ الْوَدُوْدُ (١٤)
15. The Lord of the Mighty Throne– ذُو الْعَرْشِ الْمَجِيْدُ (١٥)
16. The Doer of whatever He wills. فَعَّالٌ لِّمَا يُرِيْدُ (١٦)
17. (And O My Apostle) has the news of the hosts reached you, هَلْ اَتٰىكَ حَدِيْثُ الْجُنُوْدِ (١٧)
18. (Namely the hosts) of Pharaoh, and Thamud? فِرْعَوْنَ وَثَمُوْدَ (١٨)
19. Nay! but rather the infidels persist in denying the Truth– بَلِ الَّذِيْنَ كَفَرُوْا فِيْ تَكْذِيْبٍ (١٩)
20. Whereas Allah encompasses them from all sides. وَّاللّٰهُ مِنْ وَّرَآئِهِمْ مُّحِيْطٌ (٢٠)
21. Nay! it is indeed a Glorious Qur'an– بَلْ هُوَ قُرْاٰنٌ مَّجِيْدٌ (٢١)
22. Inscribed in a well-preserved Tablet. فِيْ لَوْحٍ مَّحْفُوْظٍ (٢٢)

Introduction to Sûrah At-Tariq

Sûrah At-Tariq, The Night-Comer, is a Makkan Sûrah with only one section of seventeen verses.

This Sûrah also deals with Resurrection. After inviting the people to ponder over the heavens and the stars which are signs of Allah's omnipotence, it declares that man has been created out of a drop of liquid which contained the seeds of all his physical, mental and spiritual potential; and that after his creation man has not been left alone to follow his whims and fancies without caring for the purpose for which he has been created, but guardians have been appointed to keep watch over him and record how he uses the faculties bestowed upon him.

Coming to the phenomenon of Resurrection, the Sûrah argues that He Who has created man from a tiny drop of water has the power to revive him after death, and that re-creating the dead from their remains in the earth does not pose any difficulty to Allah. Then it warns the disbelievers to return to the straight path before it is too late, for on the Day of Judgement no one will be able to save them from the wrath of Allah.

The Sûrah closes with the promise that all the designs and machinations of the disbelievers against Islam will miserably fail, and that all their might and wealth will not avail them against Allah's punishment.

Sûrah 86. At-Tariq (The Night-Comer)

اٰيَاتُهَا ١٧ ٨٦ سُوْرَةُ الطَّارِقِ مَكِّيَّةٌ ٣٦ رُكُوْعُهَا ١

Revealed at Makkah, 1 Section, 17 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. By the heaven and the Night-Comer–	وَالسَّمَآءِ وَالطَّارِقِ ۝١
2. And what do you know what the Night-Comer is?	وَمَآ اَدْرٰىكَ مَا الطَّارِقُ ۝٢
3. A Star most bright–	النَّجْمُ الثَّاقِبُ ۝٣
4. There is not a soul but there is a guardian over it.	اِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ۝٤
5. So let Man consider from what he has been created?	فَلْيَنْظُرِ الْاِنْسَانُ مِمَّ خُلِقَ ۝٥
6. He has been created from a gushing fluid–	خُلِقَ مِنْ مَّآءٍ دَافِقٍ ۝٦

7. Which comes out from between the loins and the ribs (of man and woman).	يَّخْرُجُ مِنْۢ بَيْنِ الصُّلْبِ وَالتَّرَآئِبِ ۝٧
8. Surely, Allah is Able to bring him back to life.	اِنَّهٗ عَلٰى رَجْعِهٖ لَقَادِرٌ ۝٨
9. And remember the Day when all secrets will be laid bare–	يَوْمَ تُبْلَى السَّرَآئِرُ ۝٩
10. Then man will have no strength in himself nor any helper.	فَمَا لَهٗ مِنْ قُوَّةٍ وَّلَا نَاصِرٍ ۝١٠
11. By the heaven from which rain pours down–	وَالسَّمَآءِ ذَاتِ الرَّجْعِ ۝١١
12. And by the earth which splits (due to it)–	وَالْاَرْضِ ذَاتِ الصَّدْعِ ۝١٢
13. Verily this Qur'an is a word decisive-	اِنَّهٗ لَقَوْلٌ فَصْلٌ ۝١٣
14. And it is not a sporting jest.	وَّمَا هُوَ بِالْهَزْلِ ۝١٤
15. Surely these infidels are plotting all manner of plots–	اِنَّهُمْ يَكِيْدُوْنَ كَيْدًا ۝١٥
16. And I, too, am Planning My secret plan.	وَّاَكِيْدُ كَيْدًا ۝١٦
17. So give the disbelievers a little respite, let them alone for a short while.	فَمَهِّلِ الْكٰفِرِيْنَ اَمْهِلْهُمْ رُوَيْدًا ۝١٧

Introduction to Sûrah Al-A'la

Sûrah Al-A'la, The Most High, is a Makkan Sûrah with only one section of nineteen verses. Some scholars hold that this Sûrah was revealed at Madinah, but the majority opinion assigns it to the Makkan period. It has been reported by Bara' bin Azib that he had learnt this Sûrah by heart before the Prophet's migration to Madinah.

This Sûrah begins with an account of Allah's attributes: He is the Most High, the Creator and Sustainer of the vast universe and its amazing, mind-boggling phenomena like the sun and the moon, and the oceans and the mountains. Then it calls on human beings to extol their Lord and Creator, for all praise and worship belongs to Him Who has created every thing not in a haphazard fashion but with a purpose and then endowed it with the potential necessary for the performance of its functions and provided it the circumstances favourable to the realisation of that potential. To man, the Sûrah continues, Allah gave not only the nourishment to sustain his body and physical strength but also the Divine guidance in the form of the Qur'an for his moral and spiritual development.

The Sûrah reminds the Prophet that his duty is to warn and admonish, and this duty he should continue to perform without worrying about the reactions of his audience. Those who have the potential to recognise truth, the Sûrah assures him, will, sooner or later, accept it; but those who lack this potential will reject it at their peril.

The last verses declare that success in this world and the Hereafter comes to those who remember Allah at all times and free themselves from errors of belief and deed; and that this eternal reality has also been stated in all earlier revelations.

Sûrah 87. Al-A'la
(The Most High)

اٰيَاتُهَا ١٩ ٨٧ سُوْرَةُ الْاَعْلٰى مَكِّيَّةٌ ٨ رُكُوْعُهَا ١

Revealed at Makkah, 1 Section, 19 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. (O My Apostle)! glorify the name of your Lord, the Most High– سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى (١)

2. Who created everything, then perfected it (with outer and inner faculties)– الَّذِيْ خَلَقَ فَسَوّٰى (٢)

3. And Who appointed a measure of everything, and then guided it– وَالَّذِيْ قَدَّرَ فَهَدٰى (٣)

4. And Who brought forth the pasturage from the earth– وَالَّذِيْۤ اَخْرَجَ الْمَرْعٰى (٤)

5. Then He made it dark dry stubble. فَجَعَلَهٗ غُثَآءً اَحْوٰى (٥)

6. We Ourself shall teach you to recite so you shall not forget it – سَنُقْرِئُكَ فَلَا تَنْسٰۤى (٦)

7. Except what Allah wills. Surely He knows the manifest and the hidden. اِلَّا مَا شَآءَ اللّٰهُ اِنَّهٗ يَعْلَمُ الْجَهْرَ وَمَا يَخْفٰى (٧)

8. And We shall make easy for you (to act upon this simple way of Shariat Law). وَنُيَسِّرُكَ لِلْيُسْرٰى (٨)

9. So better go on admonishing, for admonition indeed is profitable– فَذَكِّرْ اِنْ نَّفَعَتِ الذِّكْرٰى (٩)

10. Soon he who has fear of Allah in his heart will heed– سَيَذَّكَّرُ مَنْ يَّخْشٰى (١٠)

11. And the wretched one will keep away from it– وَيَتَجَنَّبُهَا الْاَشْقَى (١١)

12. He who will enter the Great Fire in the end. الَّذِيْ يَصْلَى النَّارَ الْكُبْرٰى (١٢)

13. Then he will neither die therein nor live. ثُمَّ لَا يَمُوْتُ فِيْهَا وَلَا يَحْيٰى (١٣)

14. Surely he alone will attain success who purified himself– قَدْ اَفْلَحَ مَنْ تَزَكّٰى (١٤)

15. And who kept glorifying the name of his Lord and kept up prayer. وَذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰى (١٥)

16. Nay! but you prefer the life of the present world– بَلْ تُؤْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا (١٦)

17. Whereas the Hereafter is far better, and lasting. وَالْاٰخِرَةُ خَيْرٌ وَّاَبْقٰى (١٧)

18. Surely (all) this is inscribed in the earliest Scriptures– اِنَّ هٰذَا لَفِي الصُّحُفِ الْاُوْلٰى (١٨)

19. (Namely) in the Scriptures of Abraham and Moses (on them be peace). صُحُفِ اِبْرٰهِيْمَ وَمُوْسٰى (١٩)

Sûrah 88. Al-Ghashiyah
(The Overwhelming Calamity)

اٰیَاتُهَا ٢٦ ۔ ٨٨ سُورَةُ الْغَاشِيَةِ مَكِّيَّةٌ ٦٨ ۔ رُكُوعُهَا ١

Revealed at Makkah, 1 Section, 26 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Has there reached you the news of the Overwhelming Calamity?	هَلْ اَتٰىكَ حَدِيْثُ الْغَاشِيَةِ ①
2. Many faces on that Day will be humiliated and downcast–	وُجُوْهٌ يَّوْمَئِذٍ خَاشِعَةٌ ②
3. Toiling hard, tired and weary!	عَامِلَةٌ نَّاصِبَةٌ ③
4. They will enter the Blazing Fire–	تَصْلٰى نَارًا حَامِيَةً ④
5. They will be made to drink of a spring, fiercely boiling–	تُسْقٰى مِنْ عَيْنٍ اٰنِيَةٍ ⑤
6. They will have no food except thorny bush–	لَيْسَ لَهُمْ طَعَامٌ اِلَّا مِنْ ضَرِيْعٍ ⑥
7. Which will neither nourish nor satisfy hunger.	لَّا يُسْمِنُ وَلَا يُغْنِيْ مِنْ جُوْعٍ ⑦
8. Many faces that Day will be fresh and cheerful–	وُجُوْهٌ يَّوْمَئِذٍ نَّاعِمَةٌ ⑧
9. Well-pleased with their striving–	لِّسَعْيِهَا رَاضِيَةٌ ⑨
10. In a lofty Garden!	فِيْ جَنَّةٍ عَالِيَةٍ ⑩
11. They will not hear therein any vain talk.	لَّا تَسْمَعُ فِيْهَا لَاغِيَةً ⑪
12. Therein will be a spring running.	فِيْهَا عَيْنٌ جَارِيَةٌ ⑫
13. Therein will be thrones raised high–	فِيْهَا سُرُرٌ مَّرْفُوْعَةٌ ⑬
14. And drinking cups neatly arranged!	وَّاَكْوَابٌ مَّوْضُوْعَةٌ ⑭
15. And cushions set in rows!	وَّنَمَارِقُ مَصْفُوْفَةٌ ⑮
16. And rich carpets spread out in all extravagance.	وَّزَرَابِيُّ مَبْثُوْثَةٌ ⑯

Introduction to Sûrah Al-Ghashiyah

Sûrah Al-Ghashiyah, The Overwhelming Calamity, is a Makkan Sûrah with only one section of twenty-six verses.

The certainty of Resurrection and the unity of Allah are the two main themes of this Sûrah. It opens with a question 'Has the news of the overwhelming event come to thee?', and declares that on that day, the Day of Resurrection, the dead will be raised from their graves and divided into two groups: one group will consist of the sorrowful sinners who rejected Allah's guidance and prophets, and they, with haggard, sullen faces will be walking with heavy steps towards their destination, the blazing fire of Hell; the other group will be of the virtuous people who in their life on earth accepted the truth of Allah's messengers and lived in obedience to the Divine guidance, and they, with happy, shining faces, will be waiting to go to Paradise, the garden of eternal bliss.

Then the Sûrah invites the disbelievers to gaze at and ponder over four things --- the camel which carries heavy burdens across vast, barren deserts without fodder and water for days on end; the enormous sky raised aloft without support and populated with innumerable stars moving in their orbits without colliding with one another; the earth spreading far and wide with its rich variety of produce; and the lofty mountains firmly implanted in the earth. If they pondered over these things which they see daily, the Sûrah declares, they will realise that only He Who has created them is worthy of worship..

The concluding verses tell the Prophet that his duty ends when he has conveyed Allah's message to the people, and that he should leave the rest to Allah Who will certainly deal with those who turn away from truth.

17. Do they not look closely at the camel how amazingly it has been created?	أَفَلَا يَنظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾
18. And at the heaven how it has been raised high'?	وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾
19. And at the mountains, how they have been set up?	وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾
20. And at the earth, how it has been spread out?	وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾
21. So keep admonishing them (O My Apostle). Your work is but to admonish.	فَذَكِّرْ إِنَّمَا أَنتَ مُذَكِّرٌ ﴿٢١﴾
22. You are not to force them to believe–	لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ﴿٢٢﴾
23. But whoever turns away and disbelieves–	إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ﴿٢٣﴾
24. Allah will torment him with a mighty torment.	فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾
25. Surely they are to return to Us in the end–	إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾
26. Then surely it is upon Us to call them to account.	ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم ﴿٢٦﴾

Introduction to Sûrah Al-Fajr

Sûrah Al-Fajr, The Dawn is a Makkan Sûrah with only one section of thirty verses.

The Makkan disbelievers' aversion to Islam began as soon as the Prophet of Allah proclaimed the unity of Allah, but in the early days of his mission they did not see any possibility of the success of this new creed and their dislike for Islam did not go beyond indifference and ridicule. But as soon as some eminent members of the community embraced Islam, this passive opposition to Islam turned into active, vicious hostility, and they began to harass and persecute Muslims.

In this Sûrah Allah calls on the believers not to be disheartened by their persecution at the hands of Makkan chieftains who are following in the footsteps of the errant peoples of the earlier ages like Ad and Thamud, and will meet the same fate that overtook their predecessors: the partisans of falsehood in spite of their apparently superior resources never succeed in silencing the voice of truth and ultimately invite His wrath upon them which wipes them off the face of earth.

This Sûrah also exposes the hollowness of the belief of the materialistic people and nations that material prosperity alone is the measure of man's superiority and the evidence of Allah's approval of his conduct. It declares that both affluence and privation are trials: Allah tests some by giving them wealth, and some by withholding from them even the necessities of life; and only those who are grateful to Allah in prosperity and patient in adversity earn His pleasure. The Sûrah declares that the people who acquire wealth by foul means and those who do not spend their wealth on the orphan and the needy will never receive Allah's pleasure and will become the fuel of Hell. Such persons whose sole aim in life is hoarding of wealth will realise the futility of their avarice on the Day of Judgement but then that will not be the time to repent but the hour to receive punishment.

The last verse describes how Allah will welcome His righteous servants and grant them a life of eternal happiness in Paradise.

Sûrah 89. Al-Fajr (The Dawn)

اٰيَاتُهَا ٣٠ ٨٩ سُوْرَةُ الْفَجْرِ مَكِّيَّةٌ ١٠ رُكُوْعُهَا ١

Revealed at Makkah, 1 Section, 30 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. By the Dawn! وَالْفَجْرِ ﴿١﴾

2. And by the Ten Sacred Nights– وَلَيَالٍ عَشْرٍ ﴿٢﴾

3. And by the even and the odd (nights)! وَّالشَّفْعِ وَالْوَتْرِ ﴿٣﴾

4. And by the night when it departs. وَالَّيْلِ اِذَا يَسْرِ ﴿٤﴾

5. Verily in this is an oath for a man of understanding. هَلْ فِيْ ذٰلِكَ قَسَمٌ لِّذِيْ حِجْرٍ ﴿٥﴾

6. Did you not see how your Lord dealt with (the tribe of) Aad– اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾

7. (The people) of Iram, which had high pillars– اِرَمَ ذَاتِ الْعِمَادِ ﴿٧﴾

8. The like of which were not created in all the cities of the then world– الَّتِيْ لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٨﴾

9. And how We dealt with Thamud who hewed out rocks in the valley? وَثَمُوْدَ الَّذِيْنَ جَابُوا الصَّخْرَ بِالْوَادِ ﴿٩﴾

10. And how We dealt with Pharaoh, lord of the stakes? وَفِرْعَوْنَ ذِي الْاَوْتَادِ ﴿١٠﴾

11. These who rebelled in their (respective) cities– الَّذِيْنَ طَغَوْا فِي الْبِلَادِ ﴿١١﴾

12. And they spread much mischief therein– فَاَكْثَرُوْا فِيْهَا الْفَسَادَ ﴿١٢﴾

13. So your Lord whipped them with His torment– فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾

14. Surely your Lord is ever Watchful (against rebels and mischief-makers). اِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾

15. And (how strange is Man) when his Lord tries him, that is honours him and bestows favours on him, he says: "My Lord has honoured me." فَاَمَّا الْاِنْسَانُ اِذَا مَا ابْتَلٰىهُ رَبُّهٗ فَاَكْرَمَهٗ وَنَعَّمَهٗ فَيَقُوْلُ رَبِّيْٓ اَكْرَمَنِ ﴿١٥﴾

16. And when his Lord tries him by diminishing his provision, he starts saying: "My Lord has disgraced me." وَاَمَّآ اِذَا مَا ابْتَلٰىهُ فَقَدَرَ عَلَيْهِ رِزْقَهٗ فَيَقُوْلُ رَبِّيْٓ اَهَانَنِ ﴿١٦﴾

17. No indeed! But in truth you respect not the orphan– كَلَّا بَلْ لَّا تُكْرِمُوْنَ الْيَتِيْمَ ﴿١٧﴾

18. Nor you urge one another to feed the needy– وَلَا تَحٰٓضُّوْنَ عَلٰى طَعَامِ الْمِسْكِيْنِ ﴿١٨﴾

19. And you devour the inheritance of others greedily– وَتَاْكُلُوْنَ التُّرَاثَ اَكْلًا لَّمًّا ﴿١٩﴾

20. And you love wealth exceedingly. وَّتُحِبُّوْنَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾

21. Certainly when the earth is completely shattered into pieces– كَلَّآ اِذَا دُكَّتِ الْاَرْضُ دَكًّا دَكًّا ﴿٢١﴾

22. And when your Lord arrives and also the angels ranks after ranks. وَّجَآءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾

23. And Hell will be brought forth that Day, on that Day man will come to realize (the truth), but what will be the use of realizing then? وَجِايْٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ ۙ يَوْمَئِذٍ يَّتَذَكَّرُ الْاِنْسَانُ وَاَنّٰى لَهُ الذِّكْرٰى ﴿٢٣﴾

24. He will say (that Day): "Ah! would that I had sent before something for this life." يَقُوْلُ يٰلَيْتَنِيْ قَدَّمْتُ لِحَيَاتِيْ ﴿٢٤﴾

25. So on that Day none would torment any like the torment of Allah– فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهٗٓ اَحَدٌ ﴿٢٥﴾

26. Nor anyone binds like His binding. وَّلَا يُوْثِقُ وَثَاقَهٗٓ اَحَدٌ ﴿٢٦﴾

27. O you tranquil soul! يٰٓاَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾

28. Return to your Lord–you well-pleased with Him and He well-pleased with you. ارْجِعِيْٓ اِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾

29. So join you My devoted servants– فَادْخُلِيْ فِيْ عِبٰدِيْ ﴿٢٩﴾

30. And enter My Garden (of Bliss). وَادْخُلِيْ جَنَّتِيْ ﴿٣٠﴾

Introduction to Sûrah Al-Balad

Sûrah Al-Balad, The City, is a Makkan Sûrah with only one section of twenty verses.

In this Sûrah, which also opens with solemn adjurations, Allah declares that the Makkan disbelievers' arrogant conviction that no one has power over them and no one perceives their real motives which makes them spend their wealth on frivolous pursuits is nothing more than a foolish fancy, for Allah Who gives them sustenance is aware of their deeds and intentions.

Allah, the Sûrah explains, has given man remarkable faculties, shown him paths of both good and evil, and enjoined him to rise to the height of moral behaviour; but he finds it difficult to travel the steep, uphill road of virtue. The Sûrah also tells what virtue is: it is freeing the slave, feeding the hungry, treating the indigent and the orphan with affection, keeping the flame of faith burning in the heart, showing patience in adversity and urging others to be patient.

The last verse of the Sûrah sounds the warning that those who refuse to follow the guidance of Allah and turn away from helping the poor and the needy when they have the means ameliorate their condition will find them in the flames of Hell on the Day of Judgement.

Sûrah 90. Al-Balad (The City)

آياتها ٢٠ ٩٠ سُوْرَةُ الْبَلَدِ مَكِّيَّةٌ ٣٥ رُكُوْعُهَا ١

Revealed at Makkah, 1 Section, 20 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. I swear by this Holy City (of Makkah)– لَآ أُقْسِمُ بِهٰذَا الْبَلَدِ ١
2. While (O My Apostle!) you are dwelling in this City– وَأَنْتَ حِلٌّ بِهٰذَا الْبَلَدِ ٢
3. And I swear by your father (Abraham) and by his offspring– وَوَالِدٍ وَّمَا وَلَدَ ٣
4. Surely We have created Man in toil (in this life). لَقَدْ خَلَقْنَا الْإِنْسَانَ فِيْ كَبَدٍ ٤
5. Does he think that none can overcome him? أَيَحْسَبُ أَنْ لَّنْ يَّقْدِرَ عَلَيْهِ أَحَدٌ ٥

6. He says: "I have wasted heaps of wealth." يَقُوْلُ أَهْلَكْتُ مَالًا لُّبَدًا ٦
7. Does he think that none has seen him? أَيَحْسَبُ أَنْ لَّمْ يَرَهٗ أَحَدٌ ٧
8. Have We not made for him a pair of eyes? أَلَمْ نَجْعَلْ لَّهٗ عَيْنَيْنِ ٨
9. And a tongue and a pair of lips– وَلِسَانًا وَّشَفَتَيْنِ ٩
10. And We have shown him both the distinct ways? وَهَدَيْنٰهُ النَّجْدَيْنِ ١٠
11. Then he did not even attempt the steep (path of virtue)– فَلَا اقْتَحَمَ الْعَقَبَةَ ١١
12. And what do you understand what that steep path is? وَمَآ أَدْرٰىكَ مَا الْعَقَبَةُ ١٢
13. It is to free the neck of a slave– فَكُّ رَقَبَةٍ ١٣
14. Or to feed, in a day of hunger– أَوْ إِطْعٰمٌ فِيْ يَوْمٍ ذِيْ مَسْغَبَةٍ ١٤
15. An orphan who is a near relative– يَّتِيْمًا ذَا مَقْرَبَةٍ ١٥
16. Or the poor man lying in the dust. أَوْ مِسْكِيْنًا ذَا مَتْرَبَةٍ ١٦
17. Then he should also be of those who enjoin patience on one another and enjoin one another to be merciful. ثُمَّ كَانَ مِنَ الَّذِيْنَ اٰمَنُوْا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ١٧
18. These are the people of the right-hand. أُولٰٓئِكَ أَصْحٰبُ الْمَيْمَنَةِ ١٨
19. And those who reject Our Revelations– these (wretched ones) are the people of the left hand. وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِنَا هُمْ أَصْحٰبُ الْمَشْئَمَةِ ١٩
20. Over them there will be the Fire closing round, in Hell. عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ ٢٠

Introduction to Sûrah Ash-Shams

Sûrah Ash-Shams, The Sun, is a Makkan Sûrah with only one section of fifteen verses.

The Sûrah declares that Allah Who brought man into being and showered on him numerous favours also built into his very nature the ability to distinguish between right and wrong, but man has to look after this inherent faculty and strengthen it by following its advice. Those who do so and listen to the voice of their conscience do not deviate from the straight path and succeed in both the worlds, the Sûrah states, but those who ignore the dictate of their conscience and follow the lusts of the baser self, will not see truth even when it is as clear as the sun, and will be losers in both the worlds.

The concluding verses of the Sûrah describe the fate of a rebellious nation. The people of Thamud asked the prophet sent to them for a miracle to prove his truth, and he did show them a miracle by bringing forth a living she-camel from a solid rock; but even this sign did not persuade them to accept truth. In their arrogance they cut its hamstrings and killed it. This final act of disobedience brought on them Allah's wrath and annihilated them.

Sûrah 91. Ash-Shams (The Sun)

آيَاتُهَا ١٥ ٩١ سُوْرَةُ الشَّمْسِ مَكِّيَّةٌ ٢٦ رُكُوْعُهَا ١

Revealed at Makkah, 1 Section, 15 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. By the sun and its shining brightness- وَالشَّمْسِ وَضُحٰهَا ﴿١﴾
2. And by the moon when it follows it after the sun sets– وَالْقَمَرِ إِذَا تَلٰهَا ﴿٢﴾
3. And by the day when it reveals the sun– وَالنَّهَارِ إِذَا جَلّٰهَا ﴿٣﴾
4. And by the night when it covers it– وَالَّيْلِ إِذَا يَغْشٰهَا ﴿٤﴾
5. And by the heaven and Him Who made it– وَالسَّمَآءِ وَمَا بَنٰهَا ﴿٥﴾
6. And by the earth and Him Who spread it out– وَالْأَرْضِ وَمَا طَحٰهَا ﴿٦﴾

7. By the soul and Him Who perfected it– وَنَفْسٍ وَّمَا سَوّٰهَا ﴿٧﴾
8. Then inspired it with (the sense of) impurity and purity– فَأَلْهَمَهَا فُجُوْرَهَا وَتَقْوٰهَا ﴿٨﴾
9. Surely he attained to his goal who purified his soul– قَدْ أَفْلَحَ مَنْ زَكّٰهَا ﴿٩﴾
10. And surely he but failed who buried it in sin. وَقَدْ خَابَ مَنْ دَسّٰهَا ﴿١٠﴾
11. The Thamud denied their Apostle in their rebellious pride– كَذَّبَتْ ثَمُوْدُ بِطَغْوٰهَآ ﴿١١﴾
12. When there stood up among them a most wicked wretch– إِذِ انْبَعَثَ أَشْقٰهَا ﴿١٢﴾
13. Then the Apostle of Allah said to them: "Beware of the she-camel of Allah and her drinking turn!" فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ نَاقَةَ اللّٰهِ وَسُقْيٰهَا ﴿١٣﴾
14. Even then they denied the Apostle, and hamstrung the she-camel–so their Lord destroyed them for their grievous sin and levelled the town in the dust– فَكَذَّبُوْهُ فَعَقَرُوْهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْۢبِهِمْ فَسَوّٰهَا ﴿١٤﴾
15. And Allah had no fear of the consequences. وَلَا يَخَافُ عُقْبٰهَا ﴿١٥﴾

Introduction to Sûrah Al-Lail

Sûrah Al-Lail, The Night, is a Makkan Sûrah with only one section of twenty-one verses.

The Sûrah after invoking the evidence of various phenomena states a very important truth: Allah removes all difficulties from the path of him who fears Allah and does deeds of virtue so that he finds it easy to do what others find hard and burdensome, and he can sacrifice everything, even his life, to attain to the pleasure of Allah. On the contrary, he who chooses the path of evil and lives for immediate pleasures becomes so accustomed to them that he would stoop to any depth and resort to any crime to satisfy his lust.

The Sûrah declares that Allah has taken it upon Himself to guide the human beings on to the straight path, and so He sends to them His messengers with guidance from Him, but He does not compel anyone to follow the straight path against his will; it is for man himself to choose his course.

Man is free to choose his way, but he should bear in mind that he will have to face the consequences of his deeds in the Hereafter.

In this Sûrah Allah praises the conduct of his virtuous servants who share their wealth with the needy in the darkness of the night with the sole purpose of pleasing Allah; and assures them that they have achieved the purpose for which they are spending money: their Lord is pleased with them.

Sûrah 92. Al-Lail
(The Night)

آیاتها ۲۱ ۹۲ سورة الیل مکیة ۹ رکوعها ۱

Revealed at Makkah, 1 Section, 21 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. By the night when it overshadows everything–	وَالَّيْلِ اِذَا يَغْشٰى ۙ ﴿۱﴾
2. And by the day when it brightens up in full glory–	وَالنَّهَارِ اِذَا تَجَلّٰى ۙ ﴿۲﴾
3. And by Him Who created the male and the female–	وَمَا خَلَقَ الذَّكَرَ وَالْاُنْثٰٓى ۙ ﴿۳﴾
4. Surely your strivings are of different kinds–	اِنَّ سَعْيَكُمْ لَشَتّٰى ۭ ﴿۴﴾

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5. Then he who gave his wealth in charity and kept fearing Him–	فَاَمَّا مَنْ اَعْطٰى وَاتَّقٰى ۙ ﴿۵﴾
6. And who testified to what is good–	وَصَدَّقَ بِالْحُسْنٰى ۙ ﴿۶﴾
7. Then We shall make smooth to him the way to ease.	فَسَنُيَسِّرُهٗ لِلْيُسْرٰى ۭ ﴿۷﴾
8. And whoso was miserly and remained unheeding–	وَاَمَّا مَنْۢ بَخِلَ وَاسْتَغْنٰى ۙ ﴿۸﴾
9. And denied what is good–	وَكَذَّبَ بِالْحُسْنٰى ۙ ﴿۹﴾
10. Then We shall make smooth for him the way to hardship.	فَسَنُيَسِّرُهٗ لِلْعُسْرٰى ۭ ﴿۱۰﴾
11. And his wealth will be of no avail to him when he perishes .	وَمَا يُغْنِيْ عَنْهُ مَالُهٗٓ اِذَا تَرَدّٰى ۭ ﴿۱۱﴾
12. Surely upon Us in all mercy is the providing of guidance.	اِنَّ عَلَيْنَا لَلْهُدٰى ۡۖ ﴿۱۲﴾
13. Surely to Us belong the Hereafter and the present world.	وَاِنَّ لَنَا لَلْاٰخِرَةَ وَالْاُوْلٰى ﴿۱۳﴾
14. So I have warned you of a Blazing Fire.	فَاَنْذَرْتُكُمْ نَارًا تَلَظّٰى ۚ ﴿۱۴﴾
15. None will burn therein except the most unfortunate wretch–	لَا يَصْلٰىهَآ اِلَّا الْاَشْقَى ۙ ﴿۱۵﴾
16. Who denied the Holy Prophet and turned away from him.	الَّذِيْ كَذَّبَ وَتَوَلّٰى ۭ ﴿۱۶﴾
17. And far removed from it will be the most pious–	وَسَيُجَنَّبُهَا الْاَتْقَى ۙ ﴿۱۷﴾
18. Who gives his wealth to purify his heart–	الَّذِيْ يُؤْتِيْ مَالَهٗ يَتَزَكّٰى ۚ ﴿۱۸﴾
19. And he owes no favour to any one to pay back–	وَمَا لِاَحَدٍ عِنْدَهٗ مِنْ نِّعْمَةٍ تُجْزٰٓى ۙ ﴿۱۹﴾
20. Except that he only seeks the Pleasure of his Lord, the Most High.	اِلَّا ابْتِغَاۗءَ وَجْهِ رَبِّهِ الْاَعْلٰى ۚ ﴿۲۰﴾
21. And he will surely be well-pleased with Him.	وَلَسَوْفَ يَرْضٰى ۧ ﴿۲۱﴾

Introduction to Sûrah Ad-Dhuha

Sûrah Ad-Dhuha, The Glorious Morning Light, is a Makkan Sûrah of only section of eleven verses. Once the Prophet could not offer the late night Prayer on account of ill-health. A rude unbelieving woman came to him and said, "It seems that your demon has deserted you, for we have not heard him coming to you for two or three nights." This Sûrah was revealed at that time.

In this Sûrah Allah recounts the infinite favours He has bestowed on His beloved servant and Last Messenger, and urges upon him to remember these favours, and help and succour His creatures.

Sûrah 93. Ad-Duha
(The Glorious Morning Light)

ایاتها ١١ | ٩٣ سورة الضحیٰ مکیة ١١ | رکوعها ١

Revealed at Makkah, 1 Section, 11 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. By the growing brightness of the rising morn!	وَالضُّحٰی (١)
2. And by the night when it covers everything in calm–	وَالَّيْلِ اِذَا سَجٰی (٢)
3. Your Lord did not forsake you, nor was He displeased.	مَا وَدَّعَكَ رَبُّكَ وَمَا قَلٰی (٣)
4. And verily every following hour is better for you than the former.	وَلَلْاٰخِرَةُ خَيْرٌ لَّكَ مِنَ الْاُوْلٰی (٤)
5. And soon your Lord will bestow to you so much that you will be well pleased.	وَلَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰی (٥)
6. Did He not find you an orphan, then gave you shelter (in the skirt of His Mercy)	اَلَمْ يَجِدْكَ يَتِيْمًا فَاٰوٰی (٦)
7. And He found you distracted in His love, so He led you on the way to guidance.	وَوَجَدَكَ ضَآلًّا فَهَدٰی (٧)
8. And He found you needy, so He made you rich and self-sufficient .	وَوَجَدَكَ عَآئِلًا فَاَغْنٰی (٨)
9. So be not harsh upon any orphan.	فَاَمَّا الْيَتِيْمَ فَلَا تَقْهَرْ (٩)
10. And if any one begs for charity , chide him not.	وَاَمَّا السَّآئِلَ فَلَا تَنْهَرْ (١٠)
11. And always keep proclaiming well the Favours of your Lord.	وَاَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ (١١) ع ١

Introduction to Sûrah Al-Inshirah or Ash-Sharah

Sûrah Al-Inshirah, The Opening of the Heart, or The Expansion is a Makkan Sûrah with only one section of eight verses.

When the Prophet lit the torch of pure and absolute monotheism, the Makkan disbelievers and polytheists became his mortal enemies. They who had adored and respected him as the most true and trustworthy among them before his declaration of the unity of Allah turned against him and ridiculed him, shouted insults at him, and dubbed him a sorcerer and a lunatic. It is hardly possible for us to imagine the extent of anguish and distress the irrational accusations and the implacable opposition of his people caused to the Prophet though these nasty attacks could not deter him from proclaiming the truth revealed to him.

In those perilous circumstances when the Makkans were trying everything in their power to silence the Prophet, Allah revealed this Sûrah to console and comfort him and assure him that no opposition can succeed against him and no accuser can sully his name and take away from him the supreme honour and unprecedented eminence that Allah has bestowed on him.

The Sûrah assures the Prophet that his opponents will soon be defeated and humiliated, and the virtuous people of the whole world will attest to his nobility, and urges upon him to engage himself in the remembrance of Allah whenever he is free from preaching the message of Allah, for the remembrance of Allah is the object of man's life and the unfailing source of happiness.

Sûrah 94. Al-Inshirah (The Expansion)

اٰیاتُها ۸ ۹۴ سُورَةُ اَلَمْ نَشْرَحْ مَكِّيَّةٌ ۱۲ رُكُوعُها ۱

Revealed at Makkah, 1 Section, 8 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Have We not expanded your breast for you?	اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۝۱
2. And We have taken off from you your burden–	وَوَضَعْنَا عَنْكَ وِزْرَكَ ۝۲
3. Which had weighed down your back–	الَّذِیْٓ اَنْقَضَ ظَهْرَكَ ۝۳
4. And We have exalted for you your remembrance.	وَرَفَعْنَا لَكَ ذِكْرَكَ ۝۴
5. So verily with every hardship there is ease–	فَاِنَّ مَعَ الْعُسْرِ يُسْرًا ۝۵
6. Again surely with every hardship there is ease.	اِنَّ مَعَ الْعُسْرِ يُسْرًا ۝۶
7. So when you are free (after prayer and your duties of Prophethood) resume your striving in worship (as usual)–	فَاِذَا فَرَغْتَ فَانْصَبْ ۝۷
8. And turn only to your Lord exclusively.	وَاِلٰى رَبِّكَ فَارْغَبْ ۝۸ ع

Introduction to Sûrah Al-Tin

Sûrah Al-Tin, The Fig, is a Makkan Sûrah with only one section of eight verses.

The Sûrah begins with adjuratory reference to the fig, the olive and the Mount Sinai which allude to the lands in which most of the prophets lived and preached the guidance of Allah, and proceeds to declare that man has been created in the fairest conformation in physical, mental and spiritual aspects. The concept of the greatness of man put forward in this Sûrah is the most true and balanced statement of his excellence and his potential.

Man, the Sûrah continues, has immense potential for rising to the heights of spiritual eminence; and those who, conscious of the place of man in this universe, strive to attain to pure faith and virtuous deed do rise to higher stations and qualify for eternal reward while those who stifle the inherent human urge to transcend the corporeal and pursue the fleeting pleasures of the flesh fall into the bottomless abyss of degradation.

The concluding verses referring to Allah as 'the most just of judges' allude to the necessity and inevitability of Resurrection and the final judgement: one should not expect that the most just of judges will not reward those who renounce the pleasures of this world in order to earn His pleasure, and punish those who rebel against His guidance and, violating every moral law, disturb the peace of the world by their wild, selfish conduct.

Sûrah 95. Al-Tin
(The Fig)

آياتها ٨ ٩٥ سورة التين مكية ٢٨ ركوعها ١

Revealed at Makkah, 1 Section, 8 Verses.

بسم الله الرحمن الرحيم

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. By the Fig and the Olive! والتين والزيتون ۝١
2. And by Mount Sinai– وطور سينين ۝٢
3. And by this City of Peace (Makkah the Blessed)– وهذا البلد الامين ۝٣
4. Surely We have created Man in the best mould (in respect of reason and form). لقد خلقنا الانسان في احسن تقويم ۝٤
5. Then We returned him to the condition of the lowest of the low– ثم رددنه اسفل سفلين ۝٥
6. Except those who believed and kept doing good deeds, then for them there is but an unending reward. الا الذين امنوا وعملوا الصلحت فلهم اجر غير ممنون ۝٦
7. So who can deny you after this in the matter of punishment and reward? فما يكذبك بعد بالدين ۝٧
8. Is not Allah the Greatest of all rulers? اليس الله باحكم الحكمين ۝٨

Introduction to Sûrah Al-'Alaq

Sûrah Al-'Alaq, The Clot, is a Makkan Sûrah with only one section of nineteen verses. This Sûrah is also known as Sûrah Al-Alaq, The Leech-like Clot. According to the great majority of the Prophet's Companions, the revelation of the Qur'an began with the first five verses of this Sûrah.

The first verses command the Prophet to read in the name of his Lord who created man out of a leech-like clot and taught him the use of the pen.

The concluding verses condemn the attitude of Makkan disbelievers like Abu Jahl who tried to prevent the Prophet from offering Prayer in or before the Ka'ba, tells them that they have no right to hinder anyone from praying to Allah in a place dedicated for the purpose of worshipping Allah, and warns them of the dire consequences of their deeds.

Sûrah 96. Al-'Alaq
(The Clot)

اياتها ١٩ ٩٦ سورة العلق مكية ١ ركوعها ١

Revealed at Makkah, 1 Section, 19 Verses.

بسم الله الرحمن الرحيم

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Recite in the name of your Lord Who created all. اقرا باسم ربك الذي خلق ۝١
2. Created man from the clot of congealed blood. خلق الانسان من علق ۝٢
3. Recite, and your Lord is the Most Bountiful– اقرا وربك الاكرم ۝٣
4. Who taught writing by the pen— الذي علم بالقلم ۝٤
5. Taught Man what he knew not. علم الانسان ما لم يعلم ۝٥
6. Yes, verily man does transgress– كلا ان الانسان ليطغى ۝٦
7. In that he looks upon himself as self-sufficient. ان راه استغنى ۝٧
8. (O you unmindful one!) surely unto your Lord is your return in the long ان الى ربك الرجعى ۝٨

9. (O My Apostle!) did you see him who forbids– أَرَءَيْتَ الَّذِى يَنْهٰى ﴿٩﴾

10. A servant of Ours when he offers his prayer? عَبْدًا إِذَا صَلّٰى ﴿١٠﴾

11. Well, you see if he would have been on guidance– أَرَءَيْتَ إِنْ كَانَ عَلَى الْهُدٰى ﴿١١﴾

12. Or would have enjoined piety (how better it would be for him!). أَوْ أَمَرَ بِالتَّقْوٰى ﴿١٢﴾

13. Well, you see if he denied and turned away (what would be his own plight). أَرَءَيْتَ إِنْ كَذَّبَ وَتَوَلّٰى ﴿١٣﴾

14. Does he not know that verily Allah is watching (him)? أَلَمْ يَعْلَمْ بِأَنَّ اللّٰهَ يَرٰى ﴿١٤﴾

15. Beware! if he desists not (from his way) We shall surely drag him by his forelock– كَلَّا لَئِنْ لَّمْ يَنْتَهِ ۙ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾

16. A fore lock lying and sinful. نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ﴿١٦﴾

17. Then, let him call his comrades (for help)? فَلْيَدْعُ نَادِيَهٗ ﴿١٧﴾

18. Now we too shall call the infernal guards– سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾

19. Nay! Listen to him not, and (O My Apostle) prostrate and draw the nearer to Us. كَلَّا ۭ لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ﴿١٩﴾

Introduction to Sûrah Al-Qadr

Sûrah Al-Qadr, The Night of Power, is a Makkan Sûrah with only one section of five verses. Some scholars hold that this Sûrah was sent down at Madinah but this opinion is based on doubtful traditions. Most of the exegetes of the Qur'an assign the Sûrah to the Makkan period; and this opinion is strengthened by the fact that the subject matter of the Sûrah is closely related to the theme of the previous Sûrah which without any doubt belongs to the Makkan period.

The Sûrah describes the majesty of the night on which began the revelation of the Qur'an which was to change the destiny of nations.

The Sûrah declares that on that night every year Allah's blessings rain down on earth and angels descend on earth in hosts and bring His gifts of mercy and grace to His obedient servants. Offering worship to Allah on that one night is better than a thousand months worship.

Sûrah 97. Al-Qadr
(The Night of Power)

آيَاتُهَا ٥ ٩٧ سُوْرَةُ الْقَدْرِ مَكِّيَّةٌ ٢٥ رُكُوْعُهَا ١

Revealed at Makkah, 1 Section, 5 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. No doubt, We sent down this blessed Qur'an in Night of Power. إِنَّآ أَنْزَلْنٰهُ فِىْ لَيْلَةِ الْقَدْرِ ﴿١﴾

2. And what will explain to you know what the Night of Power is? وَمَآ أَدْرٰىكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾

3. The Night of Power is better than a thousand months. لَيْلَةُ الْقَدْرِ ۙ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾

4. The angels and the (Holy) Spirit (Gabriel) descend in it by the Command of their Lord for every affair (of good). تَنَزَّلُ الْمَلٰٓئِكَةُ وَالرُّوْحُ فِيْهَا بِإِذْنِ رَبِّهِمْ ۚ مِنْ كُلِّ أَمْرٍ ﴿٤﴾

5. It is all (peace and) security till the rise of the dawn. سَلٰمٌ ۛ هِىَ حَتّٰى مَطْلَعِ الْفَجْرِ ﴿٥﴾

Introduction to Sûrah Al-Baiyinah

Sûrah Al-Baiyinah, The Clear Proof, is a *Madinian* Sûrah with only one section of eight verses. Some scholars are of the opinion that this Sûrah was revealed at Makkah but on the basis of an authentic Tradition it is safe to assign it to the Madinese period. The Tradition states that when this Sûrah was revealed, the Prophet was told to recite it to his slave Abi bin Ka'b who served him when he had migrated to Madinah.

The Sûrah declares that the associators and the People of the Book, the Jews and the Christians, could not give up their erroneous beliefs acquired during the pre-Islamic period unless a great prophet came to them and attested to the truth of the Divine message by the purity of his person and character. It also makes it clear that the People of the Book departed from the truth in spite of the fact that a number of prophets were sent to them, and that they did so on account of their personal and worldly interests.

The Sûrah affirms that all the prophets and apostles preached the same true religion which told people to render sincere and undivided worship to Allah, the only object of worship, by establishing Prayer and paying the prescribed Zakat, the obligatory alms. It declares that those who depart from this straight path are the worst of humanity and their permanent abode is Hell, and that those who adhere to this religion and follow the path of virtue are the best of human beings and they will be rewarded with the pleasure of Allah and a life of eternal bliss in Paradise.

Sûrah 98. Al-Baiyinah (The Clear Proof)

اٰيَاتُهَا ٨ ﴿٩٨ سُوْرَةُ الْبَيِّنَةِ مَدَنِيَّةٌ ١٠٠﴾ رُكُوْعُهَا ١

Revealed at Madinah, 1 Section, 8 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Those who have disbelieved from among the People of the Book, and the idolaters were not going to leave off (infidelity) until there came to them clear proof–	لَمْ يَكُنِ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَالْمُشْرِكِيْنَ مُنْفَكِّيْنَ حَتّٰى تَاْتِيَهُمُ الْبَيِّنَةُ ۝١
2. That is, an Apostle from Allah who would recite to them the Heavenly Scriptures–	رَسُوْلٌ مِّنَ اللّٰهِ يَتْلُوْا صُحُفًا مُّطَهَّرَةً ۝٢
3. Wherein are written straight (and true) discourses.	فِيْهَا كُتُبٌ قَيِّمَةٌ ۝٣
4. And the People of the Book were not divided into sects among themselves but after clear proofs had come to them.	وَمَا تَفَرَّقَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلَّا مِنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنَةُ ۝٤
5. Whereas they were only commanded to worship Allah exclusively making faith pure for Him, and to establish prayer and pay the poor-rate (Zakat), and verily that is the true religion.	وَمَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۙ حُنَفَآءَ وَ يُقِيْمُوا الصَّلٰوةَ وَ يُؤْتُوا الزَّكٰوةَ وَذٰلِكَ دِيْنُ الْقَيِّمَةِ ۝٥
6. Surely those who disbelieved from among the People of the Book, and the idolaters, will be in the fire of Hell and will abide therein for ever. They are indeed the worst of all creatures.	اِنَّ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَالْمُشْرِكِيْنَ فِيْ نَارِ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ؕ اُولٰٓئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۝٦
7. And verily those who believed and kept doing good deeds–these! they are the best of all creatures.	اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۙ اُولٰٓئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۝٧
8. Their recompense is only with their Lord–Gardens ever-lasting, beneath which streams flow, they will abide therein for ever. Allah is well-pleased with them, and they are well-pleased with Allah. All this is for him who fears his Lord (unseen).	جَزَآؤُهُمْ عِنْدَ رَبِّهِمْ جَنّٰتُ عَدْنٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ؕ ذٰلِكَ لِمَنْ خَشِيَ رَبَّهٗ ۝٨

Introduction to Sûrah Al-Zilzal

Sûrah Al-Zilzal, The Earthquake, consists of only one section of eight verses. Scholars differ as to the place of its revelation. According to Qatadah and Muqatil it belongs to the *Madinian* period.

This Sûrah also gives a striking description of the Day of Resurrection: On that terrible day the earth will be rent asunder, and all that is buried in it will be disgorged; and on that day trees and rocks will give witness against those persons who sinned under their cover. This is a warning to those who think that if they commit misdeeds away from the eyes of people, their sins will never be discovered. And on that day, the Sûrah continues, all people in group after group will be brought before Allah, Who is fully aware of their deeds, and recompensed for everything they did in their earthly life.

Sûrah 99. Al-Zilzal (The Earthquake)

آیاتها ٨ ۹۹ سُوْرَةُ الزِّلْزَالِ مَدَنِيَّةٌ ۹۳ رُكُوْعُهَا ١

Revealed at Makkah, 1 Section, 8 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. When the earth is shaken to its utmost shaking–	اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا ۝١
2. And the earth throws up her burdens (i.e. all its buried contents)–	وَاَخْرَجَتِ الْاَرْضُ اَثْقَالَهَا ۝٢
3. And man says (distressed): "What has happened to it?"	وَقَالَ الْاِنْسَانُ مَا لَهَا ۝٣
4. On that Day it shall narrate all its news–	يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا ۝٤
5. For your Lord has (so) commanded it.	بِاَنَّ رَبَّكَ اَوْحٰى لَهَا ۝٥
6. On that Day people will return towards their Lord, in scattered groups so that they maybe shown the record of their deeds.	يَوْمَئِذٍ يَّصْدُرُ النَّاسُ اَشْتَاتًا لِّيُرَوْا اَعْمَالَهُمْ ۝٦
7. Then whosoever will have done good of an atom's weight shall see it.	فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ۝٧
8. And he who will have done evil of an atom's weight, shall (also) see it.	وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ۝٨

Introduction to Sûrah Al-'Adiyat

Sûrah Al-'Adiyat, The Chargers, is a Makkan Sûrah with only one section of eleven verses. Some scholars assign this Sûrah to the Madinian period but Abdullah bin Mas'ud is of the opinion that it was revealed at Makkah.

In this Sûrah Allah emphatically declares that man is ungrateful: he benefits from innumerable favours of Allah at all hours but gives Him no thanks. It argues that this ingratitude is so clearly reflected in his conduct that no other evidence is required to prove it.

The Sûrah declares that man is so obsessed with money that he would go to all lengths and overstep all limits to acquire it; and that in his mad race for money he forgets that Allah watches him at all hours, and that he will certainly be called to account for his conduct to Him from Whom no deed of his is hidden.

Sûrah 100. Al-'Adiyat (The Chargers)

اٰيَاتُهَا ١١ ١٠٠ سُوْرَةُ الْعٰدِيٰتِ مَكِّيَّةٌ ١٤ رُكُوْعُهَا ١

Revealed at Makkah, 1 Section, 11 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. By the speeding chargers when they run with panting breath–	وَالْعٰدِيٰتِ ضَبْحًا ﴿١﴾
2. And draw sparks from stones by striking their hoofs–	فَالْمُوْرِيٰتِ قَدْحًا ﴿٢﴾
3. Then suddenly attack at break of day–	فَالْمُغِيْرٰتِ صُبْحًا ﴿٣﴾
4. And raise clouds of dust thereby–	فَاَثَرْنَ بِهٖ نَقْعًا ﴿٤﴾
5. And suddenly penetrate into the centre of the enemy forces–	فَوَسَطْنَ بِهٖ جَمْعًا ﴿٥﴾
6. Surely man is most ungrateful to his Lord.	اِنَّ الْاِنْسَانَ لِرَبِّهٖ لَكَنُوْدٌ ﴿٦﴾
7. And surely he is (himself) a witness over it.	وَاِنَّهٗ عَلٰى ذٰلِكَ لَشَهِيْدٌ ﴿٧﴾
8. And surely he is most intense in his love for wealth.	وَاِنَّهٗ لِحُبِّ الْخَيْرِ لَشَدِيْدٌ ﴿٨﴾
9. Does he not know when that which is (hidden) in the graves shall be brought forth?	اَفَلَا يَعْلَمُ اِذَا بُعْثِرَ مَا فِى الْقُبُوْرِ ﴿٩﴾
10. And that which is (hidden) in the breasts shall be made manifest?	وَحُصِّلَ مَا فِى الصُّدُوْرِ ﴿١٠﴾
11. Surely their Lord on that Day is fully Aware of them.	اِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيْرٌ ﴿١١﴾

Introduction to Sûrah Al-Qari'ah

Sûrah Al-Qari'ah, The Calamity, is a Makkan Sûrah with only one section of eleven verses.

The Sûrah begins with verses referring 'to the sudden calamity' that will overtake man on the appointed day and asking people if they know of this calamity. The rest of the Sûrah answers this question: When the Last Hour comes the tall, mighty mountains will explode and their pieces will float in the air like fluffy tufts of coloured wool, and people will rush in every direction in utter confusion and bewilderment.

The Sûrah declares that on the Day of Judgement only those persons will be happy whose good deeds outweigh their errors, and that those whose bad deeds outbalance their acts of virtue will find themselves flung into the flames of Hell.

Sûrah 101. Al-Qari'ah (The Calamity)

اٰياتها ١١ ١٠١ سُوْرَةُ الْقَارِعَةِ مَكِّيَّةٌ ٣٠ رُكُوْعُهَا ١

Revealed at Makkah, 1 Section, 11 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. The frightening (heart-rending) calamity!	اَلْقَارِعَةُ ۝١
2. What is that frightening (heart-rending) calamity?	مَا الْقَارِعَةُ ۝٢
3. And what do you know what that (heart-rending) calamity is?	وَمَآ اَدْرٰىكَ مَا الْقَارِعَةُ ۝٣
4. The Day when mankind shall be like scattered moths–	يَوْمَ يَكُوْنُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوْثِ ۝٤
5. And mountains shall be like multi-coloured carded wool.	وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوْشِ ۝٥
6. Then he whose scales (of good deeds) will be heavy–	فَاَمَّا مَنْ ثَقُلَتْ مَوَازِيْنُهٗ ۝٦
7. He will be in a life of luxury and delight.	فَهُوَ فِيْ عِيْشَةٍ رَّاضِيَةٍ ۝٧
8. And he whose scale (of good deeds) will be light–	وَاَمَّا مَنْ خَفَّتْ مَوَازِيْنُهٗ ۝٨
9. His abode will be in the lap of Abyss.	فَاُمُّهٗ هَاوِيَةٌ ۝٩
10. And what do you know what Abyss is?	وَمَآ اَدْرٰىكَ مَا هِيَهْ ۝١٠
11. A Fire blazing fiercely.	نَارٌ حَامِيَةٌ ۝١١

Introduction to Sûrah At-Takathur

Sûrah At-Takathur, The Obsessive Greed, is a Makkan Sûrah with only one section of eight verses.

In every age the short-sighted people who deny the existence of Allah and the life of the Hereafter have made the ephemeral fruits of this earth and the momentary pleasures of the flesh the sole objects of their struggle, and have taken pride in their wealth and possessions.

The Sûrah warns these materialistic persons that they have scarified the life of eternal bliss for the sake of transitory things of the world which will not accompany them beyond the threshold of death and that they will one day realise the folly and futility of their mad race for these short-lived material goods, but that realisation will come too late to bring them any profit. This warning is intended to urge the human beings to look beyond the immediate pleasures and selfish interests, and employ their God-given faculties to do what will benefit them in the life to come.

The Sûrah makes it clear that man will have to answer to Allah for whatever he does in this world; and that on the Day of Judgement he will have to justify how he used his faculties and possessions with which Allah has favoured him.

Sûrah 102. At-Takathur (The Obsessive Greed)

اٰيَاتُهَا ٨ ١٠٢ سُوْرَةُ التَّكَاثُرِ مَكِّيَّةٌ ١٦ رُكُوْعُهَا ١

Revealed at Makkah, 1 Section, 8 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. The lust for hoarding wealth has kept you heedless–	اَلْهٰكُمُ التَّكَاثُرُ ۝١
2. Until you visit your graves.	حَتّٰى زُرْتُمُ الْمَقَابِرَ ۝٢
3. Yes, you will soon come to know–	كَلَّا سَوْفَ تَعْلَمُوْنَ ۝٣
4. Again, yes, you will soon come to know (the end all of your endeavour).	ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ ۝٤
5. Yes, if you knew (the end) for certain (you would never have indulged therein).	كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْيَقِيْنِ ۝٥
6. You will certainly see the Blazing Hell–	لَتَرَوُنَّ الْجَحِيْمَ ۝٦
7. Again in the Hereafter you will see Hell with certainty of sight–	ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِيْنِ ۝٧
8. Then you will surely be questioned that Day about all the favours (We bestowed to you).	ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ ۝٨

١ ع ٨ ٢٧

Introduction to Sûrah Al-'Asr

Sûrah Al-'Asr, The Time, is a Makkan Sûrah with only one section of three verses. It is believed that this Sûrah was revealed when Kalah bin Asid, Hadhrat Abu Bakr's former teacher, did not approve of his embracing Islam, and told him that he had never expected that a wise man like him would make such a foolish decision which would bring him nothing but loss. Hadhrat Abu Bakr replied, "He who accepts truth and resolutely adheres to it makes the most profitable deal, and not a bad bargain."

This noble and eloquent Sûrah gives a concise, comprehensive definition of the real gain and loss, success and failure of man: he who attains to faith, expresses the sincerity of his faith in righteous action, remains steadfast in his faith and enjoins upon others to adhere to true faith in the face of adversity is a gainer ; but he who spends his life in the pursuit of any other object is a wastrel and looser.

According to Imam Shafi'i this brief Sûrah is so pregnant with meaning that he who understands all of its import and implications will find in it complete guidance for success in this world and in the Hereafter.

Sûrah 103. Al-'Asr (The Time)

اٰيَاتُهَا ٣ ١٠٣ سُوْرَةُ الْعَصْرِ مَكِّيَّةٌ ١٣ رُكُوْعُهَا ١

Revealed at Makkah, 1 Section, 3 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. By the Time (of the Holy Prophet)!	وَالْعَصْرِ ۝١
2. Verily Man is necessarily in loss–	اِنَّ الْاِنْسَانَ لَفِيْ خُسْرٍ ۝٢
3. Except those who believed and did good deeds, and enjoined one another to accept Truth, kept urging one another to patience and steadfastness.	اِلَّا الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَتَوَاصَوْا بِالْحَقِّ ۙ وَتَوَاصَوْا بِالصَّبْرِ ۝٣

١ ع ٣ ٢٨

Introduction to Sûrah Al-Humazah

Sûrah Al-Humazah, The Slanderer, is a Makkan Sûrah with only one section of nine verses.

Certain disbelievers of Makkah, like Akhnas bin Shariq, crossed every limit of decency in their opposition to the Prophet and spread false stories to slander him.

This Sûrah exposes the moral bankruptcy of such persons: their only interest in life is the acquisition of wealth and they have no awareness of the matters of virtue and spirit, but still dare to malign a person whose purity of soul and character is so visible that even his worst opponents swear by his truth and honesty.

The Sûrah tells these enemies of the Prophet that their belief that their wealth and other possessions would bring them eternal life and guard them from every danger is nothing more than a fond, unfounded hope; and declares that death will come to them as it comes to every mortal man, and as a punishment for their crimes they will, after their death, be thrown into Hell whose terrors they cannot even imagine.

Sûrah 104. Al-Humazah (The Slanderer)

آیاتها ۹ ۱۰۴ سُورَةُ الْهُمَزَةِ مَكِّيَّةٌ ۳۲ رکوعها ۱

Revealed at Makkah, 1 Section, 9 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section I

1. Woe is to every slanderer (who taunts in one's face) and every defamer (who back bites others)–	وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةِ ۙ ﴿۱﴾
2. Who hoarded wealth, and keeps it counted.	الَّذِيْ جَمَعَ مَالًا وَّعَدَّدَهٗ ۙ ﴿۲﴾
3. (He) thinks that his wealth has made him immortal.	يَحْسَبُ اَنَّ مَالَهٗۤ اَخْلَدَهٗ ۚ ﴿۳﴾
4. Never! he will certainly be cast into the crusher.	كَلَّا لَيُنْۢبَذَنَّ فِي الْحُطَمَةِ ۖ ﴿۴﴾
5. And what would make you know what the crusher is?	وَمَاۤ اَدْرٰىكَ مَا الْحُطَمَةُ ۭ ﴿۵﴾
6. It is the Fire of Allah kindled to a blaze–	نَارُ اللّٰهِ الْمُوْقَدَةُ ۙ ﴿۶﴾
7. Which will rise over the hearts.	الَّتِيْ تَطَّلِعُ عَلَى الْاَفْـِٕدَةِ ۭ ﴿۷﴾
8. Surely it will close in on them–	اِنَّهَا عَلَيْهِمْ مُّؤْصَدَةٌ ۙ ﴿۸﴾
9. (Its flames) in high pillars.	فِيْ عَمَدٍ مُّمَدَّدَةٍ ﴿۹﴾

Introduction to Sûrah Al-Fil

Sûrah Al-Fil, The Elephant, is a Makkan Sûrah with only one section of five verses.

This Sûrah alludes to the army of elephants with which Abrahah attacked Makkah to destroy the Ka'ba but his whole army was destroyed by swarms of swallows. A brief account of this extraordinary event in the history of pre-Islamic Arabia illustrating how Allah deals with those who oppose His will is given below.

The original people of Yaman worshipped stars, but with the occupation of Abyssinia by Christian Romans, the inhabitants of Yaman, too, began to be influenced by Christianity. Zu-Nawas, the last king of the Jewish Himyarite dynasty, is reported to have persecuted the converts to Christianity and thrown some of them into pits of fire. The Christian viceroy of Abyssinia invaded and occupied Yaman to avenge this maltreatment of his co-religionists. After some time Abrahah, an officer of the Abyssinian army, became the semi-independent ruler of Yaman and made strenuous efforts to spread Christianity in the country. He built a magnificent cathedral in San'a with the purpose of making it the greatest centre of pilgrimage, and hoped that the people of the region would, instead of going to the Ka'ba at Makkah, divert to this temple. His hope, however, was not fulfilled: the Ka'ba continued to hold its unrivalled position as the most important place of pilgrimage built by Prophet Abraham in Arabia in spite of Abrahah' efforts to prevent people from going there.

Abrahah was not happy at his failure in attracting people to his cathedral, but when an Arab desecrated the church by relieving himself in it, he became furious and made up his mind to destroy the Ka'ba. He marched towards Makkah at the head of a great army which included a number of war elephants. A number of Arab tribes tried to check his march on Makkah but failed.

Abraha camped in the valley of Mughammis outside Makkah and his soldiers began plundering the nearby settlements. They took possession of Abdul Mattalab's herd of camels grazing in the valley. Abraha sent a messenger to Makkah to tell the people that he had come with the sole purpose was of demolishing the Ka'ba; and that he did not want to fight the inhabitants of Makkah, but if they tried to prevent him from razing the Ka'ba to the ground, he would destroy them, too. The messenger asked Abdul Muttalib to accompany him to Abraha's camp.

When Abraha saw Abdul Muttalib, he was much impressed by his bright face and commanding personality. He received the Makkan chief with great respect and asked him what he could do for him. Abdul Muttalib said that he only wanted to have his camels taken by his soldiers. This answer

surprised Abraha and he said, "Your face and deportment impressed me very much, but your request has lost you my respect. I have come to destroy your shrine but it does not seem to worry you; all that interests you is your camels." Abdul Muttalib said, "Yes, I am concerned about my camels because I am their owner. Allah is the owner of the Ka'ba which you have come to destroy, and He will Himself protect it."

On his return to Makkah Abdul Muttalib told the inhabitants to vacate the city and go to the mountain peaks.

When Abraha ordered his army to march towards the Ka'ba, a strange thing happened: the largest of his elephants named Mahmud would not budge an inch from its position, but when they turned its face in any other direction it would immediately start off. It was a warning from Allah, but Abraha, devoid of true faith, could not interpret this Divine sign and ordered the soldiers to leave the reluctant elephant behind and march towards the Ka'ba. Then another strange thing happened: swarms of little birds appeared in the sky and began to pelt stones on his army killing a large number of his soldiers. The rest of the army fled in confusion but a deadly skin disease causing horrible sores struck them and killed them. Abraha, too, died of the same disease.

Allah could have caused the defeat of Abraha by anyone of the chiefs who had tried to stop him, but it was His will to let the whole world see that the Lord of Ka'ba has the power to make swallows kill the elephants.

The Prophet of Islam was born in the year Abraha came to destroy the Ka'ba.

Introduction to Sûrah Al-Quraish

Sûrah Al-Quraish, The Quraish, is a Makkan Sûrah with only one section of four verses.

This Sûrah mentions the great favours that Allah bestowed on the Quraish of Makkah.

The Quraish, the descendants of Nadhr bin Kinana, is the most renowned and respected tribe of Arabia. Ibn-e-Abbas says that the word Quraish is a variant of qarsh, the name of the most powerful sea-animal which lives on other animals of the sea but no other animal can devour it and, if involved in a fight, it always defeats other inhabitants of the sea; and that embraced Islam in Madinah after the Hijra, so his evidence proves that the these two Sûrahs are *Madinian* Sûrahs.

The Jews of Madinah and its neighbouring settlements were bitter their chieftains, Qusayy bin Kilab who was an intelligent and far-sighted man, brought them together and settled them in the vicinity of the Ka'ba. At that time the land they occupied was arid and uncultivable, and there was no immediate prospect of growing food crops and fruits. The tribal economy depended on the uncertain gifts and offerings from the pilgrims to the Ka'ba. Sometimes when a Quraish family became completely impoverished, it would shut itself in a tent and starve to death. Amr, one of the sons of Abdu Manaf, took notice of this regretful practice, slaughtered his goats and invited his kinsmen to eat with him. This generosity earned him the title 'Hashim'. He urged his tribe to take up trade to better their economic position. He and his brothers developed good relations with the rulers of neighbouring countries and obtained trade concessions for their tribe; and soon their trading caravans were in a position to travel to Yaman and Syria and earn enough for the tribe.

In this Sûrah Allah reminds the Quraish how He made the trade-routs safe for them and thus delivered them from fear, poverty and starvation, and calls upon them to acknowledge His infinite favours by rendering worship to Him alone.

Sûrah 105. Al-Fil (The Elephant)

اٰيَاتُهَا ٥ ١٠٥ سُوْرَةُ الْفِيْلِ مَكِّيَّةٌ ١٩ رُكُوْعُهَا ١

Revealed at Makkah, 1 Section, 5 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. (O My Apostle) did you not see how your Lord dealt with the Fellows of the Elephant?	اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحٰبِ الْفِيْلِ ﴿١﴾
2. Did He not cause their device to end in failure?	اَلَمْ يَجْعَلْ كَيْدَهُمْ فِيْ تَضْلِيْلٍ ﴿٢﴾
3. And He sent against them swallows in swarms from all directions–	وَّاَرْسَلَ عَلَيْهِمْ طَيْرًا اَبَابِيْلَ ﴿٣﴾
4. Which showered upon them pebbles of baked clay–	تَرْمِيْهِمْ بِحِجَارَةٍ مِّنْ سِجِّيْلٍ ﴿٤﴾
5. So He made them like broken straw eaten up.	فَجَعَلَهُمْ كَعَصْفٍ مَّاْكُوْلٍ ﴿٥﴾

Sûrah 106. Al-Quraish
(The Quraish)

اٰیاتھا ٤ ١٠٦ سُوْرَةُ قُرَيْشٍ مَكِّيَّةٌ ٢٩ رُكُوْعُهَا ١

Revealed at Makkah, 1 Section, 4 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. For Allah was to create love in the hearts of the Quraish– لِاِيْلٰفِ قُرَيْشٍ ①
2. Love for their trade-journeys in (the seasons of) winter and summer. اٖلٰفِهِمْ رِحْلَةَ الشِّتَآءِ وَالصَّيْفِ ②
3. So inclined them to worship the Lord of this (Sacred) House – فَلْيَعْبُدُوْا رَبَّ هٰذَا الْبَيْتِ ③
4. Who provided them food against hunger and gave them security against (mischief and) fear. الَّذِيْٓ اَطْعَمَهُمْ مِّنْ جُوْعٍ ۙ وَّ اٰمَنَهُمْ مِّنْ خَوْفٍ ④

Introduction to Sûrah Al-Ma'un

Sûrah Al-Ma'un, The Articles of Use, is a Makkan Sûrah with only one section of seven verses.

This Sûrah deals with the characteristics of those people who do not believe in the Day of Judgement. The disbelief of these people, the Sûrah says, deprives them of all sympathy and compassion for their fellow human beings: they live only for themselves and for their appetites, they do not help the orphan who comes to them for succour, they neither do anything to alleviate the suffering of the destitute nor urge upon others to do so, they even do not allow their neighbours to use ordinary things they possess; and if at all they sometimes do a good act, they do it with the sole purpose of impressing others .

A society consisting of such people can hardly be called a human society.

Sûrah 107.Al-Ma'un
(The Articles Of Use)

اٰیاتھا ٧ ١٠٧ سُوْرَةُ الْمَاعُوْنِ مَكِّيَّةٌ ١٧ رُكُوْعُهَا ١

Revealed at Makkah, 1 Section, 7 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Have you seen him who denies the (Day of) Requital? اَرَءَيْتَ الَّذِيْ يُكَذِّبُ بِالدِّيْنِ ①
2. So he is the (wretched) one who pushes away the orphan from his door– فَذٰلِكَ الَّذِيْ يَدُعُّ الْيَتِيْمَ ②
3. And urges not (others)to feed the poor. وَلَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِيْنِ ③
4. So woe is to those worshippers– فَوَيْلٌ لِّلْمُصَلِّيْنَ ④
5. Who are neglectful of offering their prayers– الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ ⑤
6. Those who make a show of it– الَّذِيْنَ هُمْ يُرَآءُوْنَ ⑥
7. And refuse to lend the articles of daily use (to others on demand). وَيَمْنَعُوْنَ الْمَاعُوْنَ ⑦ ١ ع ٢٢

Introduction to Sûrah Al-Kauthar

Sûrah Al-Kauthar, The Abundance, is a Makkan Sûrah with only one section of three verses.

When the two sons of Prophet Muhammad ﷺ from Hadhrat Khadija-tul- Kubara died in infancy, the disbelievers of Makkah, who never let go an opportunity to distress the Prophet, felt very happy and said that as he had no male descendent his religion would end with his death. When the second son of the Prophet died, Abu Lahab who was the Prophet's uncle, announced to a gathering of the disbelievers that they should not worry about the Prophet's challenge to their religion for that night his line had been cut off with the death of his second son.

This Sûrah consoles the Prophet and urges upon him to ignore the taunts of the disbelievers, for Allah has bestowed on him infinite favours in such abundance as his enemies cannot even imagine: his name will remain alive for ever, and human beings in all parts of the world will, generation after generation, revere him and follow his guidance whereas his enemies would die with their death and even their children will be ashamed to trace their descent to them.

Sûrah 108. Al-Kauthar (The Abundance)

آیاتها ٣ ١٠٨ سُورَةُ الْكَوْثَرِ مَكِّيَّةٌ ١٥ رکوعها ١

Revealed at Makkah, 1 Section, 3 Verses.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. (O My Apostle)! Surely what We have given to you, We have but given in abundance without measure. إِنَّآ أَعۡطَيۡنَٰكَ ٱلۡكَوۡثَرَ ١

2. So keep offering prayer to your Lord, and do the sacrifice (for Him). فَصَلِّ لِرَبِّكَ وَٱنۡحَرۡ ٢

3. Surely he who is your enemy will be cut off without name. إِنَّ شَانِئَكَ هُوَ ٱلۡأَبۡتَرُ ٣

Introduction to Sûrah Al-Kafirun

Sûrah Al-Kafirun, The Disbelievers, is a Makkan Sûrah with only one section of six verses.

The Makkan pagans had been worshipping idols for such a long time that the concept of the oneness of Allah appeared absolutely strange to them. They could not understand how one Supreme Being could look after the entire universe. So when the Prophet declared that Allah is one and that He created the universe and supervises it without anyone's help, they rejected his teachings and opposed him tooth and nail and did every thing in their power to silence him.

When all their efforts --- ridicule, threats, persecution --- failed to stop him from proclaiming truth and disseminating Allah's guidance, they tried to reach an agreement with him. They proposed that in order to keep peace in the city he should accept some of their beliefs while they, too, would accept some of his teachings. The formula they presented to him proposed that they would join him in worshipping his Allah for one year, and he would join them in worshipping their idols the next year.

The Prophet of Islam rejected this ridiculous proposal and said that he could not assign partners with Allah.

This Sûrah make it clear that monotheism and polytheism cannot unite, for a vague ideology admitting of plurality of gods does not lose anything by making concessions to true monotheism, but true belief in the unity of Allah becomes meaningless by accepting idolatry in any form. It commands the Prophet to tell the Makkan disbelievers that if they cannot give up the worship of their idols, they should not expect him to depart from the straight path and taint the purity of his faith.

Sûrah 109. Al-Kafirun (The Disbelievers)

اٰیاتها ٦ ۱۰۹ سورة الکٰفرون مکیة ١٨ رکوعها ١

Revealed at Makkah, 1 Section, 6 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Say you (O My Apostle!): "O you Disbelievers!
قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ ۝١

2. "I worship not (the idols) which you worship–
لَآ اَعْبُدُ مَا تَعْبُدُوْنَ ۝٢

3. "Nor worship you that (God) Whom I worship.
وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ۝٣

4. "Nor shall I ever worship that which you are wont to worship–
وَلَآ اَنَا عَابِدٌ مَّا عَبَدْتُّمْ ۝٤

5. "Nor will you ever worship Him Whom I worship.
وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ۝٥

6. "For you be your religion, and for me be my religion."
لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ۝٦

Introduction to Sûrah Al-Nasr

Sûrah Al-Nasr, The Help, is a *Madinian* Sûrah with only one section of three verses. It was revealed at Makkah after the conquest of Makkah or at the time of the Last Pilgrimage, but technically it is called a *Madinian* Sûrah as all Sûrahs that were revealed after the Prophet's migration from Makkah are designated as *Madinian* Sûrahs.

When the Makkan disbelievers made it impossible for Muslims to live in Makkah, the Prophet allowed them to migrate to Madinah, and he himself left Makkah accompanied only by one of his followers in the darkness of the night when the Makkans had planned to kill him.

Eight years later his migration, the Prophet of Allah triumphantly entered Makkah at the head of ten thousand followers, and the arrogant Makkan pagans could not put up any resistance. They had no course open to them except swallowing their pride, bending their stiff necks in shame and standing before him in humility and wait for him to speak and decide their fate. At that time of triumph, Gabriel came to the Prophet with this Sûrah.

The Sûrah tells the believers that at the moment of such a decisive victory, when the enemy is completely vanquished and people are entering the fold of Islam in great numbers, they should bow their heads in gratitude to Allah and glorify Him Who has favoured them with this triumph. And this is how the Prophet and his companions celebrated the victory: their heads were bowed, their eyes were full of tears and their tongues were engaged in praising Allah.

Sûrah 110. Al-Nasr (The Help)

اٰیاتها ٣ ۱۱۰ سورة النصر مدنیة ١١٤ رکوعها ١

Revealed at Makkah, 1 Section, 3 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. When the help of Allah does come, and the Victory–
اِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ ۝١

2. And you see men entering the fold of the Religion of Allah in troops–
وَرَاَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللّٰهِ اَفْوَاجًا ۝٢

3. Then celebrate the Praise of your Lord, and ask forgiveness of Allah (for your Ummah). Surely He is the Ever-Relenting, the Most-Kind.
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ اِنَّهٗ كَانَ تَوَّابًا ۝٣

Introduction to Sûrah Al-Lahab

Sûrah Al-Lahab, The Flame , is a Makkan Sûrah with only one section of five verses.

Abu Lahab, a real uncle of the Prophet, was a bitter enemy of Islam and the Prophet of Islam, and he was in the forefront of the Makkan's opposition to Islam and persecution of Muslims. He tried his best to prevent the Prophet from preaching the Divine message. He made it his business to follow the Prophet wherever he went to invite people to accept the true religion, and instigated them against him.

Abu Lahab was also a neighbour of the Prophet. He and his wife never let go an opportunity to harass and torment their nephew and neighbour. His wife, in spite of being a wealthy woman, would herself collect thorny bushes from the forest and strewed them in the darkness of the night before the Prophet's door in the hope of injuring his feet.

One day Abu Lahab pointed his finger at the Prophet and uttered abusive words. This was the occasion when this Sûrah was revealed. It promised that the insolent adversary of the Prophet would perish and so would his hands, and all his wealth and influence would not save him from a terrible fate in this world and the flaming fire of Hell in the Hereafter; and that his insolent, arrogant wife would receive the same punishment.

The promised fate overtook Abu Lahab shortly after the Battle of Badr: he died of a terrible disease, and his body corrupted before it was given an unceremonious burial. Even his sons refused to touch his putrescent corpse and hired Abyssinian slaves to shove it into a pit.

This Sûrah should serve as a dire warning to those intellectual dwarfs among Muslims who in their misguided zeal to look modern and enlightened try to prove that Muhammad ﷺ was no better than an ordinary human being like them. They should remember that their efforts to minimise the incomparable greatness of the last Prophet of Allah cannot take away from the sublime nobility of his character and the most profound nature and extent of his achievement. For Muslims' love and respect for the Prophet is an article of faith, and even the slightest hint of disrespect to him is a major sin.

Sûrah 111. Al-Lahab (The Flame)

اٰيَاتُهَا ٥ سُوْرَةُ اللَّهَبِ مَكِّيَّةٌ ٦ ١١١ رُكُوْعُهَا ١

Revealed at Makkah, 1 Section, 5 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Perished be the two hands of Abu Lahab, and perished is he! تَبَّتْ يَدَآ اَبِیْ لَهَبٍ وَّتَبَّ ۝١
2. Of no avail to him was his wealth and what he earned. مَآ اَغْنٰی عَنْهُ مَالُهٗ وَمَا كَسَبَ ۝٢
3. Soon he will be cast into a Blazing Fire. سَيَصْلٰی نَارًا ذَاتَ لَهَبٍ ۝٣
4. And also his wife, the wretched fuel-wood carrier. وَّامْرَاَتُهٗ حَمَّالَةَ الْحَطَبِ ۝٤
5. There is a rope of palm fibre in her neck. فِیْ جِيْدِهَا حَبْلٌ مِّنْ مَّسَدٍ ۝٥

Introduction to Sûrah Al-Ikhlas

Sûrah Al-Ikhlas, The Declaration of Faith, is a Makkan Sûrah with only one section of four verses. A number of authentic Traditions relate that that the Sûrah was revealed at Makkah in answer to certain disbelievers' questions about the 'lineage' of Allah. Other authentic Traditions say that the Sûrah was revealed when a group of Madinese Jews or Christians from Najran asked the Prophet to describe the attributes of his Lord. Learned scholars, after a careful study of these Traditions, have concluded that this Sûrah was revealed at Makkah to answer the disbelievers' questions, and when the Madinese Jews asked the same questions, the Prophet was commanded to recite the Sûrah to them.

Human beings have in all ages been victims of various intellectual confusions about the existence and attributes of Allah, the Supreme Being. Some people deny the reality of Allah, some accept the existence of a Supreme Being but assign partners with him, and some give Him sons and daughters.

This Sûrah rejects all these beliefs and declares that Allah does exist, that He is One, absolutely One in person and nature, and that He has neither parents, nor children, nor partners.

It forcefully and eloquently proclaims the absolute unity of Allah which is the fundamental principle of Islam and was the central belief of all other revealed religions before their followers corrupted them.

There are many Traditions of the Prophet on the subject of the excellence of this Sûrah. One Tradition states that this Sûrah is 'equivalent to the one-third of the whole Qur'an'. The Prophet is reported to have said, "The prayer of the person who asks Allah for a favour in the name of this Sûrah is granted; and the blessings of Allah rain down on him who recites it frequently."

Sûrah 112. Al-Ikhlas
(The Declaration Of Faith)

(آياتها ٤) ١١٢ سُورَةُ الْإِخْلَاصِ مَكِّيَّةٌ ٢٢ (رُكُوعُهَا ١)

Revealed at Makkah, 1 Section, 4 Verses.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Say you (O My Apostle!): "He is Allah, the One.
   قُلْ هُوَ اللَّهُ أَحَدٌ ①
2. "Allah, the Independent, (but) on Whom all depend.
   اللَّهُ الصَّمَدُ ②
3. "He begot none nor was He begotten–
   لَمْ يَلِدْ وَلَمْ يُولَدْ ③
4. "Nor is there anyone equal to Him."
   وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ④

Introduction to Sûrah Al-Falaq and Sûrah Al-Nas

Sûrah Al-Falaq, Day Break consists of only one section of five verses, and Sûrah Al-Nas, Mankind, consists of only one section of six verses.

A number of scholars are of the opinion that these Sûrahs were revealed at Makkah but some other authorities hold, on the basis of authentic Traditions, that these are *Madinian* Sûrahs. Hadhrat Ababa bin Amir narrates that he heard the Prophet say, "Today certain verses have been revealed to me, the like of which I have not received before, and these are 'A'uuzu bi-Rabbil-Falaq' and 'A'uuzu bi-Rabbin-Naas." Hadhrat Aqaba embraced Islam in Madinah after the Hijra, so his evidence proves that the these two Sûrahs are *Madinian* Sûrahs.

The Jews of Madinah and its neighbouring settlements were bitter enemies of Islam and its Prophet, and the success of Islam served to intensify this enmity. Some of their tribes which broke their agreements with Muslims and conspired against them were punished by the Prophet. This also added to their deep-seated rancour against the Prophet.

Having failed in all their attempts to harm the Prophet, they resorted to trying magic to kill him. Labbid bin A'sim and his sons, Jewish magicians, put a spell on the Prophet by tying eleven knots on a piece of gut or string. The spell affected his health but not his mind in any way. The Prophet prayed to Allah, and in answer to his prayer these two Sûrahs with eleven verses were revealed to him to remove the effects of the spell. As the Prophet recited these verses one by one, the eleven knots were untied one after the other, and the spell was removed.

In this world man has to face many evils, both visible and invisible, which he cannot counter by himself. Those who follow the path of truth have to confront all kinds of trouble from the enemies of truth.

These two Sûrahs declare that the surest way of protection from all evils is to seek refuge with Allah Who is the Creator of all phenomena and the Lord of human beings, and has the power to protect his righteous servants from all harm.

Sûrah 113. Al-Falaq
(Day Break)

اٰیاتُھَا ٥ ١١٣ سُوْرَةُ الْفَلَقِ مَكِّيَّةٌ ٢٠ رُكُوْعُهَا ١

Revealed at Makkah, 1 Section, 5 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1. Say you (O My Apostle): "I take refuge with the Lord of Daybreak–
قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۝١

2. "From the evil of all creatures that He created–
مِنْ شَرِّ مَا خَلَقَ ۝٢

3. "And (especially) from the mischief of the darkening night when it sets in–
وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ۝٣

4. "And from the mischief of women-blowers upon knots–
وَمِنْ شَرِّ النَّفّٰثٰتِ فِی الْعُقَدِ ۝٤

5. "And (I seek refuge) from the mischief of the envier when he envies (me)."
وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ۝٥

REGISTERATION CERTIFICATE

Department of Awqaf
Government of Punjab, Lahore.

Reg. No. 93 Issue Date: 18 March, 1978.

Order no, D-U-A-2 (14) Alaf-Ray-Noon-Kaf / 193

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Zia-ul-Quran Publications
Lahore-Karachi (Pakistan)

Sûrah 114. Al-Nas (Mankind)

اٰیَاتُهَا ٦ | ۱۱۴ سُوْرَةُ النَّاسِ مَکِّیَّةٌ ۲۱ | رُکُوْعُهَا ۱

Revealed at Makkah, 1 Section, 6 Verses.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

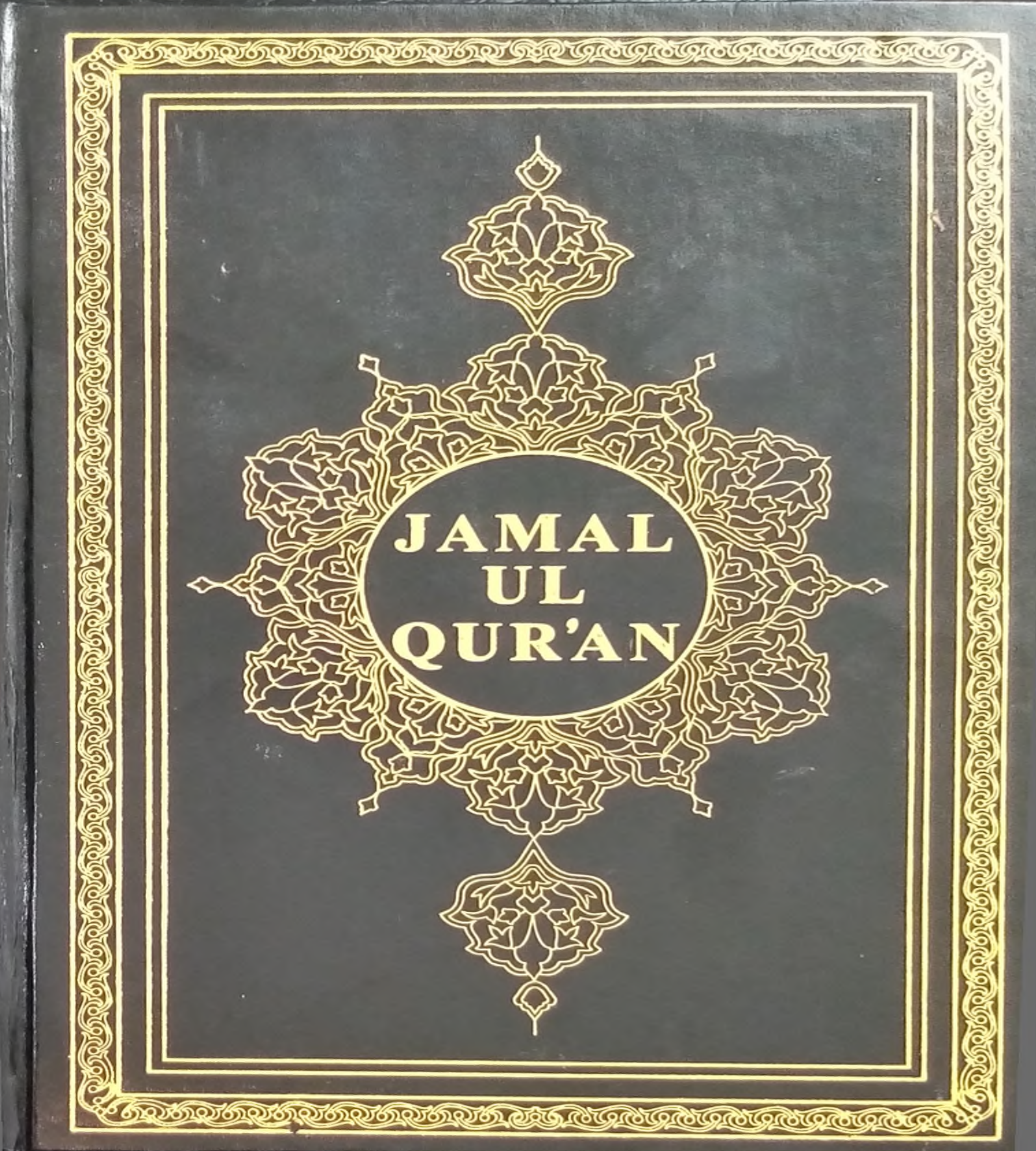
I commence in the name of Allah, the Most-Kind, the Ever-Merciful.

Section 1

1.	Say you (O My Apostle!): "I take refuge with the Lord of all Mankind-	قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ۝١
2.	"King of all Mankind–	مَلِكِ النَّاسِ ۝٢
3.	"God of all Mankind–	اِلٰهِ النَّاسِ ۝٣
4.	"From the evil of the whisperer who whispers evil designs in the heart and slinks away (again and again) –	مِنْ شَرِّ الْوَسْوَاسِ ۵ الْخَنَّاسِ ۝٤
5.	"Who ever keeps whispering into the hearts of men–	الَّذِیْ یُوَسْوِسُ فِیْ صُدُوْرِ النَّاسِ ۝٥
6.	"From among jinn and men."	مِنَ الْجِنَّةِ وَالنَّاسِ ۝٦

دُعَاءُ خَتْمِ الْقُرْاٰنِ

اَللّٰهُمَّ اٰنِسْ وَحْشَتِیْ فِیْ قَبْرِیْ ؕ اَللّٰهُمَّ ارْحَمْنِیْ بِالْقُرْاٰنِ
الْعَظِیْمِ وَاجْعَلْهُ لِیْ اِمَامًا وَّنُوْرًا وَّهُدًی وَّرَحْمَةً ؕ اَللّٰهُمَّ ذَكِّرْنِیْ مِنْهُ
مَا نَسِیْتُ وَعَلِّمْنِیْ مِنْهُ مَا جَهِلْتُ وَارْزُقْنِیْ تِلَاوَتَهٗ اٰنَآءَ الَّیْلِ
وَاٰنَآءَ النَّهَارِ وَاجْعَلْهُ لِیْ حُجَّةً یَّا رَبَّ الْعٰلَمِیْنَ ط



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